

Light:

A Journal of Psychical, Occult, and Mystical Research.

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

"LIGHT, MORE LIGHT!"—Goethe.

No. 543.—VOL. XI. [Registered as a Newspaper.]

SATURDAY, MAY 30, 1891.

[Registered as a Newspaper.] PRICE TWOPENCE.

CONTENTS.

Notes by the Way	253	The Loss of Canine Friends	261
Post-Mortem Apparitions	254	Can Animals See Spirits?	261
Epes Sargent—John Curtis	255	Mrs. Durant's Cures	262
Letters on "LIGHT," No. VII.	256	Madame Blavatsky and the Theo-	
Is this True?	257	sophical Society	262
Coincidences, No. XXIII.	258	Materialisation	263
Fragments of Thought on Medium-		Faith-Healing and its Place in	
ship, Circles, and Spiritualism.	260	Medicine	263
Our Exchanges	261	Dorothea Trüdel	263
Confirmation Obtained	261	Society Work	264
The Camera and the Fakir	261	A Trilogy. Poetry	264

NOTES BY THE WAY.

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

I recur to Mr. Julian Hawthorne and the discussion as to whether Spiritualism is "worth investigating." Well, it largely depends upon the investigator. Some people make out of it the food of their souls, a revelation that could have been had by no other means, and some go empty away. That is to be expected. "The wind bloweth where it listeth," and one of the fascinations of this mystery lies in the fact that we never know what is to come out of it. We cannot reproduce its phenomena at our own will. We have to go through a mass of rubbish to find what is useful in the communications made to us. We have to wonder at the audacity of some person who assumes a great name to hide the nonsense that he talks. And yet, how grand are the revelations made to us: how simple and beautiful the teaching given to us: how free from cant and humbug! That last is, perhaps, the crowning characteristic of this much misunderstood subject. It is purged of the cant of ages.

And it is not only cleared of lumber, but it brings with it a renewal of truth. It represents a step in the evolution of thought. For there can be to a reasoning mind no doubt that the old conceptions of God have died as man has grown wiser. We could not now regard the Jehovah of the early books of the Old Testament as worthy of worship. He was simply the ideal of the generation. This generation has progressed, and there is here a point that has always seemed to me worth consideration. The conception of God cannot be in excess of the power of man to conceive Him. We are now in the very making of that which an after generation will regard as a new revelation. But it is no revelation. It is the uprising of the spirit in man to a higher altitude. We are what we make ourselves, and there comes a time when we are surprised to find that we are better than we thought ourselves before. That means that the truth has been cleared of some rubbish that has gathered round it and comes out cleaner. There may be matter worth pondering in that.

But it is the characteristic of an age that marks the close of an epoch, that people do not quite know what to believe. It is the new wine in the old bottles over again. There is a fermentation of thought. It does not agree with some—perhaps their stomachs (mental) are dyspeptic. Forthwith they fall upon it and abuse it, and after a while they use it—so much of it as they can. I have been amused by Mr. Savage's attack on Mr. Julian Hawthorne. Mr. Savage is not a Spiritualist avowedly, and Mr. Julian

Hawthorne has published certain things which, if they are not true, are something which I should characterise by terms that I should refuse to print. Mr. Savage makes hash of Mr. Hawthorne, because Mr. Hawthorne knows nothing of what he is talking of. But *did* his double go walking about? There is the point.

He is a veracious recorder, and so far it must be assumed that he has experiences other than those that ordinary humanity possesses. If not, what does he say to Mr. Coates' letter which we print? It is inconceivable that anyone could have so dealt with the credulity of his fellow creatures. If he did, how low down he must be in the scale of evolution. But the question is important—Does Mr. Coates allege that Mr. Julian Hawthorne imposed on the public by a story—I will not use a more direct term—and, if so, what evidence does he offer?

The "St. James's Gazette" has among its Notes some remarks about Madame Blavatsky, characterised by the usual flippancy of a person who writes about what he is ignorant of. They are not worth quoting. The only point in them that is more intelligible than the rest of the remarks is, "There are always a few hundreds of thousands of unattached fools hopping from an absurdity to an imposture and back again; and Theosophy is the very thing to catch them flying." Yes; and there are some hundreds, not hundreds of thousands, of "unattached fools" who will write anything for papers that are so foolish as to pay them at the rate of a penny a line. Fancy an "unattached fool hopping from an absurdity to an imposture and back again." A sort of sublimated kangaroo! There may be such beings, but the "St. James's Gazette" has a monopoly of knowledge of them. It is not my business to try to teach any of my contemporaries wisdom, but I may say when they are *not* wise.

And then comes Mr. Gilbert Elliott in the "Pall Mall Gazette," who was amazed by "the perfect calm" with which Madame Blavatsky received the revelations of the Coulombs. There is no reason for surprise. It is even possible to think that the Coulombs were impostors, and tried to trade off their imposture on somebody else. It is certain, at any rate, that *they* were impostors. It does not lie in their mouth to allege imposture against other people. And after all what a poor crew they are, and what a big woman was she who was attacked.

There are in the papers that lie before me many things that I should like to notice if time permitted and I were sufficiently well. But both time and strength fail. Some correspondents have sent me some very interesting matter from various parts of the world, and my apology for seeming to ignore it must be that I am not able to notice it. Hereafter, perhaps, I shall be able to treat better those who send me matter, which I always read with interest. I hope, however, to make some remarks elsewhere on what is sent to me, representative of the thought that I have so much sympathy with.

The City of London has certainly got a Lord Mayor this year who is a surprising person. He preached at the Polytechnic a sermon of Mr. Spurgeon's. He did not acknowledge his indebtedness, but he might have done worse than preach a sermon from so good a source. Now he has been entertaining at the Mansion House a body of fanatics who profess to interpret prophecy. They cannot do it. Every prophet who has prophesied over any other prophet has succeeded only in demonstrating his own ignorance. The Lord Mayor is only the trustee of a great institution, and he should have some regard for the trust placed in his hands. "Whereas the Lord hath not spoken by them" occurs to me as an apposite quotation.

