

Light:

A Journal of Psychical, Occult, and Mystical Research.

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

"LIGHT! MORE LIGHT!"—Goethe.

No. 503.—VOL. X. [Registered as a Newspaper.] SATURDAY, AUGUST 23, 1890. [Registered as a Newspaper.] PRICE TWOPENCE.

CONTENTS.

Coincidences	401	The Invisible World	408
Spirit Power over Material Things	403	Religious and Social Changes	408
Irish Ghosts	404	Spiritual Science Society vs Theosophy	409
Extraordinary Dreams	405	Eternity of Matter	409
Voice of the Wind	406	Do Animals See Spirits?	409
Controversy the Grave of Truth	406	Re-Incarnation	410
Member's Life and Labours	407	The Nabob's Double	411
Strange Acts of Unseen Power ..	407		

NOTICE.

The Editor will be out of reach of postal communications for a month. He begs the consideration of his contributors and correspondents during that time. With the exception of his own personal contributions, the Journal will go on in its own orderly way. "Notes by the Way" will be replaced by a series of "Coincidences," which he hopes may be found of interest, and to which he trusts that his readers may be able to add.

COINCIDENCES.

No. VI.

[The following cases have been contributed at first hand by correspondents of "LIGHT." They are not placed in any particular order, and are printed exactly as received, except that the epistolary form has been removed.—Ed. of "LIGHT."]

In "LIGHT" of June 28th last I recorded the following: I dropped from the pack I was shuffling at whist the ace of hearts. This gave me an immediate impression that the ace of hearts would be turned up by the next dealer—my partner. It was so. On that occasion I was prevented from mentioning my impression before the turn-up by the accident that, just as I was thinking of doing so, I saw the bottom card (and that it was the ace of hearts) as my partner raised the pack to deal, a fact I must have also mentioned, thus impairing the surprise of the incident.

This afternoon I was about myself to deal, and gave the cards a preliminary shuffle. As I did so, one of them, just as on the former occasion, got detached from the pack in my hands—an unusual accident—and it was again the ace of hearts. As before (and following upon much rather similar experience) I regarded this "accident" as a sign that the card thus shown would be that which I should turn up at the end of the deal, though this was too unlikely for a firm belief. I shuffled the pack again thoroughly before presenting it to be cut by my right hand opponent. When he had cut, I dealt. All through the deal I was debating with myself whether I should state my impression. But when I had dealt the penultimate card, I determined to risk it, and said, "Now I am going to turn up the ace of hearts." The next moment I did so. All were much surprised, but I confess my own feeling exceeded surprise. For to me it was no mere coincidence. I have long been of opinion, from a multitude of more or less similar observations, that there is occult agency at work in the play of cards, but I had mentally made this a test case. Be it remarked, however, that an agency which determines the bottom card—not merely knowing it when all the physical conditions are complete—must be fourth-dimensional, because the sequence of physical antecedents must be interfered with in a manner non-apparent—or rather, inconceivable—to us.

August 9th, 1890.

C. C. M.

I do not know whether you will consider the following "coincidence" worth publishing, it was brought to my recollection by reading a recent narrative in "LIGHT."

I have never been a regular whist player, but some years ago I used to play a friendly rubber pretty often after dinner; on

one occasion I held *thirteen red cards*, spades being trumps. When the hand had been played out, I said, "Well, the only thing that would be more extraordinary would be that I should hold *nine trumps next hand*." I had never before held that number. Sure enough in the *very next deal* I had *thirteen black cards*, out of which *nine were trumps*. I entered the fact in the whist book in which the accounts were kept as soon as the game was over, but I have not an opportunity of referring to it, and I cannot say for certain whether clubs or spades were trumps the next time, but it makes little difference.

August 1st, 1890.

W. H. D.

Some years ago my eldest sister, who has suffered much from insomnia, was very ill and exhausted from this cause, and I proposed to give her a stiff dose of brandy and water. She declined, saying, "it would only give her the headache." I said lightly, "Never mind, you have the brandy and water, and I'll have the headache." She took it, and we reposed in peace till about five a.m., when I was awakened by an intense headache. Not being often troubled with this disorder I was much surprised at the attack. Then I remembered my words overnight. I was in much pain for some time, and then got up and came down to breakfast to see if tea would do me good; but no, I had to lie on the sofa. I concluded that the pain must be spiritual, and asked my sister, Mrs. R., to mesmerise me. Her hands were influenced; and the passes soon relieved me of the pain. Was that a coincidence or something more?

A Spiritualist friend of mine, in the early days of our friendship, while waiting at a railway station was suddenly impressed to send me something, and chose the most suitable book to be found on the stall. This book I was much surprised to receive next morning on my birthday, never having mentioned the date to my friend, neither had anyone else. Was that *only* a coincidence?

Asking the gardener a few days ago about some houses near, why there were so many empty, whether they were damp or dull, &c., and, lastly, whether they were haunted, he laughed in scorn at such an idea; but when we said we believed in such a possibility he said, in a different tone, "Well, I did see a ghost once." I asked for particulars. He heard that a certain house was haunted, and that a ghost or ghosts appeared (at their usual hour) at twelve o'clock. He went to the house, which was empty, for two nights, and saw nothing. He went the third night and just as he came to the gate a man and woman came out of the door. He drew back; they came out and walked to the top of the road together, he quietly followed them "about 100 yards," he said, when they shook hands and parted and "vanished out of his sight." This gardener is a very respectable man and an abstainer.

E. D. P.

I told you I would write an account of some experiences I have had which may come under the heading of Coincidences. I know they have more than once been called "Mere Coincidences," with an air of superior wisdom, by people to whom I have mentioned them with a view to prove that one can sometimes have a foreshadowing of what is about to happen to people in whom one is much interested, or to oneself.

One such incident stands very clearly in my memory. It did not seem to be a dream, because I knew well where I was and just how long it was since I had retired. It seemed to me that I had not yet been to sleep, when I suddenly became aware that my room was full of light as if lit by strong gas light. I had no time to be surprised at this because of the startling appearance of a figure standing at the foot of my bed, looking at me sorrowfully and dressed in deep mourning with the white bands

on the sleeves which are or used to be worn at funerals in Scotland.

I recognised who it was; a friend who cared much for me at that time. I waited, expecting to hear words. I heard none. I only saw most sorrowful eyes looking at me, and the figure slowly moving until it came to the head of my bed, where it seemed to stand for a moment and then to vanish. Then the wonder of how such a thing as my friend's presence at such a time and place could be possible caused me to start up in amazement. I saw at once that there was no light in my room. In great fear I hastened to get one, and proceeded to examine the door and window. Both were securely fastened as I had left them. I then began to think I must have only dreamed what had seemed to me so real.

About nine o'clock next morning I saw my friend coming up to our house. It was such an unusual time for a visit that I knew something must have happened and I hastened into the hall. My friend told me that his mother had died in the night after fearful suffering, which had come on quite suddenly. He had wanted much to come to tell us, but dared not leave her and had no one that could be sent.

H. S.

I observe in a late number of "LIGHT" the remarkable coincidences respecting the two Napoleons. As a supplement I send other remarkable coincidences of the same character, which appear to me more wonderful, if possible, than those already published.

The only hitch in the year 1869 is that the capitulation of Sedan did not take place till 1870, but the initial step that led to the catastrophe was taken in 1869. In all other respects the figures work out correctly.

I find in one case the figures come to 1870. I cannot vouch for the correctness of the dates. It was published at the time the Emperor died. You may have seen it.

LOUIS PHILIPPE. — Born, 1773; ascended the throne, 1830; abdicated, 1848.

1830	1830	1830
Born { 1 7 7 3	Wife { 1 7 8 2	Married { 1 8 0 9
1848	1848	1848

LOUIS NAPOLEON. — Born, 1809; proclaimed Emperor, 1852; conclusion of the war with Prussia and the downfall of Napoleon, 1870.

1852	1852	1852
Born { 1 8 0 9	Wife { 1 8 2 6	Married { 1 8 5 3
1870	1869	1869

ROBT. COOPER.

Two years ago I found myself, towards the beginning of September, at Viareggio—a seaport town about fourteen miles from Pisa, and the general resort of a good portion of our Florentine society during the summer months. It so happened that on leaving the hotel where I was staying I caused, through an awkward movement of mine, the mirror on the toilet-table to fall to the ground, turning a regular somersault and making a great noise on reaching the floor.

I was greatly annoyed and wondered how much they would charge me for the elegant piece of furniture which had thus been dashed to the ground.

I stooped down to raise the hapless mirror and felt indeed surprised when, on taking it up, I found that it was not in the slightest way injured. I looked at it complacently as I placed it back on the toilet-table, and, strange to say, experienced a very vivid impression that what had happened to the looking-glass would in a similar manner fall to my share, and that I, too, would come off scatheless.

Well, on going back to a villa of ours along the sea coast, ten miles south of Leghorn, it came to pass three days after, that in trying to go as fast as I possibly could on a tricycle in order to reach the top of a small eminence, in slightly turning the small wheel in front too roughly, the tricycle swerved suddenly, and I was precipitated down an embankment some fourteen or fifteen feet deep. The people who were watching me along the roadside, and who saw me thus hurled into the air—the tricycle having been stopped by a mound of stones and a post—came running quite bewildered, thinking they would find a corpse, but instead

of that, when they came up I was lying quite comfortably at the bottom of the embankment, and on their asking me how I felt or if I had in any way hurt myself I answered, smilingly, that I could very well have taken a cozy snooze where I was lying.

The reason I was not in the least hurt was that at the very place where I had been sent flying head foremost there were a couple of tamarisks, whose boughs interlacing not only broke my fall but even spread me out with the greatest gentleness on the big stones at the bottom of the perilous leap.

I have had similar experiences at other times, but this is the one that has left a singularly strong impression on my mind.

SEBASTIANO FENZI.

On Wednesday, July 23rd, a young man, a blacksmith by trade, died in Bray of rapid decline. His sister had died on precisely the same day in the preceding year.

On reading the August number of *Temple Bar*, which contains Miss Broughton's serial, "Alas!" I was astonished to find that the account of the death of one of the characters exactly described the circumstances attending the sudden departure of a cousin of my own a few months ago. Her very words even were given. This is clearly a coincidence, as Miss Broughton is certainly not acquainted with any member of my family.

G. E. J.

I send you the following "coincidences," which may be worth a place in your paper.

I. In the year 1886, I being in India and my wife at home and expecting her confinement, it was arranged that I should receive a telegram apprising me of the event, &c. The time came, but no telegram, and I felt anxious, but as the days wore on bringing me no news, the conviction that ill news travels apace, and a presentiment in my mind that everything had gone off well, made me cease to worry about it, and I felt sure I should receive a letter in course of time. This went on for nearly a month, when I dreamt one night that somebody had come into my room and told me of the birth of a daughter, and that mother and child were both doing well. The next morning I went out to parade, and there a telegram was put into my hands confirming the dream.

