

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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CONTENTS.

Notes by the Way. By "M.A." (Oxon.)	145	Lecture on Psychological Science..	152
The Use of Mourning	146	John Wesley on Spiritual Phenomena	152
Spiritualism from a Scientific Point of View. By J. W. Slater	146	Premonitions of Death	152
The Work of the C.A.S.	150	"The Touch of a Vanished Hand"	152
Ghosts of Birds and Beasts	150	Neuric Force	153
Mesmeric Clairvoyance	151	Successful Séances with Miss Wood	153
		Work in London and the Country..	154

NOTES BY THE WAY.

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

Spiritualists are surprisingly fond of singing, the quantity being frequently of more object than the quality. "How often, oh, how often in the days that are gone by" have I "gathered at the river," that most melancholy stream; walked "hand-in-hand with angels," not always of light, and heard about the "sweet by-and-bye" suggestive of "Patience" in more senses than one. Their meetings also for public worship are enlivened by much music, and there is more than one hymnal available containing suitable hymns and spiritual songs not all devoid of merit. Mr. Thomas Brevior, not content with what exists, makes in a neat little volume of some 400 pages what he modestly calls "A Contribution to the Hymnal of the Future."* Spiritualism has been largely indebted to the author of "The Two Worlds" for long and trusty service. No living Spiritualist can point to a longer record of work diligently done, none assuredly to more self-denying and sustained labour than the editor of the *Spiritual Magazine*. He has before published a little volume of "Wayside Verses," and this more ambitious effort, the latest result of his enforced leisure, contains a large number of short poems, usually in familiar hymn-metres, dealing with subjects on which all liberal religionists are at one, and eschewing dogma and hard-and-fast definitions of creed. He touchingly says: "It is not the theology that divides men, but the religion that unites them, and of which Christ is the great expositor, that these hymns are designed to illustrate and enforce. The thoughts and feelings to which their composition had given rise have been to me a solace in adversity, blindness, and bereavement." It would please the author's many friends if an extended sale of his little volume might testify to him a general appreciation of his latest, I hope by no means his last, work.

As I write on the day that has no other memory but one, the subjoined specimen of the author's thoughts and meditations seems appropriate:—

Ecce Homo!

Tempted, forsaken, and betrayed,
Reviled, and crucified;
Alone with God, bereft of aid,
For man He lived and died.

With bleeding feet our earth He trod,
And here His work began.
In Him behold the son of God;
In Him behold the man!

In Him behold incarnate love,
The perfect sacrifice!
In Him the Gospel from above
Revealed to mortal eyes.

* "Lyrics for Heart and Voice: a Contribution to the Hymnal of the Future," Thos. Brevior (F. Pitman).

Oh, Christ, the heart will cling to Thee
In darkness, doubt, and pain,
For light, and hope, and sympathy:
Nor shall the trust be vain.

No cup of sorrow could be full,
No spirit tried as Thine;
Yet none so meek and pitiful,
So lowly and divine.

Mr. Brevior's form and rhythm is not always perfect, but his thoughts have the meditative tone and simple religious feeling that will commend them to like-minded persons, for whom they will also have the additional merit of being destitute of that mistiness, which some mistake for profundity, and which is so characteristic of some modern poetry.

The following amusing and very true estimate of a man, who by no means regards himself as funny, I clip from the *New York World* as quoted in *The Theosophist*. Mr. Cook seems to vulgarise and disfigure every subject that he touches. He is as great a sinner in this respect as regards Spiritualism as he is in respect of Philosophy and Religion.

"All reasonable persons must regret to see that the Rev. Joseph Cook has returned from New Zealand not only unroasted, but quite as raw as when he left his native shore. Humboldt's reported and unkind mention of Bayard Taylor as a 'man who had travelled further and seen less than any one he had ever met,' exactly fits the Rev. Joseph Cook. No one expected to find that Mr. Cook had made an acquaintance with the principles of science, or had arrived at an appreciation of his own intellectual unfitness for any task which requires sound knowledge and a respect for truth, during his voyage around the world; but it was not too much to hope that he might have acquired, by contact with polished races and by the sight of a larger horizon than that he had been accustomed to, some sense of his own insignificance and a corresponding measure of respect for names honoured in all lands. But the homely proverb is justified once more. A silken purse is not to be made out of certain kinds of material, and no sooner does the Rev. Joseph Cook feel himself on solid ground, within sight of his native heath, than he takes up his parable against Herbert Spencer, whom he calls a charlatan, and against Professor Fiske, whom he reviles as but the echo of a charlatan. Mr. Cook must not misunderstand this brief notice. The *World* notices him, not because his opinions on any subject are of the slightest importance to serious people, but because being a harlequin, he is tolerable only when he is ridiculous, and needs to be corrected when he becomes impertinent."

The following stories are good, especially the latter, albeit somewhat tough. The Psychological Society, long since dead, is to be taken for its present-day re-incarnation, the Society for Psychical Research. The way that head rolled down stairs, across a courtyard, into a room, *stopped this side up, and winked at the right woman*, impresses me greatly.

True Ghost Stories.

"The two ghost stories told (says the London correspondent of the *Liverpool Mercury*) by our most eminent anatomist are as romantic in their way as any told by the Psychological Society. When, hardly more than a lad at Lancaster, the future defender of vivisection was studying for the medical profession, he had a horror of the ghastly details of the business, which he imagined he could never overcome. He was cured, strange to say, by a fright. Having to take some medicine on a windy night to Lancaster Castle, he had to pass through the room in which he had taken part in dissections. Just as he entered the room

with the basket of medicine under his arm, the clouds which hid the moon suddenly parted, a door slammed, and, looking up, the future biologist saw what he thought was an enormous figure in white, with arms outstretched, looking down upon him. He turned around trembling, and against the wall opposite stood another figure in white. He dropped his basket and ran. The patients in Lancaster Castle got no medicine that night. But when he returned next day and found that he had been frightened by mortuary sheets, he braced his nerves up so that he was soon collecting skulls. He made a fine set, but for a long time he could not get an Ethiopian skull. At last a negro died in Lancaster Castle, and the young doctor got permission to have his head. It was again a windy night when the operation of removing the head was determined upon. But habited in his long cloak, then the fashion, and provided with a blue bag, the comparative anatomist soon had the head safely stowed away. As he left the room in which the coffin lay, however, the wind slammed the door, caught his cloak, and nearly threw him upon his face. Attempting to recover himself, he lost his hold of the bag, the head fell out, rolled with increasing velocity down a flight of steps, across a courtyard, and settled itself upon the neck, with one eye open and the other shut, in a room where two women shrieked. The professor rushed wildly after it, took no notice of the women, seized the skull, put it in his bag again, and ran from the Castle. Four or five years afterwards he was attending a dying woman, who called loudly for a clergyman, to whom she had something to tell. The doctor begged her to tell him, as no clergyman was near enough to be called in time. At length she spoke. 'Oh, sir, I had a husband, who was a negro, and, I fear, a bad man. He died, sir, in Lancaster Castle; and, oh! sir, I was standing one day in the rooms when my husband's head came out of the floor, and seemed to ask me to help him. And then, sir, the devil came through the door, snatched up the head, put it into a bag, and disappeared before I could do anything. And I have never done anything. Oh, sir, what can I do for my poor husband's soul?'

As I have strenuously expressed the opinion that *Tahoeed Topics* are best avoided in a paper devoted to the discussion of Spiritualism, a subject already sufficiently weighted with antagonism and unpopularity, I may be permitted to say that my objection is solely that now stated, and does not extend to the discussion in a fair and reasonable manner of such subjects in a journal specially designed for that purpose. I, too, believe that there are many subjects that it would be fit and proper to ventilate and discuss. I see no reason to doubt that the public interest might be enlisted usefully in their treatment, and the public mind be informed on their merits and demerits. Such a journal would need *strong management* and *wise discretion* in excluding from its pages uninteresting and irrelevant matter. And the list of subjects propounded in the advertisement of the projected journal is sufficiently extensive to afford a grand field for the prancing of hobby-horses. But, if these gambols be restrained, there is also much room for useful dissertation and discussion. I wish well to the project, of which I know nothing but what I see in print.

M.A. (OXON.)

ANNIVERSARY CELEBRATION.—The Thirty-fifth Anniversary of the advent of Modern Spiritualism was celebrated at Neumeyer Hall, Bloomsbury, W.C., on Wednesday evening, the 28th inst., and in our next number we shall give a report of the proceedings, which the crowded condition of our columns prevents us from publishing in our presents issue.

THE USE OF MOURNING.—We quote the following from the *Finchley and Hendon Times* of the 24th inst.:—"Our obituary column records the death of Mr. Frank Rogers, son of Mr. E. Dawson Rogers, of Rose Villa, Church End, Finchley. The funeral took place on Monday at the Marylebone Cemetery, East End, Finchley. We note the fact here, simply to mention our observation that the friends of the departed wore no mourning on the occasion. We believe that though they have, in the course of years, had many members of their family circle removed by death, they have always refrained from the use of mourning, as a matter of principle—feeling that, though their sorrow for their own loss must naturally at such times be very keen, any unnecessary parade of the emblems of grief is inconsistent with the conviction that the departed one has passed to a higher and a happier life."

SPIRITUALISM FROM A SCIENTIFIC POINT OF VIEW.

[The following paper was read on Monday evening, March 19th, before the Members of the Central Association of Spiritualists, 38, Great Russell street, W.C., by Mr. J. W. SLATER, Editor of the "Journal of Science."]

In the remarks which I am about to address to you I must admit myself as being in some degree open to the charge of presumption. As regards Spiritualism I am merely an outsider, not unacquainted with your literature, and anxious that whatever facts you have to bring forward should receive full and fair consideration. On the other hand, though I have been all my life engaged in scientific pursuits and in combating those who under any pretext would seek to restrict research, I stand here merely as a private individual. I have not been commissioned to speak on behalf of any of the learned societies, of the British Association, or still less of that fearful and wonderful body, the Department of Science and Art. Hence whatever I may say can bind no one, and must be accepted or rejected simply on its own merits.

The capital point may first be raised: What do I understand by Spiritualism? Perhaps it may be said that it is essentially summed up in the following proposition, viz., that there exist agencies or forces, personal and intelligent, of undefined power, and capable of affecting and modifying material objects, but which, at the same time, ordinarily escape human notice, and are not taken into account either in scientific investigations or in the affairs of daily life.