The "Pall Mall Gazette" is very painfully young, except when it is too obviously old—senile, perhaps, if anile does not imply more venom and less vigour. "The Theosophist at Home," by an "Enthusiastic Outsider," is rubbish indeed. He was surprised to find the headquarters of the Theosophical Society not placed—he would have said located—"in a musty, dusty house with an old umbrella stand." He went to a meeting and found it "interesting like"—well, that does not matter: so much of it as he "could understand," which is not much obviously. This "young man in a hurry" seems to have wanted a cigarette which, on the authority of Sir Edwin Arnold, Madame Blavatsky was an adept in rolling. In place of this he found only a grey urn with some ashes in it, which did not meet his requirements. One of a cluster of journalists, "with instructions to be funny," he has tried his best and failed lamentably. The only thing, or rather person, that seems to have pleased him was Mrs. Besant. She is pretty.

[It is my evil lot once more to be laid aside, this time by illness more serious than I have recently experienced. Relapse after relapse under the attacks of this pest, which has so raised the death rate of London, has ended in my being forced to take to my bed and practically to abandon all attempt to attend to anything, even to a letter. Bronchitis supervening on influenza is not to be trifled with. In lucid intervals I may give some little supervision to my paper, but at present it must be fitful. I hope my friends will not address to me private letters, which I cannot possibly answer.]

THE BISHOP OF PETERBOROUGH ON THE HIGHER LIFE.

Preaching at Wyke Regis, the Bishop selected as his text Heb. xiii., 13, 14, "Let us go forth, therefore, unto Him without the camp, bearing His reproach. For here we have no continuing city, but we seek one to come." He said there was no book in the Bible which had so strong an individuality and so thorough and distinctive a purpose running through it as the Epistle to the Hebrews, and he reminded his congregation of some of the steps which led up to almost the last word in the Epistle which gave it a practical meaning at the moment it was written by St. Paul. The destruction of Jerusalem was imminent, and the Hebrew Christians in it were thus reminded that here they had no continuing city, but had a more enduring one in Heaven—it was a notice to quit the world, and he thought they might apply the words of the text to themselves. The first and most obvious lesson was not to give up the world, but to give up all resting upon hopes belonging in any way to a mere external covenant, to give up all hope or merits other than in Jesus Christ, for that after all was the practical meaning of this passage. Then there was another and much more positive meaning—they were to seek to live as citizens of an eternal and abiding city, looking forward to their second life, a life in which men would not be isolated one from another, but in close society and have frequent intercourse—a life in which they would be seeing new faces, making new friends, receiving fresh impressions of character, and having many opportunities of helping one another. That was the kind of picture he thought they were bound to form of the life which lay beyond, and therefore, whilst living upon this earth as strangers and pilgrims, sojourning here rather than having an abiding city, they ought to be ready to cultivate all those city virtues even in their present earthly pilgrimage.

POST-MORTEM APPARITIONS.

The article from the "Washington Evening Star," to which we very cursorily referred, is so good that our readers may be glad to see it:—

"Do I believe in ghosts?" said Dr. Elliott Coes, the eminent expert in psychical science, to a writer for "The Star." "No, I do not believe in ghosts in the popular sense of the term, for the reason that the popular sense has the least foundation in fact, and is as far as possible from any scientific conception of what is properly designated as a post-mortem apparition. Besides, like Coleridge, I have seen too many ghosts of the popular type to take any stock in them whatever.

"I have reason to know from my own experience and observation that certain post-mortem apparitions of persons whose bodies have died do occasionally make themselves perceptible to our senses, apparently by an act of conscious volition on their part, and for certain definite purposes of their own. Ecclesiastical history is full of instances of appearances by the dead to the living. Ordinary history includes numberless allegations of such occurrences. The entire body of Modern Spiritualism turns upon the pivotal fact of the continual communication of the souls of the dead with the living, whether visually, audibly, tangibly, or otherwise.

"I do believe in ghosts from the purely scientific point of view. We are not, in fact, single and simple personalities. There is in each of us an inner individuality of which we are seldom, if ever, intellectually aware. I find, as a matter of fact, that this inner individuality, which, for convenience, I will call the 'soul,' is very little, if at all, affected by the physical condition of its environment on the material plane of existence. For example, it does not appear to be subject to the law of gravitation, which we know to be universal in the physical world. It is not capable of being mechanically affected to its injury or benefit. It does not depend for its being upon the organisation of the body which it inhabits. Unlike our normal consciousness, it is not a product or result of the organisation of the body. It exists in its own nature, independent of those chemical combinations which form our bodily structure. Nothing forbids the assumption that the soul may have antedated the body which it now inhabits, and there is no *a priori* reason why it may not survive the dissolution of the latter. Should it so continue to exist for even an hour after earth, retaining consciousness, volition, and memory, nothing forbids the assumption that it might manifest itself to us. Whether it ever does so or not becomes simply a question of evidence.

"Such evidence is abundant, conclusive, and of a kind which, by the ordinary laws of human testimony, should suffice to establish the fact in any court of law. A very large number of alleged post-mortem apparitions have lately been subjected to every possible test and scrutiny, with cross-examinations of witnesses, and psychical researchers have, in my judgment, authoritatively and finally decided some of these cases to be genuine.

"Now as to the nature of the ghost of fact as opposed to the ghost of fancy. Aside from any question of mere subjective hallucinations, which constitute the vast majority of popular ghosts, I understand the genuine post-mortem apparition to be the spiritual body of a deceased person, sustaining and conveying his consciousness in the same manner that the physical body sustains and exhibits our mental qualities. For, just as with the physical eye we only see one another's physical bodies, so is the spiritual body only to be discerned by the spiritual sense of a living person. Inasmuch as this spiritual sense is rarely operative in a living person, actual apparitions are rare. Hence, also, the nearly universal denial of their occurrence. For, as I have said, it is but seldom during our life in the body that the senses of the soul come into conscious operation.