II. Again, in India, about a year and a-half afterwards, my wife and two other ladies were sitting at a table for communication. I was in the same room, but taking no part in it. The table began to tilt, and on communication being established the ladies asked in turn whether there was any message for them, each receiving a negative reply. Hearing this, I asked "Have you come for me?" and the answer was "Yes." The intelligence purported to be that of my brother (then living in England, and, as far as I knew, in good health), and went on to say that he was ill, but would recover. I certainly was not thinking of my brother at the time, and the young lady, who was the medium on this occasion, did not even know of his existence. I made a note of the date and thought no more of the matter. About a month later I had a letter from a sister in England, who mentioned the fact of my brother having badly sprained his foot and being obliged to go to London to have an operation performed on it. I then wrote home inquiring for dates and other details, when I found that the accident occurred to him the day previous to that on which we received the communication, and that on that day he was suffering from high fever in consequence of it. My brother is not aware of having thought of me, so the theory of telepathy can hardly hold good.

A. C.

It is impossible that a man can have real substantial hope, i.e., belief, in the ultimate triumph of good over evil, who does not feel and experience that triumph to some extent in himself. How can we reason but from what we know? One who is conquering evil in himself has actually working within him a portion of that very victorious spirit itself, which is to conquer universal evil; and believing in the expansion of what he actually feels, he has hope. But if a man lets himself run wild, or lie fallow, this sensible ground of hope is gone; and he will be liable to fall into melancholy. Hope and practice act and react upon each other; hope is a stimulus to practice, practice is the foundation of hope, on the other hand, a lax habit of mind protrudes an indefinite gloom before it, and licence is compensated for by melancholy.—MOZLEY

SPIRIT POWER OVER MATERIAL AFFAIRS

By JOHN WETHERBEE.

I do not think that men are rewarded by their merit. Everything seems to be governed by law—Nature's laws; and they are the voice of God and all of Him that we know. I am a believer in God as an Infinite Intelligence. So I am a theist, and not an atheist, and I not only believe, but I know, there is a continuation of life after what we call death. I think there is this side of deity an overruling providence, a reachable one and a more or less governing one; but I think it is the spirit world, the invisible intelligences we call "departed spirits" in the aggregate, and such intelligence is finite, and not infinite. Spirits, individually or collectively, can no more suspend law than mortals can. Nature's laws are always supreme. Spirits may have more wisdom and knowledge, and probably do have, than we mortals; as we to-day are wiser than our ancestors were a century or two ago. We mortals are learning something every day; take, for instance, electrical science; we can do things to-day that would be miraculous to our fathers and a violation of law. So may spirits do that which may seem so to us; but no law is violated by the other world, or ever can be, any more than by those who are still in the form, or than the law of gravitation is when a man ascends in a balloon.

As parents are an overruling providence to their little ones and the adult mind to the juvenile, so is the spirit world to us, the undergraduates in this world. This is all the overruling providence there is, because it is all the intelligence there is this side of Infinite Intelligence, which is God, Whom no man hath seen and no departed spirit hath seen or ever will see, for God is a spirit. As the ancient said: "The heavens declare His glory and the firmament sheweth His handiwork; day unto day uttereth speech and night unto night sheweth knowledge, and there is no language where their voice is not heard."

Is there any use or efficacy in prayer? Certainly, for our own good. I think this overruling providence, a spirit world, is supervising us. We can feed our children, but spirits cannot feed us, at least directly. We may pray "Give us this day our daily bread," it will not come as a general thing except we work or pay for it, or get it as charity. Spirits cannot reach directly material things, but this spirit world will look out for us in its way, whether we pray for bread or not. It is not information that spirits want, but conditions.

Sometimes communion, serious thought, or prayer make conditions or desirable connections, but the spirit world is more interested in us spiritually, and aids us spiritually, rather than materially. Spirits have done with material things, and cannot handle the tools as well as we can. I do not think spirits see us materially, or material things, except by proxy, using such material eyes as are handy, and there are enough of them when needed. If a spirit sees you materially as I would see you, it is because I or some one does see you, and the spirits get the sense or sensation from my or some one's sensorium, and if in *rapport* as easily as I do.

We mortals are all spirits now, clothed in material visible bodies, and we also have our spirit bodies which are invisible to us, but which spirits see and which we will see when we have shuffled off these mortal ones. Clairvoyants' eyes are open to some extent here, and they see spirits. Swedenborg did, so did the seeress of Provost, and my grandmother did also. I did not understand the subject when she was alive as I do now.

Spirits can and do aid and assist us, but they cannot violate law any more than we mortals can. If a man falls from the roof of a house they cannot throw anything soft for him to fall on, or save him from physical injury. The law of gravitation always holds good and never changes by any supermundane power. The man falling from a roof may fall on an awning, or into a pile of soft mortar, and save thereby his bones; these are favourable points in the accident; but are accidents all the same, and not the intelligent planning of an overruling Providence, or, as I consider it, the supervising spirit world? The law of gravitation never changes by prayer, God being no respecter of persons; a missionary ship will be wrecked just as quickly under the same circumstances as a pirate craft; if either is favoured it will be the one that is best and ablest managed; the most effectual prayer, then, is effort, skill, and good judgment.

To be aided in material matters, it requires more or less the elements of success to be in the man himself, to make the conditions that will enable the spirits to make him successful or fill

his pocket. Spirits know also what is best for us, for our good, just as we do what is best for our children. I think I can relate an incident that will illustrate the practical workings of the spirit world on the material affairs of humanity, which is as follows:—

I am well acquainted with a Captain D. He was rewarded for saving a ship's crew, which circumstance was considered also a remarkable instance of Divine Providence, and yet it was an intelligent accident, conditions being right; it was a direct influence from the spirit world. Captain D. was steering the vessel due west; which was its right course. Something said to him "Steer W. N. W." It impressed him so strongly that he followed the impression. Captain D. was a sensitive, or medium, and he felt strongly that he ought to do so. Doing so rather surprised his mate, who knew the vessel was on its right course. He sailed many hours W. N. W., when he came in sight of a wreck with many souls on board, and but for Captain D.'s vessel accidentally coming in sight, all these men would have perished. Now that impression or influence was an intelligent act of this overruling Providence that knew the circumstances and the situation, and succeeded in saving these men. If Captain D.'s vessel had not been where it was, and if he had not been a sensitive and impressible (and one hardly knows what are impressions and influences and what are from the workings of one's own train of thoughts), the men would not have been saved, but it would seem that the spirit world, perhaps the spirit friends of those wrecked men, seeing the situation, being near them, saw the opportunity and the accidental conditions, and so brought them salvation.

I suppose there are hundreds of similar occasions of physical need which have not so fortunate an ending for the want of conditions. Such accidents often happen on sea, and analogous ones on land, where no aid comes and none can come. The spirits are willing, as they were in the case where Captain D. rescued them, but there happened to be no vessel at the right place, and if there were, no sensitive on board in command to impress or influence. In the instance related both the spirits and the drowning men were in luck, and the consequence was the rescue, and it was called an "interposition of Providence." Well, in a sense it was, but it really was the interposition of intelligent spirit action that knew the fact, but could not have carried out their desire if there had not been the conditions. I think this will explain spirit power and supervision over material affairs in general, and the spirits act necessarily under law as much as mortals do, though they may see farther and see more.

One of these days we shall know more clearly how these things are because we shall be promoted and be more emphatically a part of this "overruling Providence." I feel like saying, in closing, as strongly as I am able to, that I am as sure of a spirit world and a future life for man as I am of a God; more so, for I have had sensuous proof of one and can hardly say I have of the other, because, as Renan says, the Infinite is felt rather than proved, and I believe also that a man's life is his preparation for that where we shall all be some day.—*Golden Gate*.

SILENT INFLUENCE.

There is no person to whom this power is not given. We may be shut in from the busy world by disease or infirmities of age, and yet our influence is doing its work here and there. The threads of life are closely interwoven and connect us by weaving into the web of other lives, so that we feel their joy and share in their sorrow. Along these silken cords that bind us, we may send a word of hope and cheer that will not be lost. We have influence that cannot be hidden or destroyed. Every thought and action serve to set in motion a power whose effect is far beyond our control. For this reason let us be faithful as we perform the duties of life, however small and menial. So our influence shall be helpful in place of a hindrance. There is need of light in the gloom; of ready and willing hands to lift a little of the burden that is resting so heavily where the path is rugged and steep. May all be drawn into high and sweet communion with the blessed loved ones of angelic life. Then shall their influence fall upon our lives with a baptism that will consecrate us more fully to the noble work of doing good to humanity.—*Mrs. Burr, in The Better Way*.

THE best brains are soon emptied when not constantly filled by the study of ideas.—*PROFESSOR TULLOCH*.

IRISH GHOSTS.

The following, by the "funny-man" of the *Daily Telegraph*, may possibly amuse, though powerless to instruct:—

Certain misguided phantoms of Hibernian extraction have been recently exciting the minds of the worthy citizens of Dublin. For some six months the whole clan of Irish ghosts—good-natured and humorous spectres as a rule—have been perfectly quiet, and "law and order" seemed to have penetrated even into the land of "spooks," for neither ghost, nor pixie, nor fairy, nor "phoooca"—the horse-ghost of waterfalls—indulged in anything like a "manifestation." The local branches, if such there be, of the Society for Psychical Research must have been all closed for want of material to work upon. The night of May 1st passed without revealing a single properly authenticated instance of well-attended fairy dances within the mystic rings of ancient raths, or stone-circles. Even the little fairy shoemaker, the "leprechaun," with his red cap, and his ceaseless tapping with his tiny hammer on the heels of fairy slippers, was unseen and unheard of; and there was no record of his bold capture and consequent disclosure of the secret place where lay buried the good crock of gold which, as everybody knows, lies concealed in all reputable holdings that come under the operation of the Land Acts. No "white ladies" walked through the ruined castles; and, though many highly respectable Irishmen, of undoubtedly ancient lineage, died and were decently "waked" and buried, the weird, mournful cry of the sobbing banshee, or lady of doom, was silent even on such tempestuous nights as are associated with the blowing down of chimneys. The whole race of spirits were, indeed, as fast asleep as the warriors who slumber with Bruce in the cave of the rock below Bruce's Castle in Rathlin Island, the entrance to which is visible only once in every seven years, waiting the day when, like Barbarossa in the North, they will rise and unite Erin to Scotland, and assist Sir George Campbell in his designs on half-sovereigns. It was in January last that we had occasion to speak of the Drogheda ghost, who haunted a certain "House on the Marsh," near this noble "City of the Yellow Tower." That playful spirit was made the subject of a law-suit tried before his Honour Judge Kiseby, and it was given in evidence by Mr. and Mrs. Kinney, who had taken the house, that this ghost first of all "made noises," and then very ungallantly came by night and intruded his presence on Mrs. Kinney after she had retired to rest. As sworn at the trial, the phantom "threw heavy things at her," in consequence of which indefensible conduct the lady was "greatly frightened," and left the next day without paying her quarter's rent to Miss Weir, the plaintiff in the action. It will be remembered that Judge Kiseby, without even serving a spiritual subpoena on the ghost, held that the fact of a house being haunted was "no defence in law to the non-payment of the rent reserved by the covenant," and gave a decree against the Kinneys and their badly-behaved "spook." Commenting on the case at the time, we pointed out to our Spiritualistic friends that they really should request their invisible associates to conduct themselves with more decorum, and not behave after the unruly manner of the Cock-lane ghost, whose crockery-smashing habits are so graphically described in Mrs. Crowe's *Night Side of Nature*. Our suggestion was evidently accepted, for the Drogheda ghost and all other ghosts have been perfectly quiet up to a few days ago, when they broke out again, and now stand in need of fresh admonition.