What these agencies are, whether the spirits of deceased men and animals, or spirits of a totally different order, or corporeal beings which ordinarily exist and act in space of more than three dimensions, is not the immediate question.

This proposition, then, is accepted by Spiritualists as demonstrated by facts. With some few exceptions—which are certainly becoming more numerous—scientific men doubt or deny the alleged phenomena upon which Spiritualism is based. They explain such phenomena as either delusions or as produced by trickery and collusion. Now, I am not disposed to deny the truth, in certain cases, of either of these explanations. A really good observer, a man who can accurately see, feel, &c., objects presented to him, who can apprehend them in his mind without misconstruction, and who can report them faithfully without mixing his own inferences or preconceptions with the facts, is not very commonly to be met with. The reason of this lies in our education, which withdraws the mind almost exclusively from *things* to fix it upon *words*, so that a boy at the age of thirteen or fourteen is often a worse observer than he was at eight or nine. Be this as it may, cases of misobservation are no less frequent than glaring. Many here present will have heard that when Sir Humphrey Davy first produced the alkaline metals a friend of his, of good standing in the scientific world, coming into his laboratory and taking up a bit of potassium pronounced it "certainly metallic and very ponderous." The notion of considerable heaviness was so linked in his mind with the other general properties of metals that to him this novel substance felt heavy, though it floats upon water. I lately heard the case of a man who when shivering with cold applied his feet to a heating-pipe from which hot air was generally supplied and soon felt all in a glow. Shortly afterwards it was found that, by reason of some mistake, the pipes were delivering a current of *cold* air.

Scepticism of Scientific Men.

The scepticism of scientific men and their indisposition to receive the testimony of others, especially of such as have not proved themselves capable of accurate observation, is often remarked and complained of. But it is sometimes forgotten that we are in many cases slow to receive the evidence even of our *own* senses without some counter-check. It is a very common practice in investigations where the result has to be judged by the appearance, e.g., of a colour, to call in some person who has no knowledge of what has been going on or of what is expected, and to ask whether he sees any difference between the contents of two glasses placed before him. There are numerous other devices which the conscientious and truth-loving observer employs to make sure that he is not deceiving himself, and the more remarkable and novel the facts, or apparent facts, seem, the more vigorous becomes his scrutiny. Again, if we read of some experimental result obtained even by a man of the most unquestionable eminence we generally make it a point to suspend judgment, or at least to accept the conclusion with reservations until the experiment has been repeated by others and the result

verified. So strong is this feeling that in cases where it is not possible to repeat the observation or the experiment at pleasure many persons prefer to keep silence. Thus, suppose I were walking on the shore, whether in England or elsewhere, and should happen to espy a sea-serpent, I should not dare to publish my observation, because the most charitable verdict passed upon me by the official scientific world would be "temporary insanity," and any future fact which I might observe ever after would be received with the query, "Is this another sea-serpent?" Yet at the same time, none of the objectors would be able to give any *a priori* reason why such serpents should not exist, or in fact to produce anything more worthy the name of an argument than the old cavil, "Have any of the chief priests or the Pharisees believed it?" The existence of monstrous sea-serpents, if proved, would be an addition to our present knowledge, but it would not compel the revision or abandonment of any accepted system or theory.

We will look next at an example which is not a supposition, but a positive fact, and which cuts deeper into the question. The celebrated Cuvier was requested to examine a fossil human skeleton. He refused. He had been previously troubled with similar applications, and had found the remains in former cases not to be human. In consequence the skeleton was lost. Had it been admitted to be human it would have inflicted severe damage upon Cuvier's theories. Thus we see how a prudent and, indeed, laudable caution may slide imperceptibly into unjustifiable scepticism, and even into the refusal to look at evidence.

Let us turn from the suspicion of self-delusion on the part of the observers to that of jugglery or intentional deceit on behalf of someone concerned. This is a painful subject, but it is one to which we cannot shut our eyes entirely. Whenever a human being forms, so to speak, part of the apparatus employed in performing any experiment, and knows what is the result expected, then the door for trickery is more or less open. But this is not all. It is whispered in well-informed circles that some men of high reputation do not at all times abstain from slightly "cooking" their experimental results, so as to square better with theory. I have even heard an eminent savant accused, by name, of having illustrated a paper which he was reading not with the real phenomena which he professed to produce, but with others, which might be mistaken for them by any ordinary spectator. Now, if this eminent man were to hear of the exposure of a fraudulent medium he would, no doubt, be virtuously indignant. Yet, wherein lies the difference? As regards the possibility of juggling, I am no competent judge, having no knowledge as to what is within, and what lies without, the scope of the conjurer. One very painful reflection here suggests itself—if such apparent results are effected by those who have openly and avowedly studied the deceivability of human nature, may not more, perhaps, be done by those who conceal their skill? May not, sometimes also, an accidental coincidence, without human intention, lead men fearfully astray?

Realities, Illusions, or Deceptions.

We return now to the fundamental phenomena of Spiritualism. Are they realities, illusions, or deceptions? If realities, what are their laws and their causes? All these are questions which the scientific world ought to answer, or, at least, endeavour to answer as quickly and as completely as possible.

I know that some instructors of the British public are of a different opinion. They bid us ignore all such phenomena under penalty of falling back into the superstitions of the Dark Ages, which still run in our blood. Such cautions cannot be accepted. It is the bounden duty of Science to investigate all classes of phenomena, and to discriminate between the genuine and the spurious, however difficult may be the task, and however unwelcome the possible results. If she holds back, and hands her duties over to police-magistrates, judges, and juries, she simply signs her own abdication. As for the superstitions of the past it might be often worth inquiry whether they do not contain germs of truth which deserve to be freed from the distortions and exaggerations of the careless and the ignorant.

A certain writer declared not long ago that when the Board schools had existed a little longer, superstition would entirely disappear. Yet men more profoundly learned than any member of a School Board, any inspector of schools, or member of the Committee of the Privy Council upon Education have entertained notions which are commonly pronounced superstitious.

I said the results of a full inquiry into the phenomena of Spiritualism might possibly prove unwelcome. Let us come here to an understanding. Much of what must follow from the general proposition under which we summed up the spiritualistic

philosophy may rank not as an addendum to any branch of science as now understood—not an enlargement of existing theories, but a something essentially destructive and subversive. I do not refer to the antagonism between materialism and its opposite, for although many distinguished men think that they can construct the universe out of matter and motion only, yet others, not less able and learned, admit in vital phenomena the co-operation of a something which has not yet been resolved into matter and motion. At any rate, Monism has not been formally adopted in our authorised manuals and text-books as a new Athanasian Creed, which, except a man believe, he shall not "pass" at any and every examination.

The difficulty lies here:—Science—I mean not modern science only as now understood, but any possible and conceivable science—requires that effects must follow upon their causes in one unbroken chain, like results always happening under like conditions. Let us take an instance. The mechanic examines ten, or a hundred, or a thousand pieces of iron. If they are all of the same quality he finds that they will all support the same weight, and all shew the same degree of tenacity and ductility. Hence he feels free to predict that another ten, or hundred, or thousand pieces of iron, if under the same conditions and of the same quality, will behave exactly the same; and common experience confirms his prediction.

Next, the physicist examines the same pieces of iron. He finds that they have all the same conducting powers for heat and electricity; that all melt at the same temperature; and under the same conditions can be made to acquire magnetic polarity. He concludes from his examination that the properties which he has observed belong not alone to the particular pieces of iron examined, but to all iron. Here, again, experience confirms the conclusions which he draws. Let the pieces then be handed over to the chemist. He, in turn, finds that they all, on being oxidised, combine with oxygen in the same proportion; that they all dissolve in the same acids to the same extent, forming salts which possess the same properties. He again expresses the results of his observations, in general terms, as being the attributes of iron; and here, again, experience shews that, save for the presence of impurities, his conclusions hold good at all times and in all cases.

But now let us suppose these pieces of iron possessed of a *will*, in virtue of which they were able to resist or modify the effects of the agencies brought to bear upon them. It would then be impossible to argue from the properties of one piece of iron to those of another piece, or of iron in general. Consequently, the mechanics, the physics, and the chemistry of iron could not exist. Our knowledge of iron would be not rectified or extended, but annulled, and the certainty which we now enjoy concerning its properties would be unattainable.

Now, if there are finite, intelligent agents, capable of acting upon matter, living and lifeless, and of modifying it by their mere will without the intervention of any ordinary appliances, it seems to me that we are very nearly in the same position as if the pieces of iron above-mentioned were possessed of a self-determinative power. In every phenomenon we should be in danger of meeting with caprice or arbitrariness. In all our calculations there would figure an unknown quantity representing the will and the power of these invisible agents and the probability of their intervention. The evaluation of this complex unknown quantity would, perhaps, in many, if not in all cases exceed human ability. But without such evaluation our power of formulating the simplest truth, or of announcing the result of any given cause, would be at an end, and science would be simply impossible.

The Possible Influence of Unseen Agents.

The only loop-hole for escape would be the possibility of determining the exact limits of the power of these unseen agents and the condition of their interference. If we could find here something constant, then, and then only, would science be capable of reconstruction. It is not always taken into account how incompatible the action of finite wills is with the very fundamental concepts of science. An infinite will, attended by infinite power and exercised without "variableness or shadow of turning," does not damage our calculations; it is, so to speak, a constant upon which we can always reckon. But if it were proved that living human beings could by the mere force of will affect the course of nature, or act upon matter except through physical means, all would be hopeless confusion. But as far as the matter has been investigated it can scarcely be said that a man's motives and intentions have any influence upon the physical results of his operations. Suppose that five men set to

work to prepare strychnine, each with a different end in view. Suppose A. wishes to use it in medicine, and fears that the article to be met with in the shops might be adulterated; B. wishes to poison an enemy, and prepares the article himself in secret to avoid detection; C. makes it simply to sell; D. has been set to prepare some strychnine as a college exercise; and E., being about to make some elaborate researches into its constitution, thinks it prudent to prepare a sample personally, so as to be assured of its absolute purity. Nothing can be more different than the ends which these men have respectively in view. Yet so long as they each and all start with good materials and work carefully in accordance with the best known methods, there is no evidence to shew that their results will be other than pure strychnine, having in each case precisely the same properties, physical, chemical, and physiological. Indeed, though this precise experiment has never been tried, yet all experience warrants us in believing the complete identity of their products.