"A premonition of an apparition which is presently to be perceived is usually given by a sensation technically called the 'ghost chill.' This is a symptom of a change in the magnetic state of the body, during which change the threshold of consciousness is shifted to the extent of rendering possible a conscious perception of something ordinarily invisible. The change is almost always very brief, usually lasting but a few seconds, during which the manifestation

occurs. With the return of the individual to ordinary consciousness the apparition necessarily disappears, usually leaving the percipient in grave doubt as to whether or not he has been the subject of an hallucination. This doubt, however, may be done away with by subsequently ascertaining through ordinary channels of information that an occurrence—say, the death of the person whose spiritual body has thus appeared—took place at a corresponding time, and under circumstances of which the percipient was made aware during the transitory apparition. No other explanation of such an occurrence appears to me to be equally simple and reasonable, and I am therefore bound to accept it until a better one can be devised.

"As I conceive it, the spiritual body, soul, or ghost—by whichever name you choose to call it—has no material existence whatever in the ordinary sense of the word. That statement raises the whole question of the constitution of matter as distinct from mind. For my own part I think that no absolute distinction is possible. The experiments of such men as Clerk Maxwell, William Crookes, and Professor Tyndall have demonstrated the existence of states of matter designated as 'radiant,' in which none of the ordinary properties of matter appear. A bar of iron, you know, seems to us perfectly solid and homogeneous, and yet there is reason to believe that the particles which compose it are as far apart from one another in proportion to their size as are the planets and other heavenly bodies in proportion to their respective magnitude. Our bodily senses take cognisance of no forms of matter except those which are in a certain degree of condensation. But we reasonably infer the existence of more rarefied and tenuous states of matter. Of some such tenuous state the spiritual body may reasonably be inferred to consist. Then its apparition to us would become a question not of the existence of such bodies, but of the acuteness of our own perceptive faculties. These faculties, in their normal exercise, are too coarse and blunt; but, under that exaltation of their function which accompanies that shifting of the threshold of consciousness of which I have spoken, they do become adequate to the perception of such tenuous states of matter, so that apparitions, otherwise called ghosts, are seen.

"This makes ghosts theoretically possible, and experience shows that they are in fact sometimes seen. In truth, apparitions of the sort have been within my personal experience on more than one occasion. Since childhood I have found myself possessed of an organism in which the threshold of consciousness is capable of that shifting which I have described. On several occasions when the occurrence has taken place, I have been aware of the presence of the spiritual bodies of deceased persons, which gave to me information not otherwise attainable, and conveyed to my mind a conviction of their identity. But I do not indulge the hope of being able to admit anyone else into my consciousness to such a degree that the evidence mentioned would satisfy their own minds. The evidential value of these experiences is wholly personal, and seldom if ever transferable, because, unlike experiments in physical science, psychical occurrences cannot be reproduced at will, and are therefore not subject to the ordinary processes of verification.

"The conditions which govern the existence of the ghost or spiritual body are only open to speculative discussion. As I have said, one of these conditions appears to be that the spiritual body is not subject to the law of gravitation. It is unquestionably capable of changing its location by its own volition, though probably not exactly in accordance with our ideas with transfer through space. Likewise to such a being the notion of time is doubtless quite different from our own. This gives it a duration of existence which might be compared with our notion of endless existence, and so represent eternity. It might very well be that the spiritual body is by no means confined to this planet upon which we live. As I take it, the spiritual body is the soul of ordinary language. The soul consists of body as dense for the conditions of its own environment as our physical bodies are for the conditions surrounding them. Whether the spiritual body ever re-acquires a material body of flesh is altogether a speculation. Evidence is insufficient to warrant an affirmative conclusion. A belief in the Re-incarnation of the soul, however, has probably been held by more than one half of the human race during the whole period of which we have historical knowledge."

EPES SARGENT—JOHN CURTIS.

By JOHN WETHERBEE.

I was very intimate with Epes Sargent the last decade or two of his life. He was my neighbour and confidential friend. I think he wrote no book that I did not read in manuscript before it was published. Some of my pleasantest memories are of those times when he called in to chat an hour or two of what was going on in spiritual matters, when he saw me in my library and crossed over for an interview. In some of his books he has spoken approvingly of me. How many sances he has attended with me! He was particularly attracted to physical phenomena, and we often investigated the manifestations together. He was always ready to go to any of the kind and talk freely of them; sometimes he wrote them all and sometimes I did. We were particularly interested in independent slate-writing, and we both concluded that these were the most convincing of any phenomena, and I am of that opinion to-day and so is he, if invisible intelligence is testimony. Once when we had thoroughly investigated a case and become quite interested, and knew it was what it claimed to be, the medium joined another man, and they turned expositors, and stated how Epes Sargeant and John Wetherbee had been deceived by one of them. We both knew that was a lie out of whole cloth; we pitied the slate-writer. He came to grief as he ought to, reformed, and is to-day one of the best mediums for independent writing there is.

Now, your correspondent, John Curtis, criticises me; and I feel that a word is due, to say that the Curtis statement is false from beginning to end, and he knows it and others do too. I will touch briefly on a few points, and try not to spoil the tenor of this article about Epes Sargent. He speaks of a Mr. Bridge, whom I know to be a good medium, and one that I have tested. I could relate some experiences that would satisfy anyone. He needed money, was not well patronised, and for the sake of a lift sold himself to Hellar, the magician, used a trick bench, and by agreement allowed the magician to expose him to an exhibition of 2,000 people; he got a thousand or two, lost caste, was despised for being so wicked a fool, and had to turn expositor. I am as sure he was a good physical medium as I was, with Epes Sargent, that the slate-writer did not deceive us. I immediately wrote the story for the papers and for the good of Spiritualism, and despised the man for his injury to the cause, and want no more to do with him.

I know but very little about the Corvans, but I could relate some circumstances in connection with them with Mr. Ayer, who built the new spiritual temple, that would throw a doubt on Mr. Curtis's statement, and anyone would place more confidence in Ayer than in Curtis. The latter speaks of the appearance of my daughters, Gracia and Flossie. I never had any such daughters. I have one daughter, Nellie, who has been long a spirit, so it seems he is not very careful at least in his statements. I was present when that remarkable medium, Mr. Fairchild, was raided, and Mr. Curtis's statement was not true, and I said so at the time in the daily Press over my own signature, and I am sure good Spiritualists generally believed me; expositors and sceptics like Curtis do not, and do not like me, and I don't try to have them like me.