This time the phantoms have been disporting themselves in the ruins of the ancient Chapter House that stands outside the southern wall of Christ Church Cathedral, in Dublin. The church itself has a history that goes back to the days of the Danes eight centuries ago, and this particular Chapter House was discovered during the process of renovation conducted by the late Mr. Street, the architect of our Law Courts, at the expense of Mr. Henry Roe, the head of the well-known firm of Dublin distillers. It is a really beautiful, historical, and sacred structure, and it is at first sight difficult to understand what induced these ghosts to disturb the midnight silence of this hallowed and venerable fane, and walk about in the shape of monks and nuns, occasionally producing a phosphorescent effect on the walls, such as was observed in the case of the holy apparitions seen at Knock Chapel, in the county Mayo, a few years ago. Of course these old monks did revisit the glimpses of the moon, for they were observed by the many "credible spectators" who nightly throng the railings of the cathedral with the undaunted curiosity of

Tam o'Shanter to watch the ghosts taking their ease in the ruined Chapter House. Watching for ghosts is an occupation generally rewarded with success, for it is undoubtedly true that "ghosts come to him who knows how to wait for them." What did it matter that "extra police-constables were told off to keep order"? The imaginative Celts of "The Liberties," as this old quarter of Dublin is termed, wanted to see ghosts, and naturally they saw them. It is quite an unkind Saxon suggestion to say that in Ireland anything, however slight, will make into a ghost, while in most other countries, in England especially, it takes a good deal to make people believe in ghosts. Such an argument may find favour with average common-sense personages over here, but it will not do for Dublin. These grim, grey monks in vaporous gowns and cowls, these gentle nuns arrayed, like Hamlet's father, "in their habit as they lived," were in truth the very thing that Mr. Ernest Meyers, the recognised authority on Spectrology, has so ingeniously, if somewhat incomprehensibly, defined as "dead men and women walking in their sleep." They had come back to earth, it may be, to suggest the removal of the monument erected in this cathedral to the memory of Strongbow, Earl of Pembroke, the chief leader of the Anglo-Norman forces, and who died and was buried in this very spot in 1177. Again, it may be that the monks and nuns in question caught the dim echoes of "the Plan of Campaign," and, not quite in the interests of their successors, desired to abolish Strongbow's tomb because up to comparatively recent times it was the recognised place where tenants of Church lands were accustomed to pay their rents. Indeed, as a protest against Protestant ascendancy, their conduct is explicable, and compares favourably with the rude antics of the Demon of Drogheda beforementioned.

That the story should be believed is perfectly intelligible to all students of Irish fairy and ghost lore. From the recent writings of a lady who is an authority on all such beautiful mysteries, we learn that the habitual rising of the dead is quite customary in such parts of Ireland as yet preserve the poetical traditions of their forefathers. Sometimes the old warrior-kings of the West and South rise, like The O'Donoghue on his white horse, from the crystal depths of the lakes circled with purple hills, and, summoning their slumbering knights and squires, drill ghostly battalions by the light of the moon. The faint and far-off clash and clang of arms are heard, spectral soldiers move in phantom phalanx, and the word of command is given in the low muttering of sepulchral Gaelic. Such manifestations and mystic autumn manoeuvres frequently took place, it is said, about the time of the Fenian rising of 1868; but, curiously enough, just as in the present case of the Christ Church ghosts, the offended spirits melted into air on the approach of a sceptical "body of extra police." It is a peculiarity of the Irish ghost that, while he takes kindly, and, indeed, courteously, to poets, he has a distinct dislike to a policeman. The month of August is an unusual time for these phenomena, as it is well known that November Eve is the night on which the dead rise and dance with the "good people," and on such occasions living mortals, with a true Irish instinct of tact, never dream of disturbing the dance if they come across it. It would be at once a breach of etiquette and a very unlucky thing to do. However, here are August ghosts invading sacred precincts, and it becomes a serious question as to how the Dublin Corporation, with their new powers, will deal with them. There is an authentic story of how such supernatural invasions are treated in provincial England. Only about four years ago, during the building of a Nonconformist chapel at Haythorne Heath, in Dorset, the works were stopped for several weeks. It was believed that the Evil One himself had entered the building and taken up his abode there. The rustics of the district combined to exorcise the foul fiend, and they set about doing it by singing and yelling and playing musical instruments in diverse tones and keys. After the concert had gone on for a considerable time, one of the musicians, rather out of breath, paused and exclaimed, "Thar 'er do go, I zeed 'un!" and when the intruding demon, who had obviously a sensitive musical ear, had taken flight, the works were resumed and the chapel was completed. The effect of discordant music might possibly with advantage be tried on the Dublin cathedral ghosts, or they might receive an injunction from some Ecclesiastical Court, or be summoned as trespassers by the Reverend Chancellor of Christ Church—a most popular Dublin divine—and the Chapter; or, lastly, they might be graciously left alone. It may be that they are only tourist-ghosts, of an antiquarian

turn of mind, taking a holiday, and they certainly seem to have conducted themselves with distinct propriety. They have not been proved to have "thrown heavy things" at ladies, nor have they been represented by a practising solicitor before a judge; and, on the whole, we are not inclined to be hard on these Irish spirits—especially if, having vindicated their reality by a single appearance, they will now contentedly retire into obscurity.

THE CASE OF ROBERT TRAVIS.

EXTRAORDINARY DREAMS.

(FROM THE *North Wales Chronicle*.)

The case of Robert Travis (who was convicted of the Rock Ferry murder, but whose conviction was subsequently acknowledged to have been a miscarriage of justice) has been revived, and an urgent appeal for subscriptions in his behalf is being made, his case being warmly espoused by Mr. Bulkeley Price, of The Moorings, Menai Bridge. It will be remembered that after being condemned to death, reprieved, and sentenced to penal servitude for life, he was finally set at liberty after two years and three months' imprisonment, with 10s. in his pocket and his passage to Liverpool; broken down in health, and almost destitute, all his savings having been absorbed by the cost of his trial. He still, however, entertains a hope that the Government will compensate him for his sufferings. Mr. Travis is now staying at Pench-wintan, Bangor, where he had a hurried conversation with one of our correspondents. In the course of the conversation he alluded to the night before he was sentenced to death. He said: "I had a dream the night before my sentence. I dreamt I was on a scaffold, and I dropped through the trap door. I dreamt there were six men there, and one of them said when I dropped 'Pull on his legs, pull on his legs.' And another one said 'Cut him down, we can't hang him; cut him down.' I could see him taking a knife from his pocket and cutting the rope. The same night I dreamt that I was by my wife's grave, and the grave opened. She got up out of her coffin and looked me straight in the face, and laid down back in the coffin and the grave closed on her. I told my son-in-law's father next morning about my dream.

"Then, as to the night before I was reprieved. There were two doors in the condemned cell. There was an officer in with me, and I was asleep on the floor on a plank and the officer was reading a big book, and there came such a thump against the door that I thought it had burst in, like a cart load of bricks rolling down the air pipes into the cells. The book that the officer was reading jumped clean out of his hand right up against the wall, and he very nearly fell on the top of me. I jumped when I heard the noise, and said, 'Officer, what is that noise? I think that that is some token for me,' and he said then, 'Oh! that is nothing. I think it's only rats running through the air pipes.' That was between two and three in the morning. I believe that it was about that time the next morning that my reprieve was signed. My friend, Gomer Roberts, was in the cell with the chaplain, and the governor and another friend, at the time the reprieve arrived in the morning. The chaplain and the governor read it to me, and the governor said, 'Travis, you are respited, but you are transported for life.' I thanked God for it, and said, 'I am an innocent man.'

"The night before I was discharged from Chatham I dreamt that I was in Sutton, standing before my house. I dreamt that I could see this woman come towards me (the woman I was going to marry). She was dressed in black, and had a big gold guard around her neck. She passed me close, and I watched until she went out of my sight. Next morning a 'life man' was sitting knitting socks; the warden had gone away, and I told him my dream. He says, 'That's very lucky to dream of gold,' and in an hour after that I was called away, and did not know where I was going. They took me to the hospital and weighed me. I thought they were going to punish me, because one of the prisoners that morning had asked me for a piece of bread, and I thought one of the officers had seen him. They next took my likeness, and from there took me to the punishing cells, and I thought I was done for. They never said I was going home. I went there to have a bath, and I saw a new suit of clothes coming for me. When I saw them I said, 'Thank God, I am going home.' In half an hour I was outside the wall, they having opened the gates wide for me, and I said to the officer, 'You can't open them too wide for me, because I am an innocent man.'

"The only time that I thought of destroying myself was after I was condemned for twenty-three days on bread and water for putting a leaf in my mouth which they swore was tobacco. I thought of throwing myself down a flight of stairs head first, but, thank God, I did not do it. I had gone that weak before my time was up in the cell that they had to take me to the hospital, and I was there five weeks. The bread I ate was 'Life' bread; that is, there was an 'L' on it (meaning life). 'L' in my face everywhere. I begged of the governor and the doctor to have the leaf analysed, but the door was always banged in my face."

Robert Travis highly treasures the following letter which was sent by Lord Bramwell to Mr. Henry Bolland, 11, Egerton-street, Liverpool:—

"17, Cadogan-place, June 14th, 1888.

"DEAR SIR,—I heartily rejoice at the discharge of Travis. It is not that I give him the benefit of a doubt and say 'not guilty.' I am satisfied he was innocent.

"The greatest credit is due to Mr. Matthews. He might have declined to interfere, and protected himself by saying that the matter had been adjudicated on; but he was too just. He took a most wise and prudent course. He looked on General Hamley and me as advocates, and referred our pleadings to a judge—a very eminent one.