It must be remembered that scientific men have not been hasty in inferring the unvarying regularity of such classes of natural phenomena as have come under their immediate observation. They have provisionally admitted the possibility of intervention from the most various quarters. The olden votaries of chemical science, when they had obtained any new result, were careful to repeat the experiment at different hours of the day or night, in light and in darkness, at different parts of the year, under different planetary aspects, &c., in order to see whether such changing conditions had any influence. I may mention that the chemical action of light and ultimately the art of photography rank among the positive results of such a scrutiny. Even the state of health of the operator and his moral condition were not left out of view, and the possible intervention of spiritual beings was constantly kept in mind. It was to guard against the inroads of malignant or at least mischievous spirits that the alchemist of old marked his melting-pots with the sign of the cross, whence such instruments retain the name of crucible to this day.

Similar comparative investigations were conducted in other sciences, and by degrees it was thus ascertained what conditions were essential to the reproduction of every class of phenomena, whilst others were eliminated as having no influence upon the result. Amongst those thus set aside as indifferent, ranked, as far as has been ascertained, the moral and spiritual conditions above referred to, the motives of the experimentalist, his strength of will, his faith, and generally his personal character, and still more the influence of any unseen non-material intelligences.

Bearing all this in mind you will, I hope, be able to appreciate the extreme reluctance which men of science feel to accept the statements made concerning spiritual manifestations. Even if they are unable to lay their hands upon any fraud on the part of the operators, or upon any proof of delusion on the part of the spectators and narrators of such manifestations, they still believe that there is somewhere a flaw, if it only could be brought to light.

In conversation with friends upon incidents which have been described in "*LIGHT*" or in the *Psychological Review*, &c., I have repeatedly heard it declared in substance that "were we to witness such occurrences we should be more disposed to believe ourselves the victims of some strange illusion, some temporary mental disease, than to admit that the experience of our past lives and of those of our colleagues and predecessors could thus prove itself at fault."

This is, of course, the doctrine of "dominant ideas" of your worthy friend, Dr. Carpenter, translated into slightly different language.

None of these men would deny that there may be impersonal forces, forms of energy as yet unknown which play a part in nature, because such forces or powers, if they exist, will doubtless be correlated with and convertible into the known forms of energy such as heat, light, electricity, &c., so will like them follow what we commonly call fixed "laws" of action. The difficulty which scientific men encounter in Spiritualism lies in the personality and intelligence which the agencies invoked seem to exhibit.

It will, I hope, be distinctly understood that I am by no means seeking to justify men of science in ignoring spiritual and other so-called supernatural phenomena. Under no circumstances is it justifiable to shut our eyes to facts. If there is no undeviating order in the universe, if the chain of causation is liable at any moment to be broken by the action of wills, the sooner we know it the better.

I have just been speaking of men of science whose candour and love for the truth are beyond suspicion. But I am forced to confess that there are others whose zeal for the truth is limited to truths discovered by themselves, their friends, or their clique, and who are quite capable of suppressing facts discovered and announced by unknown strangers.

But let us look back a little further: it is said—and it is not my task either to confirm or to impugn the statements—that at spiritualist séances knots have been tied on stretched cords, so that undivided continuous rings of wood or metal have been passed on to a man's wrist whilst he kept his hands firmly clasped together. If these statements are the records of literal facts we must either assume the existence of a world of four-dimensional space interpenetrating our own, and of beings able to act in it, or we must believe that there are agencies capable of, e.g., disintegrating a man's arm or an iron ring, and again restoring its continuity without the intermediate stages being perceptible to any of the senses of the observer. I do not say that this is impossible, but it is surely inconceivable,—so much so that the hypothesis of space of more than three dimensions with all its admitted difficulties seems to me the more acceptable.

Or let us take the simple and more common case of a chair, table, or other heavy body being raised from the ground and suspended in the air. Let us think for a moment what this phenomenon involves.

The Conversion of Energy.

A certain amount of energy is needed to overcome the force of gravitation by which the object is held down to the surface of the earth. Whence is it derived? We always consider that the creation of energy, as of matter, is the prerogative of one only Being. In all the operations of nature, of the laboratory, and the workshop, we see energy transformed from one state into another, but never produced anew. The more accurate become our observations and experiments the more clearly we see that in these conversions there is neither loss nor gain, and that the starting-point is the transformation of matter. Fuel, undergoing chemical combination, liberates heat; this heat is then converted in the steam engine into mechanical power. If we employ this power to turn a dynamo machine we obtain light, and this light, falling upon a living plant, enables it to decompose the carbonic acids of the atmosphere, and to incorporate the carbon liberated with its own tissues. In like manner, if we observe the living animal, we find the power by which it moves, or carries burdens, derived from the chemical changes of the food it has eaten; the more work it is compelled to do the more food it requires, and if the supply of nutriment is deficient the animal's motive power diminishes. In short, wherever we look we trace, up to the present day at least, conversion of energy, but nowhere its creation. Nevertheless, though a firm believer in the conservation of energy, I should be glad to see physicists undertaking special researches from this point of view. If ever spiritual phenomena are examined, as I submit they ought to be, particular attention will have to be paid to this point. It must be ascertained whether during physical manifestations any change takes place, for instance, in the temperature of the room, or in the electric or luminous conditions of the air, or of any objects present. For, dealing with agencies which are as yet unmeasured and in every way undetermined, it is at least possible that the energy used in raising a chair or a table may be obtained by a process of conversion analogous to what we see in nature and to what we employ in art. For instance, I would ask whether when physical manifestations take place any change of temperature has ever been observed; if so, whether such change bears any proportion to the magnitude of the manifestations and the power they would necessitate; whether the luminous effect of lights or fires in the apartment is for the time being decreased. The supposition that the energy put forth can be derived from the medium is scarcely admissible, since, always supposing that we have before us the faithful records of genuine facts, the power put forth often exceeds the utmost strength of a man. If, in the course of experiments which I am suggesting, and which would task the skill of our most eminent physicists to carry out, and would probably at the same time be well worth the great trouble required—if, I say, in such experiments no trace of the conversion of energy from some other state to the one manifested can be detected, it would then seem that the unknown agencies at work have a power of creating or of destroying energy. I say expressly "of destroying," because when a chair or a table is lifted into the air this result might be effected in two ways—either by applying to the chair some power capable, for the time being, of overcoming the action of gravitation, or of, for the time being, annulling that action upon the chair, and in other words temporarily depriving it of weight. How either the creation or the destruction of energy can be effected we must, I presume, all confess ourselves unable to explain; but the first question to be met will be, is it ever done?

Non-Spatial Entities.

The next difficulty is one which is often raised by those who uphold the Monistic theory of the universe. Spirit is usually

defined as being without extension or divisibility. A spirit, on this understanding, is something non-spacial. Monists, therefore, ask in what manner a non-spacial entity can act upon something spacial, i.e., any portion of matter. And it must be owned that this question is not very easily dealt with. Again, it is generally held by scientific authorities that action is always attended by reaction, the two being equal and opposite. If so, matter must be able to act upon spirit. As far as I am able to judge—as I have already intimated—the hypothesis of polydimensional space, as put forward by the late Professor Zollner, offers the key to these difficulties.

Having thus attempted to shew how Spiritualism appears to scientific men, and what are the reasons which cause many of them to decline all inquiry into the subject I may, perhaps, be permitted to suggest a caution. You believe that you are in possession of the rudiments at least of a most important truth capable of altering the whole mental horizon of the human race. You naturally desire that this truth should be on the one hand fully developed, and on the other hand diffused among all mankind who are capable of receiving it. To do this you will, I am sure, on full reflection, recognise both the duty and the policy of keeping aloof from all entanglements. I mean that you will in the long run find it advantageous to take a position higher than that of sects and parties, of agitations and movements. In like manner I trust that Spiritualism will never seek to gain popularity by buffoonery. If mesmerists and electro-biologists, if I may venture to use so vilely-coined a word, had never come upon the platform and sought to make the public laugh, then whatever truth they have on their side would have much sooner earned recognition. By either of these shortcomings you would drive away those men who would be most able to decide upon the legitimacy of the claims of Spiritualism and to solve the question which it seems to raise.

May I, in conclusion, throw out a friendly challenge? I find it reported that by spiritual agency flowers, fruits, and other objects have been brought from unknown distances without human agency. I have often thought that a crucial experiment would be to convey some animal or plant, which has never been brought alive to England, to a meeting of scientific men capable of identifying it. If any invisible agency can place a living Ornithoptera from the Moluccas upon the council-room table of the Entomological Society, about seven p.m. on the first Wednesday in July or August, it will be a piece of evidence which no one can gainsay.

The Discussion.

The Chairman, in opening the discussion, said he thought there were several points calling for reply. For instance, when a chair was, without visible agency, raised from the ground, no Spiritualist ever supposed that energy had been created. In such a case it was generally held that spiritual beings had acted upon the chair by means of energy derived from the medium. A well-known characteristic of sciences at which these phenomena occurred, was the gradual depletion of strength from the medium. He and many others had often seen Mr. Williams fall to the ground almost powerless and lifeless from this cause. As to the power used frequently exceeding the utmost strength of the sensitive, this might be explained if the force were stored, somewhat as electricity is capable of being collected. This theory was borne out by the fact that it was often necessary to sit for a considerable time before phenomena occurred. With regard to the nature of the energy, he thought that in the same way as food was taken in for the support of the material body, other elements not yet recognised were being imbibed and assimilated. These other elements, which might be described as psychical substances, went towards the building-up of the psychical body. When this was nearly perfected the material body commenced to decay, and was ultimately cast off as a useless shell. Psychical particles were being continually given off by the psychical body, in the same manner as the physical organisation gave off material particles. These emanations were probably the source of the force used. He claimed Spiritualists as supporters of the doctrine of the conservation of energy, and had never known it denied to explain the *modus operandi* of the psychical phenomena.