He says also that the "Banner of Light" has excluded me from its paper, and I am obliged to write in papers at a distance. Mr. Colby, the editor, will not say that, for it is not true. I wrote for that paper for twenty years, and once, not long after Epes Sargent's death, he said to me in one of his down-hearted spells, "You must stick by me, John, now Epes Sargent is dead; you are the only one I can council with." We did not agree on a matter, and I preferred truth to friendship and so left off writing for the paper, and I am very glad so good a paper can get along without my contributions. I will say that some of my articles written for other papers have been copied into the "Banner," so Curtis is not truthful there, and I am not obliged to write to distant papers, for I have written in the "Herald," the "Globe," and the "Transcript" in this city, and have more openings than I can fill.

I began this article with Epes Sargent, and I will end with the same. I frequently get articles purporting to come from him, some like him and some not. I hardly ever have a slate manifestation that he does not manifest

an interest in me. Lately, I had one that was unmistakably from spirits, and some were positive identifications, and with them came this message from Epes Sargent, and it seems to me it reads characteristically like him, and if so it shows that he has not changed his opinion of me during the ten years he has been a departed spirit, and I value his opinion more than I do John Curtis's, and I think others do too.

"My dear John, how I would enjoy going about with you again in the mortal once more to experiment as in the past. But I am across the border line now to send you the news. You may rest assured I shall be with you when you open these slates, and read this message. Science will surely despair of ever overthrowing our philosophy, for the wise-ones are learning there is more in it than they have dreamed. Such demonstrations as we are now able to give to the world should convince the most sceptical. I am, as once, your friend and fellow worker,—Epes Sargent."

JOHN WETHERBEE.

[We print what is sent to us as it comes, with very slight abbreviation.—ED. "LIGHT."]

LETTERS ON "LIGHT."*

SECOND SERIES.

(FROM A CORRESPONDENT.)

VII.

WHAT IS YOUR BIRTHDAY?

OR,

PSYCHIC SENSIBILITY AND THE ZODIAC.

Astrology attracts many students; yet complaints of disappointment come from almost all. I offer in explanation as follows: It is not enough to know the meridian of birth; in what sign of the Zodiac and what position, &c., the sun, earth, &c., were, you must also know (1) to which Lineage the soul of the native belongs ("LIGHT" for February 21st); (2) whether the present birth sign is the one originally chosen at the outset of evolution; (3) whether the native has always incarnated therein, or in others, and how many deflecting influences thus arise; all which can only be "read" intuitively; (4) that the rest of "Astrology" does not apply to No Lineage souls; (5) and only proves true for Correct Lineage who are in own birth sign and sex. I offer the following sketches of psychic probabilities; chiefly encountered, mostly verified, if inferential; none derived from books. N.L. stands for No Lineage; C.L. for Correct Lineage. The sun enters a sign of the Zodiac about the 20th of each month; see almanack; I follow 1891.

I. Aries (Ram), March 20th. "Governing the head" tends to introduce calculation or intellect into psychic perceptions; C.L. being often "clever" to trickiness; N.L. too theoretical and "viewy" to "see" well, too interested in culture, &c.

II. Taurus (Bull), April 20th. "Governing the neck," its persistence or obstinacy translates in N.L. as not being influenced by defeat or content with small things in spiritual effort. Expect N.L. to be psychic, and in a higher way than most signs yield. Taurus may make C.L. headlong and thus not discriminating between false and true in psychic theories and persons; hence sadly use-able by those who are psychically gifted but unscrupulous. I have encountered the following more than once: psychic power left in abeyance on incarnating this time, so as to avoid this risk which attaches to C.L. in Taurus, Karma neutralising or intensifying it even to attraction towards Black Magic, when, of course, the good soul revolts against what it is brought in contact with.

III. Gemini (Twins), May 21st. "Governing the arms," look for inclination to deal with matter, restlessness, materialism. C.L. are psychical nullities, hence intellectual materialists. If also by Karma possessed of what enables them to operate magically, it conveys to them no hint of evolution or life after death, only "advantage over others for this life." Unless determined upon good, they hate it as no other soul does; hence, however little magical ability they possess, they are always of value to humanity's foes. Psychic ability shown would indicate native's true sign not to be Gemini at all, whereas the reverse holds of N.L., who

are usually psychic, but sometimes spoilt by restlessness produced by their being drawn into executive duties, where they are acceptable from Gemini being a "governing" sign; which, on the other hand, enables them to dictate conditions (as Libra does not, No Lineage's best psychic sign). They probably "worship an Unknown God"—allow for immensities they cannot fathom; are never content with any little light, i.e., you cannot check their search by self-satisfaction; and have a passionate love of good.

IV. Cancer (Crab), June 22nd. C.L. psychic life does best under Cancer; but it contains their most subtly dangerous as well as noblest possibilities and embodiments. N.L. are psychic nullities thus: They are shown what Cancer means, but do not comprehend; hence it is simply unattractive, and only a nullity "chooses" that. Indifferent to psychic power they neither help nor hinder its development.

V. Leo (Lion), July 23rd. "Governing the heart," and representing force, fame, power as this earth affords them, C.L. flourishes in Leo, but N.L. droops or breaks itself against matter, whose pressure may seem maddening; unless they are rich and physically strong, calm is so hard to maintain that psychic life is impossible for N.L. Law, custom, religious ceremonial, civic and municipal life, books on all these, domestic and professional relations, may appear to N.L. as obstructions rather than means of expression: How not to do it; other methods are possible but suppressed, not allowed a fair trial; a confused sense of wrong deeper than words may characterise a generous revolt in N.L. souls born under Leo. This is because all arrangements have been made by and to suit C.L.; to whom they seem natural and appropriate. (Traces of fusion of C.L. and N.L. ideas will be shown.) C.L. if degraded can easily become bloodthirsty, and excel in such Black Magic as demands this; but less commonly select this path to power than that of dominance through sheer force for good or evil.