"Great credit also is due to the General, who was indefatigable. We ought to be very careful as to finding fault with the judge, jury, and others connected with the trial. The case before them was different from that before Mr. Matthews. I may think that on the evidence the man should not have been convicted, but those who heard found a better opportunity of judging than those who did not. I wish something could be done for Travis. Perhaps the Treasury would, but that would only be by showing that he should not have been convicted at the time.—Yours faithfully,

"BRAMWELL."

Robert Travis is a native of Bangor, and we believe he was born at Lonypobty. Subscriptions should be sent to 11, St. Paul's-square, Liverpool. We understand that Mr. Travis contemplates publishing a full and interesting sketch of his prison life and the many trying ordeals through which he has passed during the last four years.

VOICE OF THE WIND.

No rest; no rest—
I sweep over ocean's turbulent breast,
And stir its depths with a maddening riot,
Who feels my strength, feels my own unquiet;
No rest; no rest.

In summer sweet
Still surge I on from my vast retreat,
I scatter the leaves of the fragile flowers,
In fitful gushes drive onward the showers,
In summer sweet.

In other climes
I wildly chant with the convent chimes,
And rove as the idler languidly roves,
Hold revel in fragrance of orange groves,
In other climes.

I sink awhile,
Then rove through grand cathedral aisle,
To join my voice with the chaunting choir;
And whisper away through the heavenward spire,
Then sink awhile.

Where billows roar
I mingle with thunders from rock to shore,
And make my way to the cataract fall,
Our blending murmurs the heart appall,
Where billows roar.

Round the shattered wreck,
O'er the vessel's wave-washed sinking deck,
With the drowning mariner's last death cry
Still shouting and raving along am I,
Round the shattered wreck.

Where the dying lay—
I gently lower my tones away
And tune my voice to a faint low ringing,
They listen, and think it an angel singing,
Then pass away.

But I know no rest,
Like the troubled sigh from a mourners' breast
I stir the grass on the fresh green graves,
And wail a lament as each tall tree waves,
But I know no rest.

Through passing time,
When hours are marked by each tolling chime,
I still sweep on through autumns dreary
As strong as of old and never weary,
Through passing time.

2, Laura-place, Southampton.

R. J. D.

OFFICE OF "LIGHT,"
2, DUKE STREET,
ADELPHI, W.C.

NOTICE TO SUBSCRIBERS.

The Annual Subscription for "LIGHT," post-free to any address within the United Kingdom, or to places comprised within the Postal Union, including all parts of Europe, the United States, and British North America, is 10s. 10d. per annum, forwarded to our office in advance.
The Annual Subscription, post-free, to South America, South Africa, the West Indies, Australia, and New Zealand, is 13s. *prepaid*.

ADVERTISEMENT CHARGES.

Five lines and under, 3s. One inch, 4s. 6d. Column, £2 2s. Page, £4. A reduction made for a series of insertions.
The Annual Subscription to India, Ceylon, China, Japan, is 15s. 2d. *prepaid*.
Cheques and Postal Orders should be made payable to Mr. B. D. Godfrey, and should invariably be crossed "— & Co."
All orders for papers and for advertisements, and all remittances, should be addressed to "The Manager" and not to the Editor.

NOTICE TO THE PUBLIC.

"LIGHT" may also be obtained from E. W. ALLEN, 4, Ave Maria-lane, London, and all Booksellers.

Light:

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

SATURDAY, AUGUST 23rd, 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.

CONTROVERSY THE GRAVE OF TRUTH.

One of the most excellent contemporaries of "LIGHT," and at the same time a co-worker with that paper in the great spiritual reformation that is in progress, propounds and upholds the opinion, that "controversy is the grave of truth." If so what stores of that valuable trait must be stored up in the pages of your back numbers! For there is probably no paper published that contains so much argumentative correspondence on all sorts of topics, connected, of course, with our subject, as "LIGHT." But we must, I am afraid, take its meaning in a less complimentary sense; and look upon it as an assertion that "controversy kills truth."

Whether this dogma is founded on reliable basis is what I propose to consider. The editor of the journal to which I refer, with such an opinion firmly impressed on his mind, who makes positive statements upon one of the most difficult subjects man can deal with, probably has a very good opinion of his own judgment and opinions. He says, practically, I tell you certain things; they contain truth; you must not discuss them or the truth will vanish. He may claim that what he writes is derived from high sources, but if so, he is following the old rule of dependence on authority, which has in the past worked so much harm. He may claim the intuitional faculties as the means whereby the truth is acquired; but if so he must not overlook the fact that intuition is only one way of arriving at a truth, which, when unassisted by its male mate, the intellect, is a very doubtful power to rely on. Every man has to acquire that modicum of truth which his powers enable him to grasp. But it is not every man that has so far progressed in development, that in him that Divine marriage has been consummated. By far the majority of men have as yet the male element in preponderance, the characteristic of which is to reason by argument, which constitutes the chief means they have of getting hold of truth. In women, on the contrary, the female element is in excess, for which reason they jump to conclusions—often correct; but as often, if not more frequently, incorrect. These conclusions present the peculiarity that their authors have no idea of the method by which they are arrived at, and when questioned are quite unable to give the reasons for them.

How in each of these cases, which include almost the whole of the human race, is the truth contained in the assertions to be made out, except by further examination, which is controversy? Not necessarily bitter controversy, but courteous, in which each side respects the opinions of his opponent, with which, however, he does not agree. If controversy cannot be carried on without denunciation and abuse, stirring up partisanship of an undesirable nature, one may well pause to consider whether the dogma of *Psyche* may not with justice be applied to it.

It would seem to be far too sweeping a statement. Two opinions are usually supposed to result in greater accuracy than one, simply because by the conflict, aspects of the subject under debate are brought out, by means of which each party modifies his previously conceived notions. In fact, for the world at large, controversy, instead of burying truth, is the best means of unearthing and propagating it.

When dealing, however, with the questions of mystic interpretation, and spiritual understanding—matters that are perceived by the married male and female—controversy is but little helpful in reading inner meaning, if at all. But that is far from saying that it is detrimental, provided the before mentioned traits characterise it. Spiritual truth is, so far as one can see, only to be acquired by spiritual methods, and spiritual conditions; foremost of which is calm serenity as opposed to disturbing conflict. The truths hidden beneath the forms of mystic phraseology, as well as those of spiritual nature hidden behind our every-day experiences, are discovered by every individual for himself, and are quite beyond the sphere of action of controversy. Controversy does not kill them for the person who has made them his own, it simply leaves them unaffected. A man knows, he knows not why, but his knowledge is no less certain because of its transcending intellectual sloth. Experience teaches this; to some a mystery, but to those who have investigated so deeply, a mystery no longer. They know that it is through the union within themselves, and harmonious interaction of intellect and intuition. It is the combination within one individual of the two modes of arriving at conclusions that characterise man and woman respectively.

We find, then, that the text of our contemporary is a one-sided statement, and, therefore, most untrue. On the plane of pure intellect controversy is the only means of discovering and purifying truth. On that of pure intuition its action may be fatal. While as the state becomes perfected by the increasing harmony between the two, controversy becomes gradually more and more inert.

"1st M.B. (LOND.)"

MR. AND MRS. EVERITT.

We announced last week that Mr. and Mrs. Everitt are about to visit the North, and will be happy to give their services to any Spiritualist Society which they have not visited before. We are informed that several letters have reached them asking the amount of their charges. They have no charges. They have always given their services absolutely free, and they will continue to do so. Theirs has always been, and is still, purely a labour of love, with no thought whatever of pecuniary gain.

MORE harm is frequently done by over than by under culture in the moral training of youth. Judicious *letting alone* is a precious element in real education, and there are certain chords, which often touched and made to vibrate too early, are apt to lose instead of gaining power; to grow first weakly and morbidly sensitive, and then hard and dull; and finally, when the full harmony of the character depends upon their truth and depth of tone to have lost some measure of both under repeated premature handling.—FANNY KEMBLE's *Records of a Girlhood*, Vol. I., p. 269.

HAS MESMER REALLY LIVED AND LABOURED ?

BY DR. CYRIAX.

FROM *Neue Spiritualistische Blätter*.

TRANSLATED BY "V."

It will appear strange to our readers that we should put such a question, and yet it seems needed in the case of France and Germany. In England, India, Australia, Canada, and the United States, it is known that 100 years ago a physician, named Anton Mesmer, lived, worked, and wrote books, and that he discovered a force which he called "animal magnetism," which might be used for the cure of sickness. In these countries animal magnetism, otherwise called *mesmerism*, is well known, and during the last sixty years a large number of men and women have employed it with the best results for the cure of illnesses. But in Germany and France it seems as though nothing could be known of Mesmer or his system of healing, otherwise such cries of astonishment would scarcely be raised over a case of magnetic transference from one person to another, performed recently by Dr. Luys, nerve physician to the *Charité* Hospital.

The case is as follows:—Dr. Luys took a hysterical girl of sixteen, named Marie T., who had suffered for fourteen months from paralysis of the right arm and left leg, to a woman named Leontine, and placed the latter's right hand upon that of Marie, while for two minutes he made passes with a large five-fold magnet across the arm and hand, and thus created a movement in the fingers and sensation in the left leg. Leontine, who had previously been hypnotised, now became sensible of the feeling of paralysis, but was told to awaken and then to feel no more of it, which she did. At the third sitting Marie was completely cured. Now this is brought forward as a marvellous feat, and it is asserted that, while it was already known that by the use of a magnet contractions of joints, paralysis, &c., might be transferred from one hypnotised person to another, the merit is accorded to Dr. Luys of having been the first to accomplish this feat of transference.

We shall be extremely glad if the experiments are followed up; it may even then happen that the French and German physicians of the celebrated Austrian Militia Corps (*Landwehrschrift*) may arrive at the same results in 1902 which had been attained by Mesmer in 1802, when he laid his discoveries before the medical faculty of Vienna. If Dr. Luys had only taken the trouble to read the works of Mesmer, Reichenbach, Wolfahrt, Williams, Esdaile, and others, he would have known that this power of transference had long been known, and that no strong magnet was necessary, but that the transference might be equally well accomplished with a ruler or roll of paper. Should Dr. Luys or his German colleagues continue their experiments, they may, perhaps, in the course of five or six years, discover that the human hand itself is equally efficacious in producing the same result, and if they push their inquiries still further, they will find that all this may be done without having recourse to the often dangerous process of hypnotism, and then they will have re-discovered mesmerism, or animal magnetism, and can take to themselves the same credit that a man who knows nothing of electricity would have for inventing the lightning conductor in 1890!