Mr. Shorter, who said that his only relation to physical science was in gratefully accepting the results which men of science had laboriously gathered together, thought all would appreciate the admirable tone and temper of the paper that had been read. It was a model of calm, careful, and unprejudiced statement. Nearly all Spiritualists would accept the premises laid down; indeed, the literature of the subject shewed that they had been accepted and insisted upon quite as strenuously by Spiritualists as by men of science. All intelligent observers were aware of the necessity of guarding against delusions of the senses, preconceptions of the mind, and the possibility of fraud on the part of interested mediums. The same precautions were taken as men of science would themselves recommend, and although it might be possible for one individual observer to be deluded, yet it was scarcely probable that the same delusion would simultaneously take possession of a whole company of persons. There might be isolated cases of delusion, but as a whole the argument could hardly be said to apply to the general conclusions of Spiritualists. As regards deception, the fact that the

phenomena occurred not only with professional mediums, but even more extensively in private home life, or through one's individual experience, was a sufficient answer. The history of the last thirty years and more abundantly proved this. He admitted that there was some difficulty, as compared with certain branches of science, in evolving the phenomena at will. But physical science could not always repeat its facts when and how it pleased, e.g., the movements of the heavenly bodies, and notably the transit of Venus, which would not occur again for a very long period. Just so with Spiritualism: its phenomena could only be presented under conditions which from experience had been found most favourable for their production. There would probably always be an element of uncertainty arising from the volition and action of beings outside ourselves whom we were not able to command. The same difficulty applied to all matters connected with humanity here. No one could fully anticipate the line of action of any number of human beings at a given time. Assuming, for the sake of argument, that the theory entertained by Spiritualists was true, this uncertainty was just what would be expected. Were all the phenomena capable of being repeated as freely and frequently as the experiments of the chemist, the conviction would be forced upon us that the spiritual theory could not be true. He maintained that Spiritualism had primarily to be considered as a question of fact, and thought it only natural that the world should look to its men of science to clear up the obscurity which surrounded the phenomena of Spiritualism, which were both new and strange. At the same time he did not consider it necessary that the subject should be investigated solely by scientific experts. There had been a good deal of exaggeration in that respect. The phenomena in question were of a kind which could be carefully observed and recorded by any one of average intelligence and judgment. Surely any such man could tell whether a chair was or was not removed from the floor without visible agency, or judge if the movements and sounds were so regulated as to act as a code of signals for intelligent communication. At the same time Spiritualists could not but be grateful to the men of science who had devoted time and attention to the investigation of a subject so unpopular as Spiritualism, and who, having arrived at a positive opinion, had had the honesty and courage to avow the conclusions at which they had arrived. He was bound to say, however, that he had sometimes been struck with the singular paucity of knowledge, or lack of addition to our knowledge, which scientific men had been able to contribute to the subject. He could not call to mind any new facts that had been added to the knowledge of Spiritualism by experts. Mr. Cromwell Varley, after twelve years of investigation, came to the conclusion that the source of power was derived chiefly from the medium, but Spiritualists generally had arrived at that without any special scientific requirements. The most valuable service which science could render would be to impress upon Spiritualists the necessity of still more careful and correct observation. Spiritualists themselves were the authorities of the subject. It would be just as absurd to invite the opinion of the chemist and astronomer on spiritual phenomena as to ask the judgment of Spiritualists on delicate and intricate matters of chemistry and astronomy. Anyone who pursued scientific methods in the investigation of this subject was a man of science in relation to Spiritualism, and in such a case it was the province of experts in other branches of physics to come to us, and not of us to go to them. With regard to the friendly challenge, similar phenomena had often taken place in his experience. In conclusion, he would state that he thought it reasonable to assume that spirits were able to employ more potent energies than those with which we were acquainted. The most potent forces of nature were those which were most subtle and furthest removed from gross matter, and the more we pursued our investigations into matter the nearer we came to that wonderful domain of the invisible and the spiritual, which was probably the source of all life and energy.

Mr. Morse would have liked the attention of scientific men drawn to the simplest class of the phenomena. They should begin as Spiritualists had commenced. Let them decide—does a chair move? how does it move? what moves it? The solution of these questions would give them a solid basis of fact to build upon. (Mr. Morse spoke at some length on Mr. Slater's paper, but the exigencies of space compel us to defer the publication of an excellent speech to another occasion.)

After a few more words from Mrs. Hallock, the Chairman, and Mr. Shorter,

Mr. Slater briefly replied, stating that he had been much interested in a statement made during the evening to the effect that the temperature of a séance room was oftentimes materially lowered. It seemed possible that a part of the energy employed was obtained in that way. That would be a good subject of inquiry by some of our eminent physicists. The question of energy being drawn from the medium opened up further points of interest. Had a storing up of energy in the medium ever been registered by any of the instruments which existed for that purpose? If so, did the medium part with it to an unusual extent when manifestations, &c., took place? Such were a few of the questions which suggested themselves.

The meeting closed with a vote of thanks to the lecturer.

OFFICE OF "LIGHT,"

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LUDGATE CIRCUS, E.C.

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NOTICE TO THE PUBLIC.

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

THE WORK OF THE C.A.S.

Last week we referred to the present time as being, apparently, the commencement of a new era of activity for public work in connection with Spiritualism; and we indicated several reasons for so thinking. This opinion, which we had formed after careful consideration of what, for the sake of conspicuity, may be called "the signs of the times," has been somewhat strengthened by recent correspondence approving of the measures now being taken by the Council of the C.A.S.

That the time is an auspicious one for such action all seem pretty well agreed. There is, indeed, very little doubt that opportunities of attending popular high-class lectures in connection with Spiritualism will be eagerly welcomed by a large section of the public. We say that only which we know to be an absolute fact, when we assert that in many quarters a very lively interest is either awakened or is being aroused with regard to psychological phenomena. The S.P.R. is doing excellent work in that direction, but it is by no means the only agency in operation. Only the other day we heard of a number of clergymen who had associated themselves together for the purposes of investigation. We are not at liberty to give publicity to details, but such is the fact. In another case a pamphlet addressed specially to inquirers, by a writer not altogether unknown to our readers, was advertised by him for a short time in the daily papers. The result was the distribution of some hundreds in this manner, the pamphlets almost entirely finding their way into new hands. In estimating the value of this fact as an indication of public interest, it must be remembered that the applications were voluntary on the part of the people who were sufficiently interested in the subject to be willing to pay the price of the pamphlet and to go to the trouble of writing for it in order to satisfy their curiosity. This, at least, tends to prove that the inquiry was, to a certain extent, *bona fide* in its character.

We allude to these circumstances only to shew that we have good grounds for what we say in regard to the renewal of public interest in Spiritualism. They may be of little account in themselves, but inasmuch as straws serve to point the direction in which a current of water is running, so these trivial details indicate the tendency of popular opinion.

There is also equally good reason for thinking that the revival is due in a large measure to the action taken last year by representative Spiritualists all over the country. The effect of the circular issued by the C.A.S. with reference to dark and cabinet séances has produced the good result which we predicted would ensue. It has put intelligent and educated Spiritualists right with the public, and if the C.A.S. had done no other good work, the part it took in that matter would alone have been sufficient to commend it to the hearty support of the majority of Spiritualists.

Is there any reason why this sympathy and aid should not be extended to that Association? We know of none; but, on the contrary, several very weighty reasons occur to us why it should be given. The Association has worked

intelligently and faithfully in the past; at critical periods, such, for instance, as the defence of Dr. Slade, it secured combined action which would not otherwise have been possible; it is an organisation in full working order, possessing almost unequalled capabilities and material for use, which only required judicious development to again become a source of lasting good and strength to the spiritual movement; and last, but not least, it is an association in which the principle of self-government is recognised, so that the spiritualist public has the power of controlling its own expenditure and directing its own affairs.

We are aware that many have left the C.A.S. and thrown in their lot with another society with which the former works on amicable terms. If these friends feel more at home in the one than in the other, well and good. We think, however, it should at least be remembered that the heat and burden of the day have been borne, and will still be borne, by the C.A.S., and that all interest in its welfare and proceedings need not necessarily cease on account of withdrawal from active membership.

There are others who, from various causes, have ceased their public association with Spiritualism. We have no wish to revive the memory of old grievances. Many of the causes, however, which once operated so adversely are now numbered with the things of the past, and we would ask in all sincerity whether or not there exists the possibility of renewed and united action.

Need we particularise more? Surely not. We violate no confidence in saying that the Council of the C.A.S. stands ready to execute the work of the hour, be it little or great, and to welcome, as it has ever welcomed, any true and earnest worker. The proposed series of lectures is only part of a larger scheme which has been favourably considered and adopted by the Council. The one thing needful now is the sympathetic approval and co-operation of its fellow Spiritualists. This assured, the Council will carry out the plan in its entirety.

Here we must stop for the present. Before we conclude, however, we would press home to the hearts of all who read, this undoubted truth—that the individual, personal responsibility of every Spiritualist can only be measured by the benefit he or she has received from the knowledge of a future life as demonstrated by the facts of Spiritualism. Are there any who have received such benefit amongst the readers of "LIGHT"? *Nous verrons.*

GHOSTS OF BIRDS AND BEASTS.

To the Editor of "LIGHT."

SIR,—In regard to the article in your last issue on "Ghosts of Birds and Beasts," I am curious to know whether the word "spirit" employed in connection with a greyhound, a lark, a bay pony, cats, a dog, and a canary, is used by inadvertence or with intention by the various recorders. Many thoughtful Spiritualists are fully prepared to admit that both non-human animals and plants have *souls*, or a "spiritual body," and also that the souls of individual animals or plants may, under exceptional conditions in regard to their relations with humanity—by the agency of affection, in fact—become more or less permanent after the dissolution of the physical body. But although one may be prepared for many vagaries of opinion on the part of certain sections amongst those of whom it may be said that "some inherit Spiritualism, some achieve a knowledge of its truths, and some have Spiritualism forced upon them," it seems difficult to suppose that the notion of beasts, birds, insects, and plants having *spirits*—immortal and progressive—can be seriously entertained by any amongst us. The idea of "little flowery, green paddocks, surrounded with hedges of blooming roses, &c.," in which cats, doubtless accompanied by their fleas (why not?), "gambol about or lie basking, &c., tended by shining children," may to some minds appear delightfully poetical; but most of us, I imagine, would hold that it belongs to the worst category of meretricious mediumistic manufacture. Is there a Heaven for infusorials? If not, where is the line to be drawn? Of course the word "spirit"—that through which we are in the likeness of our Maker—has a loose conversational signification, doing duty for "soul," "spiritual body," or "ghost;" and perhaps it was in this sense that the term was used by some of those who recorded the interesting phenomena described in the article I have referred to.—I am, &c.,

DESMOND G. FITZGERALD.