VI. Virgo (Virgin), August 23rd, is chosen for the sake of influence through sex, the good meaning this in a high spiritual sense from which N.L. is not easily degraded, while C.L. is; having wrought its greatest triumphs of mischief through falsifying sex, thus degrading to present level a height we know nothing of, though some are beginning to wish there were such ideal glory anywhere. In N.L., women make better psychics than men, who, if psychic, develop best under a woman's guidance. In C.L., women are more likely to be psychic than men, who, if psychic, will hardly escape being led by women; and both sexes alike tend to unwholesome theories of "magnetic attraction" and "psychic impulses"; which bad erotic doctrines give fine names to commonplace failings.

VII. Libra (Scales), September 23rd, gives beauty, charm, power, especially where intuition is involved, its strong point being rapidity in adaptation, but being a "serving" sign is very defenceless against jealousy or unfavourable conditions; hence those few who have chosen it did so, seeing its delicacy, intense attractiveness to others, inability to cope with tyranny or assimilate what is commonplace; often

"Too proudly special for obedience,
Too subtly pondering for authority,"

as George Eliot describes the Count in "The Spanish Gipsy." C.L. are psychical nullities; time is misspent in endeavouring to interest them. (Cf. Charles Bradlaugh, born September 26th, 1833, and Ed. "LIGHT's" appreciative note, February 21st, 1891.) If well-disposed they work nobly at reform or duty; if ill-intentioned will, from laziness, permit what they more than suspect to be wrong, as by lending house, name, or honour for promoting practices which would not bear the light of day. For N.L. the best sign is Libra; and as they make the best psychics, it is here we ought to find the ideal one, viz., original choice—Libra; now incarnate in own proper sex; no drawbacks from immaturity, past Karma or ill-health; hence able to take physical exercise. Far from being a "recluse," "hermit," "dreamer," or what not, as an "adept" has been often represented, such an N.L. Libra will be just, calm, genial, lively, easily recuperable through music; able to make the best of riches or poverty, city or country, which is important because Libra cannot command conditions, and of them no psychic is independent (but Libra is delicately adaptable unless cruelly injured). This ideal Libra "knows everything without being told"; if properly educated can carry any

* The first series appeared on Jan. 24, 31; Feb. 14, 21; Mar. 7, 21, 28; where all terms were explained which are now used.

amount of acquisitions without being pedantic; and unless positively perverted by cruelty and wrong can read human life without resentment, or intrusiveness.

VIII. Scorpio (Scorpion), October 24th, impels psychics towards ceremonial magic, which N.L. can never employ; C.L. usually succeeds and pursues it, even if black be the form encountered; but N.L. recoils in horror, of course.

IX. Sagittarius (Archer), November 23rd. "Governs the thighs" Both Lineages probably psychic, if so, N.L. excellent; C.L., love the power for renown; but will revolt at any magic involving cruelty and will work for good.

X. Capricornus (Goat), December 22nd. "Governs the knees." This sign makes N.L. psychic nullities, though ethically keen; and C.L. too sceptical and money-loving to yield many or pure psychics.

XI. Aquarius (Waterbearer), January 21st. Chosen by largest number C.L. and N.L. Presume N.L. psychic and C.L. not, till the contrary is proved.

XII. Pisces (Fishes), February 18th-March 20th. "Governs the feet." It helps psychic life very little. N.L. are absorbed in material claims; C.L. sneer at all else (roughly speaking). Knowing the Lineage of souls I find hints of it seem abundant in the literature of ancient times, the distinction being known to and taught by the leaders (kings and priests, usually), but only in the interest of whatever caste system was in vogue; caste being a device for expressing the dominance of Correct Lineage, who achieved this by detecting No Lineage souls in the Unseen so as to prevent their incarnating or direct them into the inferior ranks; to superintend them there, suppress their demands and illustration of possibilities; keeping them out of superior positions, prevented their controlling instruments of records which, therefore, hand down Correct Lineage's version of things; and the more ancient a topic the clearer will be this mark of exclusiveness. Astrology seems to me to show this in its "system," while the sketches of Zodiacal character register observations made on both Lineages later (as caste decayed, and thus astrologers were consulted by both) in ignorance of their differing, and thus present a mere catalogue of contradictory qualities.

And how can we "read" Lineage? One sentence will not describe it. The majority of good people of both Lineages resemble each other; but you can "read" them when you have learnt on extremes.

A few indications are these: Correct Lineage tends to force, pomp, existing order of things, making use of others (also without acknowledging it), sensuality, acquisitiveness. No Lineage tends to formlessness, dislike of form (even when suitable); reforming the order of things, serving others (nervous dread of not acknowledging benefits), horror of impurity, especially when fraud or violence enter, love of giving away, even disproportionately or wantonly. But, as I say, good people of both Lineages are very much alike, outgrow their bad tendencies and work for their good ones. There are some extremes you will never find, viz.: Messalina or Tiberius in No Lineage; Da Vinci, Beethoven in Correct Lineage. But you will find in both Lineages noble wives and mothers, tender husbands and fathers; patriotic, clear-headed, laborious men and women, and fine psychics.

LADY DUFF GORDON SEES THE "DOUBLE" OF KINGLAKE.

In "Early Days Recalled," by Lady Duff Gordon's daughter, Mrs. Ross, the following "Hallucination" is recorded:—

One evening when sitting motionless on a footstool I saw my mother's large eyes suddenly grow bigger still as she exclaimed, "My dear Eothen, what, are you back?" I had seen nothing, but my mother declared that Kinglake had come into the back drawing-room, which was divided by an archway with heavy red looped-up curtains from the room we were in, and had walked across. The servant was summoned, and declared that the door bell had not rung, and that no one had come in. No one could have come in, he added, without his knowledge, as he was laying the table for dinner downstairs, and the dining-room door into the hall was open. My mother was not satisfied, and lit the candles for us to go into the next room, where there was no one. The hour and minute were written down, and when Kinglake returned from the East he and my mother compared notes, but there was no adventure to account for his wraith.

IS THIS TRUE?

We have seen this story before. Is it possible that such community of sensation can be maintained after a limb has been severed. We should say not: but there are so many things that we know nothing about that we fear to express any dogmatic opinion:—

"That reminds me," said the man who is always being reminded of something.

"What is it that reminds you, and what of?"