Such transference we have ourselves induced as long as forty years ago, and frequently during the twenty years of our residence in Cleveland, not indeed with a magnet but with the hand. Once in a public assembly we took a boy who had the toothache, and placed him hand-in-hand with six other boys, the toothache being transferred to all the six others, with the command that the last of the row should retain it. As soon as the boys loosed hands they

all lost the sensation of toothache except the last one, whom we freed from it by a few magnetic passes. We obtained these results, as well as others in Leipzig and Berlin, by magnetism or mesmerism, and by means of passes made by the hand, without hypnotising, and even the suggestion in these cases did not require hypnotism.

Mesmer discovered, quite by accident, that he could produce precisely the same results with the hand as with the magnet, and it may be that our physicians will accidentally make the same discovery, and then, when all that Mesmer taught 100 years ago is re-discovered, it is possible that that much injured and despised benefactor of mankind may receive his due and the recognition he has so long merited.

It is, however, quite inexplicable to us why the French and Germans have so fought against trying Mesmer's methods and have waited till some accident should bring Mesmer's discovery again to light, when they behave as though no Viennese doctor named Mesmer had ever lived and laboured. Let us at least hope that what has been so long in coming may turn out for the best; but we strongly advise Mesmer's followers, the Magnetists (*Magnetopathen*) to be of one accord, so that they may present a strong front to their enemies, till the acknowledgment of the re-discovery of mesmerism changes their position.

STRANGE ACTS OF UNSEEN POWER.

Faust's struggle to climb the Heights of Brocken could scarcely have been more despairing than the weird, uncanny experiences which Mrs. David H. Jordan, of 1,743, Stillman-street, Philadelphia, Pa., accredits to herself and husband. Their trials in a haunted house and the anguish of mind they brought form a strange tale. Just now Mr. Jordan is a gripman in the employ of the Traction Company. Formerly he was special officer at the Grand Opera House, and before that was a patrolman in the Twenty-third district. While in the police department he was credited with having nerves of steel, fearless in the presence of duty, and a good officer generally.

Less than a month ago the Jordans terminated the unpleasant acquaintance with they know not what, by moving from the scene of the trouble, Croskey-street, above Columbia-avenue, to their present home, where supernatural terrors do not visit them. Mrs. Jordan, after prefacing her statements with the positive assertion that she was in no sense superstitious or a believer in the return of departed spirits, said:—

"To us it was terrible agony, almost terminating in death. From the first in that house I felt a strange sense of dread that, strive as I would, I could not shake off. It was some time, however, before anything was seen. My first experience in this direction was the sight of what I believed to be smoke in the sewing-room on the second floor. It was near the register and increased in volume until I fancied it assumed the form of a man.

"After that the same vision greeted me almost daily. Thinking my husband would laugh at me I refrained from telling him of my fears. In fact, I doubted my own eyes. The strain told upon me physically. Each succeeding effort to shake off the dread I laboured under grew weaker. Sleep at night became impossible, and I often performed my housework and sewing when the neighbourhood was wrapped in slumber.

"My worst fears were more than realised when my little girl asked me one day why I called her during the night and then failed to respond when she answered. The child had never been told of any of the strange occurrences, nor were ghost stories ever instilled into her mind, for my husband, though he was a policeman, is such a strict Churchman that he would not eat a meal cooked on Sunday. Always after a visit of the thing a strong sulphurous smell pervaded the house.

"For want of a better reason I thought the trouble was caused by water in the cellar. I don't know why I thought so, but grasped at the theory in a blind struggle for a cause. Finally matters came to such a pass that I often wondered whether my reason was leaving me. Then I told my husband, and he confessed that he had a similar experience that he was concealing lest I should be alarmed. After that matters grew worse. That fearful light glided around everywhere. Lamps

would go out without apparent cause. The bell would ring and loud rappings came to the front door at unseemly hours.

"One morning early I went down the cellar to get coal. When I touched the step there was a sensation of some one tugging at my dress. I resolved to shake off what I tried to think a foolish fear and continued to descend. When near the bottom I was thrown down by an invisible force. Twice I got up, but went down again, each time with greater violence. I heard no one call, nor did I hear my husband come in, but I recognised him when he came down in search of me. I was lying in the mud, but try as he would he could not leave the last step to assist me.

"He says a phosphorescent light illumined my face. I felt as if paralysed. When he got me upstairs he used witch hazel to bathe my face. Very shortly after he was lying on the bed in the second storey. When I saw him his tongue protruded, he was whiter than the whitest corpse, and that strange light was all about him. He could not move. When power was restored he declared that we would have to move or he would die. All these experiences were accompanied by utter prostration and sickness.

"Though we had just paid a month's rent in advance, it was decided to move at once. On Decoration Day we began. All sorts of difficulties beset our path. Pieces of furniture became as immovable as if part of the house. All the strength of the carmen was defied by the mattress on our bed. They could not move it. While I was in the second storey I was thrown down. My husband hearing me fall rushed upstairs and dragged me bodily from the room. One arm was covered with the same awful light. It was an unnatural white, and dripped with perspiration. He says he felt as if shocked with electricity when he touched me.

"He wanted to leave the house at once, but I reminded him of the money in the bureau. He was willing to let it go. I sent my little girl up for it, but thinking how cowardly it was to send her where I feared to go, I bounded up after her and secured the money. Since we moved all has been peaceful, and those terrible times only live in memory, which in itself makes me shudder."

The present occupant of the Croskey-street-house is Mrs. Byrnes, who has lived there over a week. Thus far, she says, she has not been disturbed in her new home. Mrs. Kohr, who has lived next door above for seven years, says her peace has never been broken by supernatural influences.—*Philadelphia Inquirer*.

[Is this fancy or fact?—Ed. of "LIGHT."]

THE INVISIBLE WORLD.

Rev. J. Sanders Reed, rector of Trinity Church, recently delivered a striking lecture upon "The Invisible World."

"I am glad," he said, "to live in the nineteenth century, when mysteries are being lifted and every day multiplies the analogies between science and religion, and we may hope to see the crown yet which glitters on the tripartite kingdom of science, religion, and grace. Is there an invisible world? And do we enjoy our homes alone, or is the air filled with spirits and aerial beings? Science says, 'Yes,' and it depends on the number of senses we have whether we agree with science. Our minds are in prisons, from which they look out through windows in the walls, and that mind which enjoys the greater outlook must see more than others. Our present inability to see angels is no argument against their existence, as what we know depends upon the number of our senses.

"The windows of the house in which we live are glazed or stained. We cannot see or hear all. The dog accompanying us through the forest scents the game of which we had no knowledge. The atmosphere is populous with particles that elude the prism and the scales, and yet they lend the sky its azure and distribute the sunbeams over the earth. Sound consists in the movement of the air and the existence of an auditory nerve. The deaf are insensible to thunder, yet it thunders.

"Negative scientific schools say that they cannot find our God anywhere! Does not their science teach them that there is another world which neither scalpel nor microscope can explain or explore? Scientific men know that the atmosphere is crowded with life germs, and is it too much to ask that we be permitted to believe that back of these life germs higher lives and more distinguished organisms exist? Were our ears properly attuned, we might hear the atmosphere, now silent, and it may all come in good time."—*Journal of Health*, New York.

RELIGIOUS AND SOCIAL CHANGES.

By IMOGENE C. FALES.

FROM THE *Golden Gate*.

"In the moral world there is a law corresponding to the law of the correlation of forces in the natural world, and which assures us that no force is ever lost out of the universe; that it continually translates itself into other forms of force, and in the economy of the Creator does its appointed work."

"Evolution in its broadest significance includes all those changes by which the universe of life has gradually passed from lower and simpler conditions to the higher and more complex. In this transition, there is change from the worse to the better, from the uniform to the varied in functional and physiological structure. The cause by which the change is brought about is inherent in the thing which varies. It is a process of becoming, or a perpetual readjustment of internal functions to bring them into harmony with external conditions. As applied to the sum of things is the history of this series of mutations by which the present world order has been attained."

The religious sentiment is coincident with mental development, and partakes of the same general law of progress that characterises all the operations of nature. Many ancient religious systems have gradually perished as new and higher ones have been superinduced upon the old. One unbroken chain of development connects the past with the present, thus relating the highest form of religious life to-day with the lowest and most primitive.

There is a conservation of energy in religious phenomena as well as in physical. That which constitutes the essential features of one form of religion reappears with increased energy and power in another and higher form. Conservation of energy simply means the indestructibility of motion in life, and a corresponding transformation into other forms. In the change, whatever it may be, this gathering up or relating process never ceases; for as the word "religion" signifies to rebind, relate, re-express, so the word itself is explanatory of the whole process of life. Nothing is lost. Change, conservation, and transformation are the agencies by which nature carries on her marvellous work; endless combinations of that which already exists, in order to create, or form anew, endless forms of life and thoughts.

We are living in the critical period when Christianity is undergoing a rapid transformation; the change is from a traditional, ecclesiastical system, where religion consists chiefly in outward observances, to one of a more spiritual character. The prevailing religious system of to-day has become inadequate to meet the advancing needs of humanity; the spiritual truths that form the life of the system have become perverted and rendered incapable of transmitting life-giving influences. They are to be re-presented to the world, through the quickened spiritual intelligence of man; and in proportion to the power to discern and apply these truths will be the nature of the new religious movement.

No form of life is unchanging, but is adapted to the age in which it had its inception. The spirit of Christianity can no longer be contained within the forms that once were essential to its growth. As an external, ecclesiastical system, dealing chiefly with doctrines and with little regard to their influence upon the character and conduct of men, Christianity has ceased to be a controlling power in life, and has become a mere form, from which the spirit has departed. But what the Church is losing, humanity is gaining. The Church being unable to apprehend and interpret its own spiritual life, that life is dying out from the form that is unable to express it, and is manifesting itself in the larger life of a collective humanity. Ceasing to be local, Christianity is becoming universal. The spirit of Christ, that in the beginning fed and sustained and developed the organisation known as the Christian Church, and through the Church largely influenced the people, no longer acts through such a restricted channel. It is now manifesting itself as a divine life within human life, illuminating the faculties, strengthening the understanding, quickening the spirit, and bringing the mind into conscious union with the Divine Mind and the invisible world. This transfer of power from an external organisation to the human soul, and from the soul to the entire social system,—marks the end of an age when religious truths are intellectually and not spiritually discerned, and the beginning of a new and divine order of life, where spirit acts upon spirit, gradually

transforming the nature of man, and bringing it into union with God.

This receptivity of the spirit is being brought about by the opening of the interior spiritual forces or degrees of the mind, whereby the two worlds, the spiritual and the natural, are being related and made essentially one. The new age is the dispensation of the spirit, the second coming of Christianity, and the second coming of Christ, as a living, vitalising power in the souls and bodies of men.

THE SPIRIT-WORLD.