PIECES JUSTIFICATIVES
OF THE NEED OF A SOCIETY FOR PSYCHICAL RESEARCH

MESMERIC CLAIRVOYANCE.

CASE VII.

At the risk of wearying your readers I have still to present another case or two of preternatural perception induced by the mesmeric trance. It will be only by the weight of cumulative testimony from independent, trustworthy, and competent witnesses that so startling a phenomenon can be brought within the category of acknowledged truths. Hence the value of the present piece of evidence, which was given to my friend, Mr. F. W. H. Myers, by a gentleman of eminence in the literary world, but who does not wish his name published.

Dublin.

W. F. BARRETT.

The first time I attempted to mesmerise anyone I succeeded in a somewhat startling fashion. I went on making the passes for ten or fifteen minutes, not being aware that the mesmeric force in me was sufficient to send the person experimented upon to sleep in three or four strokes. It was hours before I succeeded in reversing the effect, and days before the effect entirely disappeared. My second experiment was upon a young lady who was at a small party at my house, in which she had never been before. Seeing how suddenly the passes took effect, I thought it possible that "clairvoyance," of which I had heard, but seen nothing, might be produced in this case. I found the young lady able to reply to my words, but not to those of any one else. I asked her if she could see the rooms above that in which we were. She said that one had the ordinary furniture of a dining-room in it, but that the sideboard was in a small ante-room. I asked her if she saw anything on the side-board. She said there was a statuette in the middle and a silver inkstand on one side of it. Was there nothing on the other side? No. This I thought was a mistake, as there was usually, and then, to the best of my knowledge, another inkstand of rosewood on the other side of the statuette. I went upstairs at once, and found that she was right. Up to the minute before the experiment began, there was no idea of making any such experiment, and it was at my own suggestion that it was made. The young lady had never been mesmerised before. Of course, the only point of interest in the case—if it was, as I could see no room for doubting, a *bond fide* one—is its being a contradiction of a common theory that the "clairvoyante" sees things as the images of them exist in the mind of the person mesmerising.

This was many years ago. I did not like to be handling what seemed so strange a power, and have never mesmerised again, except in one case, when I have been able to give many hours' healthy sleep at a time to a lady who for seven or eight years had never had more than an hour's sound sleep at once.

I ought to add that the "clairvoyante" young lady had never been upstairs, and had never, to the best of my belief, had any means of knowing the arrangement of the room from other persons.

X.

CASE VIII.

The next case illustrates what so constantly occurs, thought-transference merging into something beyond the knowledge of any present. The remoteness of time when the events occurred, some may say, makes the case a weak one, but in conjunction with other stronger evidence that I have adduced, it is, I think, quite worth preserving.

W. F. BARRETT.

SIR,—In your letter published in the *Times* of the 22nd inst., you say that you should be glad to receive "trustworthy communications as to the direct action of one mind upon another, giving rise to the apparent transfusion of thought or feeling, such as occurs in cases of mesmeric trance." I therefore beg leave to enclose a statement of facts and circumstances within my own personal knowledge and experience bearing strongly on the case, which I think you will find very interesting; and, although I have not the honour of being known to you personally, I may without egotism say that you may rest assured that it is "trustworthy" and reliable.

I have not in any way exaggerated or mis-stated the facts, and shall be glad if my communication will elucidate the subject.—I have the honour to be, yours faithfully,

M. A. M.

Thorpe-Morieux Rectory, September 26th, 1876.

About thirty years since, when I was living with my father in Kent, I attended lectures on Mesmerism, or animal magnetism, given by a medical friend. I was much interested and impressed by them, and closely watched his actions. The next day I felt a desire to try if I had the power to mesmerise another person. My nephew, who was about 17, rather delicate in health, was there on a visit to my father, and I tried the experiment in my own sitting-room, no one else being present. I was surprised to see how easily he yielded to my "passes," and fell into a state of "coma," and seemed in that state to obey even my thoughts. For instance, in my *mind* I asked him (without speaking) to kiss the dog then lying on the hearthrug, which he did immediately, saying "Oh, yes, aunt!" He then asked me to bandage his eyes, as "he could see best out of the left side of his head," above the ear. In my *mind* I then asked him what it was o'clock. He said, "Ten minutes after two by the kitchen clock." I found it wanted ten minutes to two o'clock, and I observed on several occasions that he saw the reverse side of an object, such as a coin, and not the side presented to him. I was obliged on this first occasion to send for my medical friend to get my nephew out of the state of coma into which I had thrown him.

My next experiment was to take him on a mental journey, sitting in the same room. In my *mind* I said, "Willie, shall we take a walk?" He quickly replied, "Oh, yes, aunt, I am ready; I will get my cap." His eyes were bound, and in answer to my thoughts he said, "I will shut the front door." I then mentally took him for a walk—about a mile—and as my thoughts passed by various objects, he noticed and made remarks on them. For instance, in passing the churchyard where my mother was interred, he said, "Oh, auntie, let us go and see poor grandmamma's grave"; and he expressed the thought in my mind, "Poor grandmama!" whilst standing by the side. On another occasion, when in the room, I asked him if he could see anything particular in my friend's laboratory. He said, "I see several things under glass cases covered with green baize," which I knew was correct, although he had not seen or heard of them. They were things connected with galvanic experiments. One, he said, looked like moss at the bottom of the glass, another like mineral, and a third like insects crawling about.

On his return to his father (my brother), who lived twelve miles distant, he, my nephew, asked his father to mesmerise him. My brother replied, "My boy, I know nothing about it; I cannot do it." He said, "Oh, yes, papa, only look steadily into my eyes, as aunt does; I shall soon be off." My brother did so, and my nephew immediately fell into a state of coma, and whilst in it a question was asked, "What is your aunt doing?" He said, "She is looking in the Encyclopedia at the pictures of ferns, and at some of her own paintings of ferns, beside grandpapa." Next day came a letter from my brother asking if that was true. I replied it was.

My nephew is dead, but my brother, who is an incumbent of a parish in Kent, is still alive, and remembers the circumstance.

LINES SUGGESTED BY THE "DEATH" OF FRANK ROGERS.

When a good man has gone from earth,
To have, in Heaven, his second birth,
And hear his Master's greeting voice,
Millions of brother-saints rejoice!

S. C. HALL.

CLAIRVOYANCE.

To the Editor of "LIGHT."

SIR,—In your last impression there is a misprint in connection with your remarks on my paper on clairvoyance.

The term clairvoyance signifies clear seeing, but that might signify clear mental, logical, or physical vision.

The term therefore conveys no idea as to what is generally understood by clairvoyance.

By that term is meant the power of the mind to see, independently of the physical organs of vision.

I therefore designate clairvoyance as the Auto-Noetic—that is, independent or self-knowing action of the mind.

GEORGE WYLD, M.D.

LECTURES ON PSYCHOLOGICAL SCIENCE.

We are glad to hear that the arrangements for the proposed lectures, a few details of which appear below, are progressing favourably. The Committee hope next week to be in a position to give fuller particulars. In the meantime, however, we have been asked to acknowledge the undermentioned sums, which have been forwarded for the Special Lecture Fund. We sincerely hope that Spiritualists as a body will now come forward and rally round the C. A. S., remembering that "he who gives quickly gives twice." If each one were to put his or her shoulder to the wheel, and do as much as lay in his power, a great success would be assured at once.

SPECIAL LECTURE FUND, 1882.

	£	s.	d.
The Hon. Percy Wyndham	2	2	0
Mrs. Parrick	1	1	0
E. Dawson Rogers	1	1	0
J. S. Farmer	1	1	0
Morell Theobald	1	1	0
W. Miall	1	1	0

The following circular has been issued :—

THE CENTRAL ASSOCIATION OF SPIRITUALISTS,
38, Great Russell-street, London, W.C.
Easter, 1883.

DEAR FRIEND,—By subjoined circular you will observe that the Council of this Association are desirous of again engaging in work which has ever proved most useful. They believe that the time is ripe for action, while no period could be more fitting for the inauguration of such an undertaking than this Eastertide, the time of all others in the whole year when we are most forcibly reminded of the bringing of immortality (continued life after death) to light and life.

I am desired on behalf of the Council to appeal to you most earnestly to sustain their hands in this the first effort of the kind which has been possible for some years, and to express a hope that you will not only assist them by giving liberally and generously towards the Special Lecture Fund, but that you will also sustain them by your kindly sympathy and personal presence.—Yours truly,

T. BLYTON, Hon. Sec.

Lectures on Psychological Science.

The Council of the Central Association of Spiritualists desire, in order to meet an evident demand on the part of the public for information as regards Psychological Phenomena, to arrange a series of six lectures during April, May, and June next, which, if successful, will be followed by others. The Langham Hall, in Great Portland-street, can be secured, and it is proposed to hold the series on alternate Tuesday evenings, at eight o'clock. It will be their endeavour to make them thoroughly high-class in character, and at the same time to present the subject in a popular and acceptable manner. For this purpose the Council are seeking the aid of the best talent in our ranks. It is hoped that Dr. G. Wyld will lecture, and Mr. T. P. Barkas has already consented to do so, whilst arrangements are pending in other quarters, full particulars of which will be duly announced. The subjects already fixed are :—

"Clairvoyance ; or, the Auto-Noetic Action of Mind as a demonstration of the Existence of the Soul," by Dr. Wyld.

"Personal Experiences in Psychology," by T. P. Barkas, F.G.S.

Admission will be free to the general public, but to meet the necessary expense of hire of hall, fees, travelling, advertising, and other charges, the Council appeal to the liberality of Spiritualists and those interested in the dissemination of a knowledge of the phenomena to contribute to a Special Lecture Fund for this purpose. All donations will be acknowledged in "LIGHT," and a balance-sheet published in due course.

A few seats will be reserved, the cost of which for the course of six lectures will be ONE GUINEA. The tickets will be transferable, and it is hoped that friends in the Metropolis will, therefore, more readily subscribe for them as, if unable always to make personal use of the tickets, they may lend them to others interested in the subject.

It is hoped that the above will commend itself to Spiritualists, and that they will feel disposed to sustain the Council in their proposed work by personal aid and sympathy.