"This item about a man having his leg buried the other day. I wonder if he will have the same experience as a friend of mine. Strangest thing I ever heard of. You see, this poor fellow had suffered untold agony for a year or more after injuring his right leg by falling downstairs, and finally the member became so diseased that amputation was necessary. The man nearly died under the operation, though that is not the interesting part of the story. The removed portion of the leg was taken away and buried. It is well known, of course, to surgical science that when a man has had a limb cut off he still suffers, or thinks he suffers, pain, which amounts to the same thing, in the part of the member removed. It was so in this case, and as my friend came back to consciousness, his constant complaint was of the most severe pain in the buried foot. 'There is something pressing upon it,' he would say, in what seemed like delirium. 'It's packed too tightly.'

"Now the sufferer knew nothing of where or how his lost limb was buried, but, as a matter of fact, it had been swathed in a lot of hay, packed tightly in a box, and the whole put under ground. Day after day went on; the suffering of the man with the buried leg and foot grew intolerable, until finally he begged his brother to dig up the piece of lifeless flesh, remove its wrappings, and change its position in the box. 'Only a sick man's whim,' thought the brother, who was nursing the unfortunate fellow. Still, why he could never explain, he too was seized with a fancy that if he were to do as the invalid wished, and then tell him about it, the effect might be a relief to the sick man's mind. 'It's all nonsense, of course,' he said to himself, but he went one night, just the same, dug up the limb, relieved it of its wrappings, turned it over in the box, and buried the gruesome thing again, thinking the next morning he would tell his brother all about it. The first thing his brother said to him when he saw him was: 'Something queer happened last night.' 'What was that?' 'Well, you know what I have been telling you about my buried limb, how awfully it ached, and how it felt as if something was pressing on it? Well, just about ten o'clock last night, when the thing was aching its worst, I all at once felt a relief. The pain was completely gone, and I have not felt it since.'

"The brother was astonished beyond expression. It was just exactly five minutes before ten o'clock on the night previous that he had changed the position of the buried limb, and he had not told a living soul of what he had done. Rather curious, isn't it?"

Yes, it is a deep mystery, and can only be reasonably explained on the hypothesis that there was still a close connection between the amputated limb and its counterpart in the spirit body, and that vibrations from the former influenced the latter.—D.M., in the "Progressive Thinker."

A PARALYTIC SOMNAMBULIST.—The Paris correspondent of the "Daily Telegraph" writes:—"An extraordinary case of somnambulism is reported from one of the rural districts. According to the account which has reached Paris the patient is a young man whose legs have been completely paralysed for some time. In his usual state he is unable to move without the help of crutches; but when the fit is on him he can walk long distances without the slightest assistance. A few nights ago he got up and started for a neighbouring village, followed by some of his relatives, who never lose sight of him when he is in this condition. He arrived without misadventure at the house of a friend, knocked at the door, and asked for refreshment. After having rested for a few moments he returned home, and, as it was still very early in the morning he sat down on a bench and waited until the people began to come out of their houses. He then went to bed, and awoke a few hours afterwards without feeling the least fatigue, though he had walked more than ten miles; nor had he the slightest remembrance of the expedition which he had undertaken."

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

NOTICE TO SUBSCRIBERS.

The Annual Subscription for "LIGHT," post-free to any address within the United Kingdom, or to places comprised within the Postal Union, including all parts of Europe, the United States, and British North America, is 10s. 10d. per annum, forwarded to our office *in advance*.
The Annual Subscription, post-free, to South America, South Africa, the West Indies, Australia, and New Zealand, is 13s. *prepaid*.
All orders for papers and for advertisements, and all remittances, should be addressed to "The Manager" and *not* to the Editor.

ADVERTISEMENT CHARGES.

Five lines and under, 3s. One inch, 5s. Column, £2 2s. Page, £4. A reduction made for a series of insertions.

NOTICE TO THE PUBLIC.

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

Light:

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

SATURDAY, MAY 30th, 1891.

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

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

COINCIDENCES.

No. XXIII.

We clip from the "Pall Mall Gazette" of December 22nd, 1890, the following —:

Mr. Hall Caine, who is shortly to give some early recollections of the Isle of Man in a series of lectures on "The Little Manx Nation," at the Royal Institution, Albemarle-street, sends us one reminiscence that has a literary interest. He writes:—

Mr. Stevenson has been giving an Australian interviewer some interesting illustrations of coincidence of invention drawn from one of his own books and a book of Washington Irving, and I am at this moment in the somewhat unenviable position of being able to add from my own experience an illustration that is probably as curious as anything of the kind to be found in literary history. When I was a boy at school some accident happened at cricket to one of the eyes of a schoolfellow, and I was told off to lead him to an eye infirmary not far away. The accident was a trifling one, it was soon attended to, and the incident must have passed out of my recollection but for a strange thing that happened. In going out of the infirmary we passed, as nearly as I can remember, through an outer chamber of a wing of the building occupied by indoor female patients, and there, among other women, waiting for their visitors from home, sat a young, pale, beautiful woman with a white bandage across both eyes. I was prompted to ask questions concerning her, and was told that she had been blind several months, that she had lately been operated upon for cataract, that for an instant she had seen the light and the face of the doctor, that her eyes had then been closely bandaged, that they were to remain so for a fortnight, and that she was never for a moment to uncover them on pain of irrecoverable blindness. Though this was interesting, it was not calculated to impress the imagination of a boy, but there was a further fact of the most startling kind. The visitor for whom the young woman of the pale face and bandaged eyes was then waiting was none other than her own babe, five months old, born during the period of her blindness, and therefore never yet seen by her, its mother! How well I remember the first thrill of that fact! Even a lad with a head full of scores at cricket could not forget it. What a temptation! What would the young mother do when they brought her the babe to kiss? She was no longer blind; under that bandage were eyes that could see! Now, I thought, *if she should tear the bandage off!*

Well, nearly twenty years after that day at the infirmary, (it was in Liverpool) I wrote a novel, not otherwise very remarkable, wherein I used the situation of the blind mother and her babe, with all the surroundings of the cataract, the

bandage, and the injunction against removing it, only heightening the dramatic passion by making the mother remove the bandage, and by putting this incident at the climax of a tragedy. Some good friends have said warm words of that situation, as well they might, and I have had to confess that what my imagination gave to it was not much. But judge of my astonishment this very day to find by Mr. Newnes's wonderful sixpennyworth, the new "Strand Magazine," that a French writer whose work has been hitherto unknown to my ignorance, Léo Lespès, born in 1815, died 1875, wrote, probably before I was born, a story (also not otherwise very remarkable) of which I have never heard until now, embodying every circumstance of the extraordinary complication as it came to my knowledge when a boy—*plus* the very climax which my own mind, acting for itself, had provided! The young woman, the cataract, the bandage, the injunction, the babe born in her blindness, the bandage torn away, and the child seen for the first time! More extraordinary still, the translation given in the English magazine contains two or three sentences which are almost word for word the same sentences which I wrote to fit the like tragical juncture.