THE delusion is but too common, that, after all, THE SPIRIT-WORLD is little else than a logical abstraction,—a something distant to come, but having as yet no felt positive reality. We forget that even of the human family the immense majority are already there. To speak of earth, with its bare thousand trillions, as the veritable man-world, is to ape a village committee calling themselves the people of England. At most any one generation is but an infinitesimal fraction. The great continent of life is beyond, out of sight; and yet we are separated from it only by the thinnest imaginable partition. A slight fracture of the skull, a small puncture in the arm, a little blood on the brain, a little phlegm on the lungs, the application of a few drops of certain acids, or a temporary withholding of fresh air, and we are at once in its very centre. We are not simply hastening towards it, but, in fact, are in it already. It is always around us, touching us at every point, and completely filling us. A mariner on board ship in the middle of the Atlantic, is immeasurably farther from the sea than we are at any moment from God, or from angels or devils. To be sensible of that, we require, not so much change of place, as change of aptitude in ourselves. A man born blind lives and moves in an ocean of light, but is, nevertheless, utterly unconscious of its existence. Though his whole body glows with it and people talk to him about it every day of his life, he is incapable even of imagining what it is like. Between him and it hangs a thick veil, shutting him up to infinite darkness. Remove that veil, and no need to change his standpoint or to bring the sun nearer by an inch, for him to feel that his home has always been a world of colours. It was the eye made all the difference—a difference to him almost equal to an absolutely new creation. In like manner there is a spiritual cataract, to cure which is virtually to bring into existence a spirit universe.—H. GRIFFITH'S *Essay on The Conservation of Moral Force*.

THE SPIRITUAL SCIENCE SOCIETY RE THEOSOPHY.

The Spiritual Science Society, having received numerous applications from Theosophists wishing to join spiritual science classes, deemed such applications so strange from a body professing to know all that is to be known of mesmerism, clairvoyance, psychometry, and the kindred sciences, felt it advisable, before entertaining such applications, to investigate the Theosophical doctrines as expounded by the Blavatsky Lodge in London. As the result of these investigations may be of service to others, we hereby place them before the public:—

Firstly.—That the primary object of the Theosophical Society: "the establishment of a universal brotherhood," is constantly ignored, as is shown by the bitter dissensions that exist among themselves, and by their dogmatic attitude towards all statements that do not harmonize with their theories.

Secondly.—That Theosophists profess not to believe in science. (The words used by Madame Blavatsky were:—"I do not believe either in the spiritual sciences or the physical sciences"—"I do not believe in science at all.")

Thirdly.—That the Theosophical "esoteric" students are simply Spiritualistic mediums, ignorant even of the elementary laws governing the production of their phenomena.

Fourthly.—That there is not sufficient evidence to warrant the acceptance of the statements made by Theosophists in regard to those phenomena that are said by them to be accomplished facts.

Fifthly.—That we have, therefore, come to the conclusion, after unbiassed investigation, that the Theosophical teachings, as expounded by the Blavatsky Lodge of Theosophists in London, are based on theories only.

Signed { ALAN MONTGOMERY,
President of the Spiritual Science Society.
CHARLES J. J. HANSON,
Secretary of the Spiritual Science Society.

LETTERS TO THE EDITOR.

The Eternity of Matter.

SIR,—It appears to me that the discussion on the above subject which has been carried on in your columns for some time has, in a recent issue, become narrowed down to a single point, and apparently hinges on the truth or falsity of the axiom, "*Ex nihilo nihil*." This effectually blocks up the way, bids defiance to metaphysical argument, and is evidently felt to be insuperable. Hence Mr. George Harpur's desperate attempt to do away with the force of "*Ex nihilo nihil*" by contemptuous treatment. He stigmatises it as a "watchword," a "mere assertion," a "*petitio principii*," and a "*vox et preterea nihil*." But let us lay aside this gratuitous abuse of an axiomatic truth which has passed muster with a hundred generations, and mark how the notable exploit of demolishing its force is attempted. I will quote Mr. Harpur's words: "May I remind him (Mr. Cartwright) 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 (*sic*) is simply a '*vox et preterea nihil*'?"

Mr. Harpur here resorts to the device of imagining some wiseacre making a counter-assertion to the self-evident truth—certainly a thing possible, though most improbable—and upon this he turns round sharply with the ready question, "Who is to decide between the two?" Is it not obvious that every axiom (which is self-evident truth) in existence can be treated in the same way, and thus repudiated as a mere assertion? For instance, were I in a discussion to have occasion to cite the axiom, "the whole is greater than a part," an opponent who might find it fatal to his argument might respond, "the whole is not greater than a part," and upon this he might with Mr. George Harpur pertinently demand, "Who will decide between us, since either watchword is simply a '*vox et preterea nihil*'?" The fallacy it involves is too transparent, and only shows to what straits an opponent may be reduced in defending a favourite but weak cause.

WILLIAM J. WOODING.

August 12th, 1890.

SIR,—I agree with your correspondent, Mr. G. Harpur, that it would have been "good fortune" for me to have read the previous letters on this question. At the same time the question is not whether anything has been added to what has been said, but whether what I have said is true. As a lover of truth, I beg to remind him that to pool-pool arguments as mere assertion and *petitio principii* without pointing out the latent fallacies is not a very conclusive style of reasoning. All valid reasoning must be based on the assertion of self-evident truth. The axioms of metaphysical truth are self-evident; their contradiction involves an absurdity. If we are to reject such a self-evident axiom as that "a thing cannot be and not be at the same time," because some one whose mental power is not sufficiently developed to grasp the thought should deny it, we should have no foundation for reasoning at all. And if some one should be foolish enough to assert that "*Ex nihilo non nihil*," what can one do but smile? It is impossible to reason with such a person. He may as well say that a part is greater than the whole, and that equals to equals are not equal to each other. If something can be made out of nothing then something is nothing, and nothing is something.

Surely Mr. Harpur will not maintain that *ex nihilo nihil* and *ex nihilo non nihil* are both of equal value or equally valueless. That would be '*vox et preterea nihil*' indeed. Either one or the other must be true. And surely there must be a standard. What is it but the intuitive perception of metaphysical necessity—the uncreated reason on which understanding is built?

I intend to read "LIGHT" for the future for the sake of the eternal metaphysical truth occasionally to be found in it.

S. CARTWRIGHT.

25, New Road, Willenhall,
Wolverhampton.

August 13th, 1890.

Do Animals See Spirits?

SIR,—In reply to your appeal for facts tending to prove the perception of spirits by animals, I beg to state, on the authority of a trustworthy friend here, that in a field, near Brecon, she saw, one November afternoon, the ghost of a woman in black with something white on her head. The figure moved in front of her, sat on the stile and turned its head towards her, crossed

the stile and went along the lane, turned again to look at her, and finally disappeared in the hedge, which had no gap, ditch, or outlet of any kind. The clergyman of the parish knew the spot to be haunted by common report, but the gist of my narrative lies here, that though the brother of my friend constantly had to ride along this lane he never could see any appearance, but his horse frequently shied fearfully at this place; on one occasion he actually threw Mr. P., although a good horseman, and galloped home in a fright.

I myself was riding one bright autumn day through the New Forest in an open vehicle driven by a friend and owner of the horse, which was a beautiful and docile creature. Suddenly the horse began to slacken his pace till he stood quite still, trembling pitifully and perspiring at every pore. My friend alighted, examined the harness carefully, patted and cheered the horse, and after standing some seconds by his side, ventured to lead him gently forward till he had recovered his fright. We had passed no vehicle, nor animal, nor any salient object whatever, there was only woodland greenery around, and no noise but that of our own wheels. The horse never shied, but seemed conscious of some influence around, which we could not perceive.

Leckhampton Villa, Avenue-road, Weymouth. M. W. G.
August 1st, 1890.

SIR,—In reference to this doubtful question, I beg to submit to the readers of "LIGHT" the following strange occurrence which, as it only took place the other day, may be of double interest.

On Sunday evening, the 27th of last month, between nine and ten o'clock, my son and daughter, aged respectively fifteen and seventeen years, sat in the breakfast-room at supper. The door of the room leading out into the hall was wide open, and in front of it, on a mat, lay one of our dogs, a fox-terrier, apparently asleep.

As is usually the case with us during the summer months, the hall lamp was not lit, owing to the fact that still sufficient light entered through the front door windows to make every article in the hall clearly discernible. Moreover, the door being open, the chandelier in the breakfast-room threw, to a certain point, its rays into the hall. Whilst my children were eating their supper in silence, they both suddenly heard footsteps coming apparently in the direction from the kitchen and making their way slowly through the hall up to the breakfast-room. They both looked up, for, where they sat, they had a clear view of the greater part of the hall, but although they distinctly and clearly heard the steps, which made even some of the tiles creak, they saw no one. Meanwhile the dog, who must have heard the footsteps also, as they came close up to him where he lay, pricked up his ears and rushed barking into the hall, but came immediately back again into the room yelping and trembling, and sought to hide his head in my daughter's lap. What the dog saw he can, unfortunately, not tell us, but that it must have been something very unusual is quite evident from his strange behaviour. He is naturally a most courageous animal, as most terriers are, and I feel certain that he would not be afraid of any ordinary human being. Immediately after this strange occurrence my children went with a lighted taper into the hall, and the dog, with his ears thrown back and his tail between his legs, the usual sign of fear, followed them reluctantly, sniffed round the hall, and then made a sudden rush for the front door, which my son opened for him, and out of which they both passed into the front garden.

Meanwhile my daughter returned to the breakfast-room in order to lower the gas, and on her leaving the room and entering the hall, again the mysterious footsteps became audible, and followed her until she had left the house and entered the garden.

The dog remained restless and appeared uneasy, and after the lapse of a few minutes my children went back into the house, but as soon as they entered the hall the dog, who followed them, crouched closely by the side of the wall, trembling in all his limbs, and then made a sudden leap towards the breakfast-room, where he crept into a corner, evidently full of terror.

Half an hour later my daughter heard the footsteps again, this time accompanied by a bright light, which she saw ascend the stairs and then cross the first landing and enter her own bedroom.

She went at once into the room, but the light had vanished, and the room was empty.

In conclusion, I may say that this house is, comparatively speaking, a new one, in which we have not, before this occurrence, experienced anything of the supernatural, and that the strange footsteps have not been heard again since July 27th last. Leicestershire. X.

Re-Incarnation.

SIR,—We do not agree with the statements expressed in the letter of your correspondent "Excelsior" (August 16th) anent the above subject.

What "Excelsior" terms "innate ideas" and "reminiscences of past scenes, knowledge, and character," can easily and scientifically be explained by the unconscious using of clairvoyance.

As for "the extraordinary faculties of some children for calculation, arts, languages, &c.," these things can be accounted for by examining the heads of the children in question, and it will at once be seen that their brains have a great development for the particular science or art in which they excel.

And so with all the things that Re-incarnation brings forward to its support, spiritual science gives a satisfactory and, above all, scientific solution.

Re-incarnation will not bear scientific investigation, and to the people of the present day it is therefore useless.