Communications and applications for tickets to be addressed to Mr. Thos. Blyton, 38, Great Russell-street, W.C.

JOHN WESLEY ON SPIRITUAL PHENOMENA.—Speaking of a disposition of men of learning to give up all accounts of apparitions as mere "old wives' fables," he says : "I am sorry for it ; and I willingly take this opportunity of entering my solemn protest against this violent compliment which so many that believe the Bible pay to those who do not believe it ;" their outcry against the appearing of spirits is "in direct opposition not only to the Bible, but to the suffrage of the wisest and best of men in all ages and nations. They well know, whether Christians or not, . . . that if but one account of the intercourse of men with separate spirits be admitted, their whole castle in the air (Deism, Atheism, Materialism) falls to the ground. I know no reason, therefore, why we should suffer even this weapon to be wrested out of our hands."

PREMONITIONS OF DEATH.

Mrs. T. is a lady residing in the South of England. Some twenty years ago she had a brother, Captain William S., who for some years had been residing in Jamaica. The brother and sister were passionately attached to each other. One afternoon (the day before the West India mail was due), Mrs. T. felt very unwell and went to bed. While, however, still wide awake, she heard a voice exclaim, "Harriet, Harriet, my poor sister Harriet!" Very much alarmed, she called her husband, who was down stairs, told him what had happened, and said, "I know there is something the matter with William." Her husband laughed at her fears. In the night, however, she had a most vivid dream, in which she saw her brother lying dead and being dissected, and near his heart was a small stone which seemed to speak to her, saying, "Harriet, Harriet, my poor sister Harriet!" Mrs. T. then awoke, and rousing her husband told him her dream, and again said how convinced she was that all was not well in Jamaica. He was very cross at the interruption, but in the morning noted down the day and hour of these peculiar incidents. The next West India mail, some little time after, still more astonished them, for it brought the news that on the very day of the dream Captain S. had died, and in his last moments had thought of no one but his sister, and his dying words had been—"Harriet, Harriet, my poor sister Harriet!" While in a great heat he had drunk some cold water and in it had swallowed a small stone, which, lodging in his intestines, had caused his death. I may add that Mrs. T. is a most practical matter of fact person, without the least trace of imagination in her.

I have copied the above verbatim from my cousin's account, who knows the seeress and her family well, and who most kindly procured it for me from the lips of the clairvoyante herself.

ELIZA BOUCHER.

The Avenue, Minehead, Somerset.

"THE TOUCH OF A VANISHED HAND."

Only those who read between the lines of contemporary life and thought can realise how completely the old time views on matters pertaining to the future life have disappeared. To such, however, it is apparent that Spiritualism has been working silently but surely in directions that few dreamed of, until lo! at every turn we are astonished to meet it in different guises and in most unexpected places. So universal is its influence that we can only explain the circumstance by supposing that when failure and obloquy have seemingly been heaviest upon us spiritual truth has slowly been working its way, the little leaven leavening the whole lump, until art, general literature, poetry, and the drama are permeated with its influence. The most popular plays, sermons, works, and songs of the day are full of it. As an example of this, we may instance D'Arcy Jaxone's new and popular song, "The Touch of a Vanished Hand," set to music by Pinsuti. The following are the words :—(the music is published by J. B. Cramer and Co., 201, Regent-street, London, W.)

I.

When the bells that call'd my love to rest were ringing the vesper chime,
I wished their music could bear my soul away from the things of time ;
And my spirit was heavy-laden as I breath'd an old, old prayer,
For the cross of care that I carried was greater than I could bear.
As I wept alone in my sorrow, the gleam of the dying day
Thro' the open lattice softly kissed the harp that she used to play,
And sweet as an echo from heaven, I heard its music once more,
And the burden of life was uplifted, and the pain of parting was o'er.

II.

Was it the breath of an angel's wing that passed o'er the golden wires ?
Was it the sound of a long-lost voice that fell from the angel choirs ?
Was it the touch of a spirit hand that swept o'er each silent string,
And hush'd the sorrows of earth to rest with words that the angels sing !
I heard the sound of an old, old song once more in the mystic strain,
A song we sang in the bygone years, and shall some day sing again ;
For it told me I should meet my love at the portals of the skies,
To sing once more as we used to sing, in the land of Paradise.

NEURIC FORCE.

To the Editor of "LIGHT."

SIR,—Under the above heading one of your correspondents, Dr. Dixon, alluded a short time ago to various apparatus which demonstrate, without the aid of a human sensitive, the existence of a force variously denominated animal, vital, or organic magnetism, mesmerism, and most recently Neuric (or Nerve) Force. He informed your readers that a knife, habitually carried in a strong mesmeriser's pocket, had magnetic properties, and that he had seen the magnetic needle deflected by my pointing at it. Dr. Dixon has just shown me a note from a gentleman, dating from Ilkeston, who writes that he also finds his key and pocket-knife magnetic, and that the magnetic needle is deflected at his pointing at it, provided that his fingers are in contact with the glass of the compass, and, as I understand, that he has kept for a while the compass in his hand.

Perhaps others may find themselves endowed with the same quality. If they are numerous, the scientific may be induced to turn attention to it. Mr. W. H. Harrison told the readers of the *Spiritualist* newspaper a few years ago,—and in this I think he was backed by the eminently scientific Mr. C. Varley,—that there was no evidence to shew that there was any relation between mineral magnetism and mesmerism. Scientific men would surely examine into facts bearing upon the question if such facts could be numerous quoted.

About two years ago I was giving instruction to a gentleman in mesmerism, and to illustrate the meaning of the word polarity I had placed a compass on the table before us. I pointed at it and remarked with animation upon the fact of the needle always pointing in the direction of the magnetic pole; and as I pointed, to our surprise the needle oscillated and pointed to my hand. I made passes over it at about the distance of a foot, the point of the needle always turning to my hand. My nerve force,—Mesmer's *fluide magnetique*,—must have been in a certain condition as to quantity, quality, or tension, at the time, for it to have obtained this reaction from the magnetic needle. I find I cannot obtain it constantly.

"M. A." (Oxon.) has just informed the readers of "LIGHT" that a lady in London and Dr. Bell, nearly a century ago, demonstrated this reaction of the compass needle. He reminds us also of Dr. Slade's obtaining it.

That there is a relation between human beings and the magnetism of the earth is shewn by the fact,—pointed out by Reichenbach,—that sick sensitives sleep best with the head in the direction of the magnetic pole. I knew an officer who, in his ordinary health, could not sleep unless his head was in that direction.

About twenty-two years ago there was exhibited in London the "Magnetic Girl," who had the power of tilting a tailor's iron, weighing twenty pounds, by placing the little-finger-side of her hand upon the back part of its handle, and making (if any) a pressure quite inadequate to raising the fore part of the iron—called a tailor's goose. The father was a working tailor, and said that he had discovered the power in his child as she played on his working board. With her hand thus resting sideways upon its handle, the iron accompanied by tilts even quick music, the girl shewing little or no fatigue after a prolonged exhibition. Some averred that the iron at times lost contact with the table. One Spiritualist, a frequenter of the exhibition (Mr. Tiffin), believed that it was through a kind of mediumship, and shewed his faith in the supposed spiritual agent by placing his watch under the iron while it was working, with the request to "take care," and the movements to the music were as rapid as ever, and continued some minutes, the watch not being touched. If my recollection is right, she used to play sometimes with an iron to each hand.

That there was not merely pressure of the hand upon the upper surface of the handle of the iron, but attraction between them, was manifest to all watchers of the phenomena, and the Magnetic Girl drew much attention.

Just when it was hoped that a known scientific gentleman would make inquiry into the subject, it unfortunately received the notice of one of the superficial facetious writers of Dickens' weekly miscellany, who knew nothing of magnetism and evidently wanted to know no more. The "Magnetic Girl" was being exhibited at a watering place where he was staying. Nothing better could be for him to make capital for a long diverting paper; it amused him and paid for his holiday. At that time everybody read and repeated Dickens. Visitors to the little exhibition ceased coming; the scientific said Dickens

had explained it; and so her friends withdrew her into private life, the truth untouched, and without the loss of her faculty, which she may still have; she had it, I know, a few years ago, when I saw that she had blossomed into a comely matron.

Neuric force has other qualities awaiting the study of the scientific. Some quality of it may be peculiar to each individual, perceptible, as an emanation, to sensitives and definable by clairvoyants. During one of my lecturing tours years ago I was introduced to a Dr. Picard; he took me into his garden and demonstrated to me the power of his emanation upon plants; he could mesmerise some to quicker life and others to drooping and death.

Emanations in magnetisers vary in quality and quantity, each according to his interior condition and, perhaps, also exterior circumstances; for example, his quality of developing or imparting tone to a subject may depend upon the more or less ferruginous quality of the magnetiser's blood. Perhaps it is when this is at its maximum in him that his force can excite reaction in the magnetic needle.

ADOLPHE DIDIER.

10, Berkeley-gardens, Kensington.

SUCCESSFUL SEANCES WITH MISS WOOD.

We have again had the pleasure of obtaining phenomena under satisfactory conditions through the mediumship of Miss Wood since my report in the issue of "LIGHT," March 17th. As at previous sittings, we took every possible care that the medium should be so placed that we could not possibly be deceived by trickery on her part, *if she were so disposed*.

As in the previous sittings, we had three curtains stretched across the corner of a large dining-room, in front of which, and facing the curtains, we seated Miss Wood at a distance of thirty inches therefrom. The light, which was direct behind her, was mellowed down to a dusky greyness by the aid of a light brown paper cover placed over the globe. The light was so good as to enable us to sufficiently distinguish each other and to quite clearly see the medium, who was covered with a white jacket, and had thrown over her head a white antimacassar. Whatever motion she made was easily discernible by those sitting round her, the furthest sitter from the medium's chair being within six feet.