There is only one reflection which entitles the coincidence to attention — namely, that human invention, depending so largely on fact, consists chiefly of the arts of combination; that fact repeats itself; that where the conditions are similar the action of different minds is likely to be the same; and that it needs no charges of servile copying to account for some of the most amazing parallels in imaginative literature.

This story of romance and love is wired by Dalziel from Chicago:—

ROMANCE AND LOVE.—Dated Chicago, April 27th, a Dalziel telegram says: The end of a remarkable romance which began several years ago in England is reported from Elgin, Illinois. Nine years ago Waterson St. Leonard was engaged to be married to a young girl named Mabel Tonby in London. The young lady and her father suddenly left. St. Leonard learned that they had gone to America, whereupon he followed, and has since been searching for his sweetheart, but without success. On Wednesday last it came to his knowledge that Mabel Tonby was living in Elgin, Illinois, and he immediately took train for the West. At Chicago, while waiting for a train at the North-Western Railway Station, a thief snatched from his watch-chain a locket which Mabel Tonby had given him. On reaching Elgin he found the house where the young woman was living, but only arrived there to find that she was at the point of death. She did not recognise her old lover, and when he declared his identity asked to see the locket she had given him. This he could not produce, and she refused to believe his story. An hour afterwards she died, and St. Leonard provided for her funeral yesterday.

This is sent direct to us:—

Your list of "Coincidences" leads me to trouble you with the following, though they seem rather to indicate the care of a "guardian angel," or at least spiritual suggestion:—

1. One night I had just got into bed when my wife declared there was a smell of burning, and begged me to go downstairs and explore. I found neither smoke nor fire, but water dropping rapidly through the library ceiling from a burst pipe. To find a stop-tap and check the mischief did not take long. If it had continued till the morning, books and furniture would have been seriously injured.

2. When reading lately in the drawing-room of a London club, I missed my spectacle-case, and searched pockets in vain. I therefore went to look in the writing-room, where I had previously been sitting. No spectacle case was there, but on the chair I had been using lay my purse, containing more money than it would have been convenient to lose. Further investigation of my pockets discovered the spectacle-case.

3. The church I generally attend is not many yards from my house. One Sunday, during the reading of the Psalms, it occurred to me that I might have left some private letters lying open on my study table. I did not think this likely, and tried to persuade myself that, even if the letters were there, no one would read them. But the first impression became so overpowering that I left the church and ran home, where

I found a servant standing by the study table, and unable to give any satisfactory reason for being in the room.

"AJAX."

["The prayer of Ajax was for Light."]

This is a curious coincidence attendant on the death of a man whose name, at any rate, will be well known to our readers:—

It is not a little wonderful that William Howitt died at Rome on the same day that his only surviving brother passed away at the old ancestral home in Derbyshire—March 3rd, and by what the world calls a strange coincidence, the hour was also identical—3.30. It may be conceived with what wonder the announcement of this simultaneous removal of two brothers was read in the house of each! William Howitt's departure was that of one who had done his work, and was ready to enter into his rest. One who witnessed his end thus writes of him: "As soon as he realised that he was sick unto death—his great vitality was reduced day by day by repeated hæmorrhage—he rejoiced that he was called to the higher life, and met the great change with the brave, bright heart with which he ever met the will of God. He was, throughout the length of his illness, filled with a spirit of love, patience, and gentleness, not to be pictured. The innermost of that strong nature was unveiled as pure love."

For these we are indebted to the "Religio-Philosophical Journal":—

S. T. Suddick, M.D., of Bonne Terre, Mo., reports the following: He says he has had many such experiences during a long eventful life; at eight years of age he was sensitive to psychic influences. To him Socrates' dæmon is no myth, having too often been conscious of the presence of the same mysterious influence.

The following coincidence occurred in the fall of 1876. I was then living in S., a small town in Missouri, owned a drug store on main street, my residence being several blocks away. Between my store and dwelling was another drug store owned by one S. McC. Mac. was not a druggist; at that time anyone who had the means to purchase a stock could sell drugs, no certificate being required as now, from a Board of Pharmacy. Mac., in fact, knew but little about the most simple drugs; at the time of which I write I was convalescing from a bad pneumonia that had confined me to my bed and room for about two months, and I was very weak.

About 8 a.m., one bright cold day, I was seized with a sudden impulse to go to the store. I felt that something was wrong, or would go wrong, and go I must. The feeling of a person under the influence of such an impulse cannot be described, and only those who do have it can know what it is, and they only know that they are impelled by an influence foreign to themselves to do that which is contrary to their reason and judgment. In spite of all my wife could say or do to detain me, I put on my overcoat, and with a stout cane for support I started. I had not been out of the house for weeks, and was so weak it was with great effort I could walk without staggering, yet under the influence of this strange impulse, with the help of my cane I walked quite rapidly until I reached Mac.'s store, where the impulse seemed at once to desert me, and with it the power to proceed further. I staggered into his store and sank exhausted into a chair. Almost at the same moment my friend, "Bud" S., came in hurriedly, with his hand to his face, saying, "Mac., give me ten grains of morphine in a glass with a little whisky. I have suffered all night with neuralgia and want relief." Mac. weighed the ten grains of morphine, and put it in an ounce "graduate," poured in the whisky and set it on the counter within my reach; just as Bud went to take it up, I put my hand over the glass, and asked him if he wanted to commit suicide. He replied, "No, indeed! Why do you ask that?" Because there is enough morphine in that glass to kill all three of us. "Well," said he, "Put. T. told me that amount would relieve me." "Put." evidently told him so in a joke, supposing he would know better than to take that amount. I had no further inclination to go to my own store, and had to have a buggy to take me back home, where I remained several days before again venturing out.