Theories may do for a set of dreamers, but if we want to convert the hard-headed public, we must give them something better than theories; we must give them facts, scientific facts, which they cannot, if they are reasonable beings, in any way refute.

MEMBERS (7) SPIRITUAL SCIENCE SOCIETY.

August 16th, 1890.

SIR,—In "LIGHT" for August 16th, your correspondent, "Excelsior," says: "Does not there exist in all of us a vague *souvenir*, innate ideas and intuitions? and what are they but the reminiscences of past scenes, knowledge, and character? . . . The intuitions in early life, long before education or surrounding influences have time to take root, may certainly be reasonably considered as reminiscences of active and earthly past existence."

May I suggest that these vague *souvenirs*, innate ideas and intuitions, may often be due to influence of the mother's mind upon the unborn child; just as physical malformations arise from accidents to the mother before birth of the child? Again, "the extraordinary faculties of some children for calculation, arts, languages," &c., referred to by "Excelsior," may be due to exaltation of the mother's mind acting upon the child's nervous system. I believe that the special delight of Canon Kingsley in describing the scenery of North Devon has been attributed to the fact that his mother was residing there not long before his birth. Unless I am mistaken this was his own opinion. These remarks about C. Kingsley are based upon my recollection of a very interesting conversation with the late Lord Sidney Godolphin Osborne, S.G.O. of the *Times*, as we were passing through beautiful scenery in his yacht. I had described the manner in which a favourite mare of mine seemed always to evince keen pleasure whenever I rode over mountains commanding extensive views, and had said, "a sensitive child's mind may, surely, be similarly influenced at a very early age." "Yes," he replied, "even before its birth," instancing C. K. They married two sisters. *Par nobile fratrum!* Sometimes, also, these "vague *souvenirs*" and "extraordinary faculties" may be indistinct reproductions of experience of the active spirit during physical sleep.

In "LIGHT" for July 26th you kindly allowed me to ask for information respecting the sounds like chirpings of birds heard in Mr. Home's presence. I regret to say that up to this time (August 17th) I have not been favoured with any reply.

J. HAWKINS SIMPSON.

Abbotsbury, Dorchester.

Reply to Mr. F. W. H. Myers.

SIR,—It may be as well to make a note on Mr. Myers' objection to my story of "Finding water," viz., that the friend who was my informant, and her brother, figure in it anonymously.

Let me assure Mr. Myers that I punctiliously introduced them by name to the Editor of "LIGHT" in a private communication accompanying the little narrative.

It is true that I did not tell you, because I was not told, the name of the clairvoyante. I would ascertain it, however, if I

could think it essential to a rational belief in the story, which I cannot.

The Editor of "LIGHT" may claim that in any narrative of fact and experience submitted to him for insertion, the names of the persons should be imparted to him, but not necessarily for publication. This might be wholly improper and unjustifiable.

I sometimes wonder if the members of the Society for Psychical Research credit any human being outside it with a capacity for observing and verifying facts!

M. B.

THE NABOB'S DOUBLE.

Has Man a spirit that's more than breath,
A spirit that walks in sleep or in death;
Shakes off at will its dust of the earth,
And, waking by night, goes wandering forth
To work its wish with a noiseless tread,
While the body lies bound full-length in bed?

This is the fact, as sure as fate,
For Burglar Bill, and his midnight mate,
That frightened until it converted him,
To join the "Salvation Army" with Jim.

Many a "crib" had the couple "cracked";
Large was their luck with the swag they sacked.
Many a time thought Burglar Bill
"Old Nabob's looks very lone on the hill!"
But there was the Dog whose infernal bark
Could be heard through a mile of solid dark.

One day it was rumoured that "Keeper" was dead.
To himself Bill knowingly nodded his head,
"To-night or never," he simply said.

That night up-hill the couple crept,
To rifle his store as the rich man slept.
All heaven mirrored with stars agleam,
The dazzle of diamonds in their dream.

They entered the treasury—struck a light—
A tiny light—but it showed a sight
To make the Burglar's heart turn white!
The Nabob sitting alone in his chair,
Facing them there with his long white hair,
And his eyes wide open with corpse-like stare.
And close by his side, keeping watch and ward,
The statue as 'twere of a dog on guard,
With mouth agape, but never a bark;
The dog that was dead and stiff and stark;
Threatening them as if in life!

Jim rushed at the old man with his knife,
And drove it right through—an empty chair,
Instead of the figure sitting there.
For the Nabob vanished, dog and all,—
And the burglars vanished without their haul.

Meanwhile, at the moment he felt the stroke,
Upstairs in bed the Nabob woke.
"Oh, wife! are you here? Am I dead? is it night?
Oh, wife! I have suffered an awful fright!
I dreamed I was dozing below in my chair,
When suddenly, helplessly, I was aware,
In the dead of the night there was life in the gloom;
Then a light—and two masked men in the room,
One of them dealt me a murderous blow,
And I woke from my dream in the room below.
But this, oh, wife, was the strangest thing,
'Keeper' was with me; I saw him spring;
Swift as the flash of the falling knife
He flew at the thief as he would in life!"

Only a dream; but they went down stair,
And there were the burglar's tools, and there
The knife was stuck in its stab of the chair!

GERALD MASSEY'S *My Lyrical Life*.

JUDGE DAILEY, in contributing to the *Religio-Philosophical Journal* some letters from England, speaks very kindly of "LIGHT" and its Editor. He thinks that we are more healthy as Spiritualists than in the States. We do not trade as much on the gift of mediumship as they do there. No; we have made that impossible.

I HAVE already said and shown that spirits, who are the souls of those who are dead as to the body, whilst they are with man, stand at his back, thinking that they are altogether man; and if they were permitted, they could, through the man who speaks with them, but not through others, be as though they were entirely in the world, and, indeed, in a manner so manifest, that they could communicate their thoughts by words through other men, and even by letters, for they have sometimes, and, indeed, often, directed my hand, when writing—which is so true that I can declare it with certainty; and if they were permitted they could write in their own style, which I know from some little experience; but this is not permitted.—SWEDENBORG'S *Spiritual Diary*, 557 (written in 1748).

SOCIETY WORK.

WINCHESTER HALL, PECKHAM.—Sunday next, at 11 a.m., Mr. Veitch; 7 p.m., Mr. J. Hopcroft.

23, DEVONSHIRE-ROAD, FOREST HILL, S.E.—On Sunday evening last Mr. Humphries gave an earnest and eloquent address on "The Great Cloud of Witnesses." (Heb. xii. 1.) Next Sunday, at 7 p.m., Mrs. Spring. Séances every Thursday at 8 p.m.—GEO. E. GUNN, Hon. Sec.

193, HITHER GREEN-LANE, LEWISHAM, S.E.—On Sunday afternoon Mr. Yeates, after reading from the Bible, gave an address on "The Incarnation of Christ." Séances every Friday at 8 p.m., to which all earnest inquirers are cordially invited.—GEO. E. GUNN, Hon. Sec.

MARYLEBONE ASSOCIATION, 24, HARCOURT-STREET.—Mr. Hopcroft's address on Sunday on subjects chosen by the audience was well received, and was followed by clairvoyant descriptions, which were all recognised. Wednesdays, at 8 p.m., classes in connection with "First Aid to the Injured." All wishing to join should communicate soon. There will be male ambulance instruction and female nursing classes. Thursday, at 7.45 p.m., Mrs. Wilkins. Saturday, at 7.45 p.m., séance. Sunday, at 11 a.m., Clairvoyance and Healing; at 3 p.m., Lyceum; at 7 p.m., Mr. Hancock, who will answer all questions that may be addressed to him.—C. WHITE, Hon. Sec.

SOUTH LONDON SPIRITUALISTS' SOCIETY, CHEPSTOW HALL, 1, HIGH-STREET, PECKHAM.—An excellent address was given on Sunday last by Mrs. Treadwell. We are contemplating a change in our sphere of work, so as to combine our week-night and Sunday services under one roof, as at present we are compelled to use a different meeting place for each. On Sunday next Mr. R. J. Lees at 11.15 a.m. and 6.30 p.m. At Fenham-road (No. 30) on Wednesday, for inquirers, at 8.15 p.m., Mrs. Watkinson; "Healing" on Fridays by Mr. Lees, at 7.30 p.m.; and on Saturday members' circle at 8.15 p.m.—W. E. LONG, Hon. Sec.

CARDIFF PSYCHOLOGICAL SOCIETY, LESSER HALL, QUEEN-STREET ARCADE.—On Sunday morning last, a class was taken by Mr. Rees Lewis at eleven o'clock; the Lyceum session was held at 3 p.m. The usual evening service took place at 6.30 p.m., when Mr. Edwin Adams read a paper on "Spiritualism as Applied to Man's Spiritual Needs." Next Sunday Mr. Victor Wyldes will occupy the platform morning and evening.

SHEPHERD'S BUSH, 14, ORCHARD-ROAD.—On Tuesday last Mr. Hagon's controls discoursed upon the Creation to a large, appreciative audience. Several were healed at our Saturday séance. Mrs. Mason's guides gave words of comfort to several of the sitters, who were in tears at the loss of their loved ones and were greatly surprised at their return, having only passed out of the material body a few days. On Sunday Mr. S. T. Rodger gave an interesting lecture on "Psychometry," explaining this wondrous phenomenon in a masterly manner. Saturday next, at 8 p.m., Séance; Medium, Mr. J. J. Vango, Psychometry. On Sunday, at 7 p.m., Mr. U. W. Goddard will give a lecture on "Internal Harmony: the Secret of Spiritual Success." Tuesdays at 8 p.m., Séance, Mr. Joseph Hagon.—J. H. BANGS, Cor. Sec.

KENSINGTON AND NOTTING HILL SPIRITUALIST ASSOCIATION.—The open-air work, Hyde Park, was not carried out last Sunday, as we joined the federation mass meeting of open-air workers at Battersea Park. We have pleasure in acknowledging more literature for free distribution from Mr. J. Burns, 500 copies of Dr. Wallace's tract *Spiritualism and Science*; and from Mr. Halse, Tavistock-crescent, a number of copies of "LIGHT" and other journals, for which we tender our best thanks. Next Sunday, at 3.30, Mr. Emms (pioneer of open-air workers) and others. Friends please come and help us in our work.—PERCY SMYTH, Hon. Sec., 68, Cornwall-road, Bayswater, W.