The results of this séance, held on the evening of March 20th, were to all present, every one carefully and critically observing every detail thereof, conclusively the product of a power entirely separated from the medium as far as human sense and human judgment could discern. After conversing, singing, and chatting with "Pocha" for about one hour and a quarter, a large white ball protruded itself from the left aperture of the cabinet, and about four feet from the floor, and about three feet from the medium's right. After remaining in that position for a few minutes a stream of white substance proceeded from the base of the cabinet, and directly underneath the form we have spoken of, and stretched itself along the floor towards the chair whereon Miss Wood was seated. Presently a thick volume of white matter proceeded from just beneath the large white ball we first mentioned and reached forward towards the floor and the medium in an arched form. It appeared to make some strong efforts to move bodily forward from the curtains but could not succeed. The general impression was that a large form was endeavouring to move forward into full view. After moving backward and forward for some time the head of the form was withdrawn from view and was quickly followed by the remaining portions. "Pocha" afterwards informed us that it was the form of Mr. Norris, sometime member of the Newcastle Society; that he had got a head, arm, and some of the lower garments made, but could not further succeed on that occasion. At the conclusion of the séance all the sitters expressed themselves fully satisfied of the genuineness of what they saw. One thing particularly noticeable by all present was that while the manifestations were at their height Miss Wood lay back on the chair perfectly motionless. We found the chair on examination had not been removed in the slightest from where we placed it at the commencement.

On Friday, the 23rd, we held our twelfth séance, the arrangements being the same in all particulars as that of the 20th. After we had been seated for about three quarters of an hour a chair which we had placed at the right of the cabinet was visibly dragged behind the curtains, and a small bell, which had been placed upon it, loudly rung from within, thrown out at the left, drawn back again, and in the space of a few minutes thrown

from the curtains, gently grazing the top of my head as it flew to the further side of the room. The large steel fender fronting the fireplace was then dragged from its place and with some of the fire-irons, taken into the cabinet. After this the light which hung over the heads of the sitters was visibly turned down, and upon our complaining was again turned up to a considerable extent; and the medium under control was removed back until her chair touched the knees of the sitters in the centre of the circle, at a distance of about eight feet from the cabinet. After this a few slight manifestations took place and the séance, which was a powerful manifestation of physical phenomena, came to an end.

We have yet two more séances to hold with Miss Wood prior to her proceeding to London, where we trust she will have equally as successful séances as she has had in Newcastle. Should our remaining séances be successful, I shall duly and carefully report them.

I may state that one gentleman who has sat with us, and who had never sat in a séance before we commenced this course with Miss Wood, and who is sceptical upon all matters of this nature, acknowledged that though unconvinced as to the cause of the phenomena, yet he was thoroughly mystified, as the manifestations had no parallel in his experience.

3, Clifford-street, Byker,
Newcastle-on-Tyne.

HENRY BURTON.

SPIRITUALISM IN LONDON & THE PROVINCES.

METROPOLITAN SPIRITUAL LYCEUM.

ST. ANDREW'S HALL, 14, NEWMAN STREET, OXFORD STREET, LONDON.

The subject of the lecture on Sunday last was "The Divine Revelation." It will surprise no one who is in any degree acquainted with the precision of thought, accuracy of insight, and comprehensive range of practical knowledge, of the controls of Mr. Morse, to learn that, in their judgment, the Divine revelation is neither limited to one book, restricted to one method, nor the exceptional heritage of one people. There is usually something iconoclastic in the introductory remarks of these controls, and yet their genius is essentially constructive: there is a process of weeding out and breaking up of the soil, that the life-giving air may have unimpeded access to every particle of productive earth; but the ground is not allowed to remain bare or fallow, nor can there be any doubt about the promise of luxuriance and beauty for the seed which is always promptly sown under such promising conditions. If, again, we approach the philosophy of the subject upon the lines laid down by our lecturer, it is further desirable to disembarass our conceptions of the idea of the necessity of any form of special intervention, or revelation, detached from the essential nature of ourselves and of our surroundings, as either incumbent upon Deity to disclose His will and purpose, or as required by man for the guidance of his life. In the earlier stages of the career of Humanity everywhere, there has always existed a craving for Divine revelation because of the difficulty of interpreting the external aspects of things so as to reach their inner meanings, and when this craving has been satisfied by some form of exceptional enlightenment, that which in its essence was simply the outcome of imperfectly understood natural conditions has, because so rarely manifested, been regarded as a Divine intervention. We must not confound the results of human endeavour with the expression of Divine interest, nor esteem whatever reaches us from supramundane sources as necessarily Divine. Every advance of thought and disclosure of principles is in the nature of a revelation, and every revelation should be directed to the instruction, advancement, and happiness of those who receive it, should be in harmony with its source, and characteristically indicative of the agency for its production. Especially must revelation by Divine beings be so qualified, to contain within itself its own justification, and in greater or less degree its own history. Modern thought says that while the earth was, at the beginning, without form and void, it was charged with the potentialities of every subsequent unfoldment, and the evolution of the conditions of that unfoldment constitutes the first evidence presented to Humanity of the Divine revelation—an external manifestation, that is to say, of Divine quality within. The revelation of God through nature is the revelation of power and inflexible purpose, and through Humanity that of intelligence needful for the consummation of freedom in thought and being, the mind of man being wedded to the purposes of the Divine. As the potentialities of physical nature eventuate in actualities and manifest a revelation, so, in the nature of man, are there the germs of similar developments whose unfoldment constitutes a further revelation. Progress is proportionate to knowledge of natural laws, and the time shall come when by a righteous understanding of the conditions of life, in ourselves and in the world, we shall discover that happiness is within the reach of our own resources. When we would judge of the real origin of any revelation, we must consider whether it reflects or impeaches the dignity and character of the Divine elements. We are too apt to indulge partial and limited

views of the incidents and risks of life. If we would judge fairly of the merits of a painting, for example, we must be careful to place it in a good light, and ourselves at a favourable distance in a given direction; so must we regard the problems of life from the standpoint of the certainty of immortality, for that alone will dissipate the lines and shadows, and exhibit the wisdom of seeking happiness in general harmonies, remembering always that the hurt, the hunger, and the sorrow, which we deprecate, and at which we murmur, are as much the result of antecedent conditions—as much a revelation of the consequences of those conditions, as of others are health, happiness, and peace. Everything is well, and will be better; so will the Divine revelation run. No act of ours can put us outside of Being, and all that we do or can do, mentally, morally, and spiritually, is ours for ever, misuse of knowledge or revelation bringing its own sting, and failures their own punishment, as certainly as virtues develop their own rewards. To see the truth of these considerations is to receive a Divine revelation, for the capacity to appreciate which, and even to give it form as such, we must look to ourselves, for "God is indeed made manifest in the flesh" of Humanity. God's work is ever forward and onward, and ultimately finds indubitable expression or revelation in Humanity itself—in Humanity as a whole as distinct from any class or race whatsoever. As the Divine revelation is, in truth, the unfoldment of the purposes of the central fact of being, first in nature generally, then in Humanity, and finally as these blend and are materially affected, so a reverent and persevering study of nature, of Humanity, and of the immortal worlds beyond, is the only way adequately to interpret Divine revelation. In this manner light reaches us upon all the problems of nature and of God—the final authorities for human well-being and progress. Sin and sorrow are expelled by truth, human life becomes Divine, the God of all moving within us all, in assertion of a common Fatherhood, and in encouragement of universal brotherhood, aiding us, as out of our own growth, to use, and more and more to realise the nature and potency of the Divine revelation.

On Sunday next, April 1st, the first series of lectures, under the auspices of the Metropolitan Spiritual Lyceum, will be concluded by the delivery of an address by Mr. Morse, entitled "Day Cometh." On the following Sunday, April 8th, a second series will be inaugurated. The opportunity will be taken for coming to close quarters with the students of spiritual phenomena, by devoting the evening to "Question and Answer," with the view of testing, in some degree, the reality and power of trance-speaking. All interested are invited to bring to the hall, on that date, one or more questions in writing, signed and under cover: to see them opened in the presence of the audience and in the absence of Mr. Morse: then to hear them submitted to, and answered by, his controls. The questions must be of general interest, and the right is reserved to the president to reject any which may be offensively worded.—S.B.

QUEBEC HALL.

Philosophy as well as rational theology is spread before the guests on Sunday evenings at this hall. Mr. MacDonnell addressed his audience on the "Resurrection," as not an impossible fact in the light which modern Spiritualism affords. The remarkable cases of levitation so well known are really more wonderful, we were told, than the re-animation of Christ, and his transport out of sight, especially when surrounded by such a circle as witnessed his final ascent. At the conclusion a stranger raised doubt of the authenticity and reliability of the Gospels, which drew out the replies of some old Spiritualists present, and caused great interest. We were glad to see the room so well attended. A most harmonious, friendly feeling glows on this little battle ground.—COR.

GLASGOW.

For a number of years the meetings of the Glasgow Association of Spiritualists have been held in a veritable upper-room in Trongate, Glasgow, which, however suitable when once admission had been gained, presented many drawbacks in the shape of an unpleasant entry, and in being situated up four long flights of stairs. Several efforts of late years have been made to procure more suitable premises, which have at last resulted in the Association securing a most central and commodious hall, situated at 2, Carlton-place, So-Side. The situation is most happily chosen, being central, and at the same time in one of the quietest parts of the City. The hall will seat comfortably 180 persons, while a smaller hall on the first flat will be used for week night meetings. Arrangements are already in progress to have it artistically decorated, Mr. Ernest G. Barker giving this matter special attention. The opening services, at which Mr. E. W. Wallis, of Nottingham, will be present, are arranged to take place on Sunday, 8th April. Mr. Wallis will also speak the following Sunday. A service will also be held on Friday evening, 13th April, at which Mr. Wallis will take the chair. The Association anticipate that the new and comfortable meeting place will be the means of drawing out some of the old workers in the cause, and so cementing and strengthening the movement. Of late the meetings have been of the most successful kind, large and attentive audiences being present each Sunday. The addresses have been well sustained by a number

of the members, Mr. Jas. McDowall, Mr. Gavin Findlay, and Mr. J. Griffin, while Mr. David Duguid has on two occasions given from his stores of experience. Mr. Robert Harper, of Birmingham, has also put in an appearance, and been appreciated to the full. Mr. Hay Nisbet, one of the oldest workers in the movement, will speak in the new hall, on April 22nd, and several other old friends have agreed to follow suit. An American organ of fine quality has been purchased to assist the harmony. Mr. Barker kindly presiding at the instrument. The Association, in entering upon their new meeting place, cannot but tender to Mr. James Bowman their best thanks for his many and varied acts of kindness, more particularly for his so many years granting them the use of a meeting place at a merely nominal rental.—T. ROBERTSON, Hon. Sec.

LIVERPOOL.