LONDON SPIRITUALIST FEDERATION.—At the instance of this federation, a mass meeting of open-air workers was held in Battersea Park last Sunday. Mr. Cyrus Symons gave an admirable discourse at 11 a.m. upon "Matter, Force, Life, and Natural Law as Evidence of Design," with diagrams and illustrations. At 3 p.m., near the band stand, the afternoon meeting commenced with a hymn, and after Mr. U. W. Goddard (Fed. Sec.) had explained our "motives in coming here to-day," Mr. Emms was introduced as "the pioneer open-air speaker," and ably discoursed upon "The Truth of Spiritualism." He was followed by Mr. Yeeles, Mr. A. M. Rodger, and Mr. Hopcroft, in very excellent addresses. At 7 p.m. the evening meeting was commenced. Mr. Wyndoe spoke upon "Matter and Force," followed by Mr. Bullock and Mr. R. J. Lees upon the principles of Spiritualism, "The Fatherhood of God," and "The Brotherhood of Man," &c. It was a pleasing surprise to notice the profound interest displayed on the part of the listeners. The hon. secretary announced that a debate had been arranged, and would take place on the same spot on the six following Sundays between E. G. Timmins (Christadelphian) and the Spiritualists. Mr. W. O. Drake will open the debate for the latter next Sunday at 3 p.m. on "Spiritualism as an Absolute Fact and Proof of the Certainty of a Future State." Some 1,250 copies of Spiritualist literature were distributed, besides some 600 handbills announcing the meetings.—PERCY SMYTH.

THEOLOGIANS dogmatise with the unerring intrepidity of Ignorance.—*Modern Zoroastrian*, p. 85.

TESTIMONY TO PSYCHICAL PHENOMENA.

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

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

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

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

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

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

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

WHAT IS SAID OF PSYCHICAL PHENOMENA.

J. H. FICHTE, THE GERMAN PHILOSOPHER AND AUTHOR.—“Notwithstanding my age (83) and my exemption from the controversies of the day, I feel it my duty to bear testimony to the great fact of Spiritualism. No one should keep silent.”

PROFESSOR DE MORGAN, PRESIDENT OF THE MATHEMATICAL SOCIETY OF LONDON.—“I am perfectly convinced that I have both seen and heard, in a manner which should make unbelief impossible, things called spiritual, which cannot be taken by a rational being to be capable of explanation by imposture, coincidence, or mistake. So far I feel the ground firm under me.”

DR. ROBERT CHAMBERS.—“I have for many years known that these phenomena are real, as distinguished from impostures; and it is not of yesterday that I concluded they were calculated to explain much that has been doubtful in the past; and when fully accepted, revolutionise the whole frame of human opinion on many important matters.”—*Extract from a Letter to A. Russel Wallace.*

PROFESSOR HARE, EMERITUS PROFESSOR OF CHEMISTRY IN THE UNIVERSITY OF PENNSYLVANIA.—“Far from abating my confidence in the inferences respecting the agencies of the spirits of deceased mortals, in the manifestations of which I have given an account in my work, I have, within the last nine months” (this was written in 1858), “had more striking evidences of that agency than those given in the work in question.”

PROFESSOR CHALLIS, THE LATE PLUMERIAN PROFESSOR OF ASTRONOMY AT CAMBRIDGE.—“I have been unable to resist the large amount of testimony to such facts, which has come from many independent sources, and from a vast number of witnesses. . . . In short, the testimony has been so abundant and contemporaneous, that either the facts must be admitted to be such as are reported, or the possibility of certifying facts by human testimony must be given up.”—*Clerical Journal*, June, 1862.

PROFESSORS TORNEBOM AND EDLAND, THE SWEDISH PHYSICISTS.—“Only those deny the reality of spirit phenomena who have never examined them, but profound study alone can explain them. We do not know where we may be led by the discovery of the cause of these, as it seems, trivial occurrences, or to what new spheres of Nature's kingdom they may open the way; but that they will bring forward important results is already made clear to us by the revelations of natural history in all ages.”—*Aftonblad* (Stockholm), October 30th, 1879.

PROFESSOR GREGORY, F.R.S.E.—“The essential question is this: What are the proofs of the agency of departed spirits? Although I cannot say that I yet feel the sure and firm conviction on this point which I feel on some others, I am bound to say that the higher phenomena, recorded by so many truthful and honourable men, appear to me to render the spiritual hypothesis almost certain. . . . I believe that if I could myself see the higher phenomena alluded to I should be satisfied, as are all those who have had the best means of judging the truth of the spiritual theory.”

LORD BROUGHAM.—“There is but one question I would ask the author, Is the Spiritualism of this work foreign to our materialistic, manufacturing age? No; for amidst the varieties of mind which divers circumstances produce are found those who cultivate man's highest faculties; to these the author addresses himself. But even in the most cloudless skies of scepticism I see a rain-cloud, if it be no bigger than a man's hand; it is modern Spiritualism.”—*Preface by Lord Brougham in 'The Book of Nature.'* By C. O. Groom Napier, F.C.S.

THE LONDON DIALECTICAL COMMITTEE reported: “1. That sounds of a very varied character, apparently proceeding from articles of furniture, the floor and walls of the room—the vibrations accompanying which sounds are often distinctly perceptible to the touch—occur, without being produced by muscular action or mechanical contrivance. 2. That movements of heavy bodies take place without mechanical contrivance of any kind, or adequate exertion of muscular force on

those present, and frequently without contact or connection with any person. 3. That these sounds and movements often occur at the time and in the manner asked for by persons present, and, by means of a simple code of signals, answer questions and spell out coherent communications.”

CROMWELL F. VARLEY, F.R.S.—“Twenty-five years ago I was a hard-headed unbeliever. . . . Spiritual phenomena, however, suddenly and quite unexpectedly, were soon after developed in my own family. . . . This led me to inquire and to try numerous experiments in such a way as to preclude, as much as circumstances would permit, the possibility of trickery and self-deception.” . . . He then details various phases of the phenomena which had come within the range of his personal experience, and continues: “Other and numerous phenomena have occurred, proving the existence (a) of forces unknown to science; (b) the power of instantly reading my thoughts; (c) the presence of some intelligence or intelligences controlling those powers. . . . That the phenomena occur there is overwhelming evidence, and it is too late to deny their existence.”

CAMILLE FLAMMARION, THE FRENCH ASTRONOMER, AND MEMBER OF THE ACADEMIE FRANCAISE.—“I do not hesitate to affirm my conviction, based on personal examination of the subject, that any scientific man who declares the phenomena denominated ‘magnetic,’ ‘somnambulist,’ ‘mediumic,’ and others not yet explained by science to be ‘impossible’ is one who speaks without knowing what he is talking about; and also any man accustomed, by his professional avocations, to scientific observation—provided that his mind be not biased by pre-conceived opinions, nor his mental vision blinded by that opposite kind of illusion, unhappily too common in the learned world, which consists in imagining that the laws of Nature are already known to us, and that everything which appears to overstep the limit of our present formulas is impossible—may acquire a radical and absolute certainty of the reality of the facts alluded to.”

ALFRED RUSSEL WALLACE, F.G.S.—“My position, therefore, is that the phenomena of Spiritualism in their entirety do not require further confirmation. They are proved, quite as well as any facts are proved in other sciences, and it is not denial or quibbling that can disprove any of them, but only fresh facts and accurate deductions from those facts. When the opponents of Spiritualism can give a record of their researches approaching in duration and completeness to those of its advocates; and when they can discover and show in detail, either how the phenomena are produced or how the many sane and able men here referred to have been deluded into a coincident belief that they have witnessed them; and when they can prove the correctness of their theory by producing a like belief in a body of equally sane and able unbelievers—then, and not till then, will it be necessary for Spiritualists to produce fresh confirmation of facts which are, and always have been, sufficiently real and indisputable to satisfy any honest and persevering inquirer.”—*Miracles and Modern Spiritualism.*

DR. LOCKHART ROBERTSON.—“The writer (i.e., Dr. L. Robertson) can now no more doubt the physical manifestations of so-called Spiritualism than he would any other fact, as, for example, the fall of the apple to the ground, of which his senses informed him. As stated above, there was no place or chance of anylegerdemain, or fraud, in these physical manifestations. He is aware, even from recent experience, of the impossibility of convincing anyone by a mere narrative of events apparently so out of harmony with all our knowledge of the laws which govern the physical world, and he places these facts on record rather as an act of justice due to those whose similar statements he had elsewhere doubted and denied, than with either the desire or hope of convincing others. Yet he cannot doubt the ultimate recognition of facts of the truth of which he is so thoroughly convinced. Admit these physical manifestations, and a strange and wide world of research is opened to our inquiry. This field is new to the materialist mind of the last two centuries, which even in the writings of divines of the English Church, doubts and denies all spiritual manifestations and agencies, be they good or evil.”—From a letter by Dr. Lockhart Robertson, published in the *Dialectical Society's Report on Spiritualism*, p. 24.

NASSAU WILLIAM SENIOR.—“No one can doubt that phenomena like these (Phrenology, Homeopathy, and Mesmerism) deserve to be observed, recorded, and arranged; and whether we call by the name of mesmerism, or by any other name, the science which proposes to do this, is a mere question of nomenclature. Among those who profess this science there may be careless observers, prejudiced recorders, and rash systematisers; their errors and defects may impede the progress of knowledge, but they will not stop it. And we have no doubt that, before the end of this century, the wonders which perplex almost equally those who accept and those who reject modern mesmerism will be distributed into defined classes, and found subject to ascertained laws—in other words, will become the subjects of a science.” These views will prepare us for the following statement, made in the *Spiritual Magazine*, 1864, p. 336: “We have only to add, as a further tribute to the attainments and honours of Mr. Senior, that he was by long inquiry and experience a firm believer in spiritual power and manifestations. Mr. Home was his frequent guest, and Mr. Senior made no secret of his belief among his friends. He it was who recommended the publication of Mr. Home's recent work by Messrs. Longmans, and he authorised the publication, under initials, of one of the striking incidents there given, which happened to a near and dear member of his family.”

BARON CARL DU PREL (Munich) in *Nord und Sud*.—“One thing is clear; that is, that psychography must be ascribed to a transcendental origin. We shall find: (1) That the hypothesis of prepared slates is inadmissible. (2) The place on which the writing is found is quite inaccessible to the hands of the medium. In some cases the double slate is securely locked, leaving only room inside for the tiny morsel of slate-pencil. (3) That the writing is actually done at the time. (4) That the medium is not writing. (5) The writing must be actually done with the morsel of slate or lead-pencil. (6) The writing is done by an intelligent being, since the answers are exactly pertinent to the questions. (7) This being can read, write, and understand the language of human beings, frequently such as is unknown to the medium. (8) It strongly resembles a human being, as well in the degree of its intelligence as in the mistakes sometimes made. These beings are therefore, although invisible of human nature or species. It is no use whatever to fight against this proposition. (9) If these beings speak, they do so in human language. (10) If they are asked who they are, they answer that they are beings who have left this world. (11) When these appearances become parts visible, perhaps only their hands, the hands seen are of human form. (12) When these things become entirely visible, they show the human form and countenance. . . . Spiritualism must be investigated by science. I should look upon myself as a coward if I did not openly express my convictions.”