Last Thursday evening the Rev. E. H. Sugden delivered a lecture in the Bootle Town Hall, on "The Scientific Explanation of Thought-reading," illustrated by experiments, the chair being occupied by ex-Mayor Paulson. A large audience paid close attention to the lecture and the experiments which followed. The rev. gentleman ignored the theory that the results obtained by Mr. Bishop, Mr. Cumberland, or himself were due to guesswork, assisted by occasional collusion. Neither did he admit that magnetism or so-called Spiritualism had anything to do with their production. Personally he did not experience the trance-like condition of mind, nor was any vision of place or object created in his mind, as Mr. Bishop had said was the case in making his experiments. Mr. Sugden's explanation was that the results were obtained by muscular action under the influence of strong mental tension. A gentleman in the hall was asked to select some article on the dress of any person in the room, and then to select another person in the hall to whom the article should be given. Mr. Sugden, who had been blind-folded outside, walked almost without hesitation to a gentleman who wore a scarf-ring, and this being the article selected, it was at once taken to the person who had been selected to receive it. After two failures to state the numbers of a bank-note, the third trial proved successful. The lecturer was once out of twice successful in naming the locality of an imagined pain, and various other experiments having been gone through with considerable success, the meeting ended well pleased with the lecture and experiments. Of course, intelligent students of spiritual phenomena are acquainted with the *modus operandi* of such so-called thought-reading, but the fact is patent that Mrs. Grundy will not look at anything labelled spiritual, but becomes quite enthusiastic when the simplest forms of the phenomena are dished up under cover of another name. So far, then, good is being done by those who are introducing the public, even if inadvertently, to the first steps towards a clearer knowledge of life and its issues. Last Sunday the Rev. L. H. Skewes delivered a sermon in Holy Trinity Church, subject, "Spiritualists deny the Resurrection of Christ, and of everyone else." To this sermon Mrs. Britten is expected to reply next Sunday, April 1st, at Rodney Hall. Last Sunday, Mrs. Wallis, of Nottingham, occupied the platform at Rodney Hall very efficiently. The subject of the morning address was "The Word of God and how to read it," which was dealt with by the lecturer in a comprehensive yet simple manner which evidently brought the audience into close sympathy with the speaker. At the close of the evening lecture a gentleman who was present told the writer that he was an atheist, and that this was the first time he was present at a gathering of this kind; that he was highly interested; and that he would take the first opportunity which presented itself to learn if what Spiritualists claimed to be facts in nature were really true. With earnest wishes for the success of "LIGHT," and that its many able contributions may be fully appreciated,—C. F.

NEWCASTLE-ON-TYNE.

NEWCASTLE.—Mr. Greives, President of the Ashington Society, lectured to the friends at Weir's Court, on Sunday evening last. He shewed how the Spiritualism of to-day was but a repetition of the Spiritualism of Primitive Christianity, so far as its facts and phenomena were concerned. The lecturer illustrated his position with divers parallel examples as proofs of his position, and produced in the minds of his hearers a considerable amount of conviction relative thereto. Mr. Kersey occupied the chair, and after the address, made a few interesting and well considered suggestions.

MICHAEL CHAMBERS.—There is a writer in a northern contemporary of spiritualistic pretensions, who for some time has troubled himself as to my identity, and after many vain inquiries and guesses, has stumbled once again upon a person towards whom he seems to hold considerable animosity. I should advise him for his future good and peace of mind to leave his inventions against that person unsaid, or Spiritualism may suffer thereby. Concerning Michael Chambers and the writer's attempted justification of that so-called medium, I may state that I have sat with him at some of his sêances, only to be thoroughly disgusted, as every reliable witness is and has been that I have come across. I have made inquiries within this last week at Heworth, Felling, Windy Nook, Newcastle, Gateshead,

and North Shields, and the universal testimony is to the same effect. I think my timely exposure, so quickly and amply confirmed a week afterwards by the Blackburn and North Shields friends, combined with the fact of the screw cutting at Newcastle, and of his taking part about the same time on a conjurer's platform, exposing Spiritualism, is an ample justification of my placing him in his true light, so that fraud may be put from our midst.

GATESHEAD.—On Sunday night last Mr. Lloyd, Mr. Grey, and Mr. Stephenson gave short and effective addresses upon "Death," "Spirit," and "Orthodoxy." Mr. Burton occupied the chair and furnished the meeting with a few appropriate remarks. *Tea-meeting.*—On the Monday, at 5 p.m., the annual tea-gathering of the Gateshead Society was held at their rooms. The friends partook of a substantial repast which had been prepared by various ladies belonging to the place, and we are glad to say that their untiring zeal in that direction was amply rewarded by a large attendance of Newcastle, West Pelton, Felling and other friends. At 7 p.m. Mr. Burton, President of the Society, took the chair, and made a pleasant opening address upon the progress of the Society, and the upward tendency of the movement in the North. Mr. R. Thompson, who presided at the piano, gave a pianoforte solo, "Pinates of Penzance Lancers;" Miss Coxon gave "The Better Land" and "The Miller and the Maid;" Mr. R. W. Thomson gave "When other lips" and "Tempest of the Heart;" Mr. R. W. Thompson and Miss Sephard gave a duet, "Home to our Mountains;" Miss Shepard sang "Good-night, farewell" and "White Blossoms;" Mr. Shepard a comic song, "No place like home;" Mr. Taylor, Mr. Bell, and Mr. Punkney each gave comic songs; Mr. Thompson, of the Newcastle Society, recited "Tell's Speech," and Mr. Barron, of Gateshead, "Billy's Rose" and the "Tight Brigade;" and Mr. Bristol gave a violin solo. Mr. Kersey, President of the Newcastle Society, proposed, and Mr. Stephenson seconded, a vote of thanks to the ladies for the provision of the tea, and the ladies and gentlemen who assisted at the concert. This was carried with acclamation, and Mr. Martin responded for the ladies who provided the tea, and Mr. Thompson for the ladies and gentlemen who assisted at the concert.

NORTH SHIELDS.—On Sunday evening last Mr. Campbell, of Sunderland, occupied the platform and interested the members with an able discourse upon "The Spiritual in Music." At the commencement of the meeting Mr. Crawford (chairman) alluded to a case of a widow whose son, who, unknown to her, had been killed some short time before, appeared to her at the window one morning as she drew up the blind. She was much startled and endeavoured to shake from her mind what she considered an illusion as she believed that he was well and at work. About two hours afterwards a friend came to tell her the sad news of her poor Willie's death, which had occurred the afternoon before.

CONSETT.—Last Sunday Mr. Barker, the well-known North country test medium, held a meeting at the above place and gave several most satisfactory tests to several of those present.

NORTHUMBRIA.

THE GLAMIS CASTLE GHOST.—What is the true version of the oft-repeated and everlastingly-discussed story of the Glamis Castle Ghost? One winter night, nigh 400 years ago, when the snow lay thick and deep around the old Forfarshire Castle, a terrible crime was committed within its walls. The Earl of Crawford, familiarly and historically known as "Tiger Crawford," had been for some time a guest of the Lord Strathmore of that day, and there had been a great bout of gambling, in which the Lord of Glamis had gone on losing deeper and deeper from day to day, until at last he was driven by the madness of despair to stake even Glamis Castle itself, with the fair domain adjoining. Again fate or fortune went against him, and that night Lord Crawford became the winner of this splendid prize. Then it was that Lord Strathmore, finding some frivolous pretext of quarrel, fell on his guest with sword and dagger, and cruelly took his life. Thinking to destroy every possible trace of his crime, and the gambling loss which led to it, he had the room and its contents, just as they were, dead body and all, blocked up by solid masonry. Not even a trace of the doorway was left, and the secret of the room's situation, as well as of its terrible contents, has been ever since sedulously guarded, and the knowledge of it restricted to the Lord Strathmore actually in possession, together with the estate agent, or factor as he is called in Scotland, for the time being. No doubt from time to time curious people have sought by divers devices to unearth this veritable skeleton in the family cupboard, and the stories as to guests hanging towels out of their windows, in the absence of their host, so as to discover the locality of the room; and also to a mason working at the castle having "struck ile" by coming on the room, and of his being immediately sent beyond the sea by the reigning laird, and such like anecdotes, have arisen in this way. But there is little doubt that the account here given is the genuine and true version of the mystery, and the time has now come, I think, when Lord Strathmore himself should openly come forward, and so end once for all the frivolous tittle-tattle about pig-faced imbeciles shut up and still living after all this waste of years.—*St. Stephen's Review.*

CENTRAL ASSOCIATION OF SPIRITUALISTS.

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

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

THIS ASSOCIATION was formed for the purpose of uniting Spiritualists of every variety of opinion in an organised body, with a view of promoting the investigation of the facts of Spiritualism, and of aiding students and enquirers in their researches by providing them with the best means of investigation. The Association is governed by a President, Vice-Presidents, and a Council of thirty Members elected annually.

The Reference and Lending Libraries contain a large collection of the best works on Spiritualism and occult subjects. Spiritualist and other newspapers and periodicals from all parts of the world are regularly supplied for the Reading Room, to which Members have access daily.

The Secretary, or his representative, is in attendance to receive visitors, and answer enquiries; on Saturdays, from 11 a.m. to 4 p.m.; on other days from 2 p.m. to 9 p.m. On Sundays the Rooms are closed.

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

Members' Free Séances are held on Wednesday evenings, at 8 o'clock prompt subject to certain regulations, which can be ascertained on application.

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

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

TERMS OF MEMBERSHIP.

	Per annum.	£ s d
Country members, with privilege of voting at all General Meetings, and the right of using the Libraries when visiting London	0 10 6	
own members, with privilege of voting at all General Meetings, the use of Reading Room and Reference Library, and the right of taking out one volume from the Lending Library	1 1 0	
Town members to be understood as those residing within the Metropolitan postal district.		

Light refreshments are provided at moderate charges. Prospectuses of the Association and forms of application for Membership can also be procured from the several allied Societies at home and abroad.

All communications and enquiries should be addressed to the Resident Secretary, Mr. THOS. BLYTON, 38, Great Russell-street, W.C., and Post Office Orders made payable to him at the Great Russell-street Post Office. Cheques to be crossed "London and General Bank, Limited."

COUNCIL.

- Adelhead, W. P., Derby House, Belper, Derbyshire.
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