If anyone tells you that superstition has died out among sailors and that the old prejudice against going to sea

Friday no longer exists, don't believe him. The superstition, prejudice, call it what you will, is as strong as ever, and lives in quarters where one would least expect to find it. None of our big ocean steamers leave the port of New York Friday. It would be considered unlucky by every one of the crew from the captain to the cabin boy. The Cunard Line steamers sail from here Saturdays and from Boston Thursdays, the White Star Wednesdays, the Anchor Line Wednesdays and Saturdays, the French Line Saturdays, the German Lloyd Saturdays and Wednesdays, the Hamburg Line Thursdays, the Pacific Mail Mondays and Thursdays, and so on all down the list of the big companies that ferry the Atlantic. Not a vessel belonging to any of them is allowed to commence a voyage on a Friday.

Speaking of Friday being an unlucky day, I last evening asked Commander Rockwell, who commands the United States steamship *Yantic*, which is about to proceed to Hayti, if it is considered unlucky in the navy to sail on a Friday. "Certainly it is," was the response. "Very few officers want to sail on Friday if it can be avoided. I am certain that I do not. Why, the first time I ever put to sea on Friday we were near having one of the greatest tragedies that the United States navy has experienced in fifty years. It was while I was serving on the *Oneida* that we left Norfolk Virginia, that day, and we were hardly at sea when a fire broke out close to the magazine, and before it could be extinguished the powder bags were so hot that we expected the ship to blow up at almost any moment. No, sir; if I can get ready I will leave the Navy-yard April 1st, but if I am ready a Friday I shall certainly wait over until Saturday."

Captain Rockwell is a typical officer of the school which is giving us our new navy. When men of his stamp think Friday unlucky, is it a wonder that poor Jack should fight shy of the unlucky day?—"New York Star."

ANOTHER MODERN MIRACLE.

The "Christian World" publishes the following statements with regard to the engine-driver Hargraves and the recent accident on the Brighton line at Norwood:—"By all his mates he is known as the 'religious driver,' an epithet his character fully justifies. He never leaves home for work without kneeling with his wife and asking that Divine wisdom and guidance may follow him throughout the day, and never steps on the engine without again asking for help. On the day of the accident he went back, after leaving his house, and asked his wife to pray all that day that 'the Lord would go before, whatever came,' and knelt himself again on one knee in the passage, with the request that he might be given 'wisdom for this day.' When the accident happened, and even as he put on the brake, he cried 'Lord, save us,' and, it has since been stated by expert engineers, no train was ever before pulled up in such a short distance."

"THE HAND-BOOK OF FOLK-LORE."

Some one has sent us a little book bearing the above title. It is edited by Mr. Gomme, and pretends to be a "guide for collectors and workers on Folk-lore." Mr. Gomme had been asked, it seems, to print a certain paper of his for the guidance of people who want to investigate these subjects. He found that it "would not answer properly the purposes of the Society." So this is substituted. We have not seen the paper of Mr. Gomme, but we can easily imagine it to be better than the diffuse matter that has replaced it. There is a want of grasp, a trifling with a great subject, which even Mr. Andrew Lang, the president, does not redeem. Is it impertinent to suggest that some of the frivolity which undoubtedly is associated with the Society may be derived from himself?

The questions asked in the book strike us as very funny. For example—and we do not select with any care where all are queer—"How were islands made?" "Are there any phantom islands?" "Are there spirits of springs? Give their names." "Is the Smithy fire sacred?" "Is silence necessary during fishing?" "Is it lucky or otherwise to be born with teeth?" "Does the creaking of furniture indicate anything?" There the Folk-lorists will have to take lessons from the Spiritualists.

We might say more of the foolish little book, but perhaps we have said enough.

*FRAGMENTS OF THOUGHT ON MEDIUMSHIP, CIRCLES,
AND SPIRITUALISM.*

BY HUDSON TUTTLE.

(From the "Better Way.")

The evidence of Spiritualism rests on the pure manifestations which are demanded at all times and by all individuals, especially whenever their thoughts are directed to the next life by the death of those we love. Mediumship is the only channel through which we can converse with these departed ones, and such conversation is not, necessarily, any more a waste of time than conversing around the hearth-fire while they were on earth. If we believe that these departed ones hold for us the same affection, only intensified and purified by their angel lives, how glad must they be of the opportunity to converse with us. The measure of their eagerness is shown by their persistent efforts to converse through imperfect channels, when they must know in the beginning that their ideas appear distorted, or even falsely rendered. If we desire to hear from them they most assuredly desire to communicate with us, and the hour we spend in this sweet intercourse may brighten years of a lonely life.

2. To ignore the manifestations is to rob Spiritualism of all its vital force. We accept it because it says to us that the fountain of inspiration has not run dry, but gushes forth as clear and bountiful now as in the past. You need not be furnished through Moses and the prophets or pagan sages; but you may go to the fountain and directly slake your thirst. If Moses and Elias could return 2,000 years ago, our friends may return to-day and converse with us.

3. If such be the object and value of the manifestations, the more we have of them the better, until the two worlds are brought face to face, and death, disrobed of its terrors, be known as the passing forward of the spirit to a higher sphere. Of course, we mean genuine phenomena, and not the spurious, which have been deservedly censured and—because anxiety to hear from those who have gone from us made us ready to receive even counterfeit testimony—have been used to show that it were better to discard all.

4. As mediumship is the only channel of communication between the two worlds, it cannot be when rightly understood an undesirable possession. All its dangers arise from ignorance. It is a sensitive condition of the spirit, and the birthright of every human being. It is possible for all, but exists in various degrees of intensity. Some only are sensitive in sleep, others when sick, or under the influence of drugs which deplete the physical forces. Others are constitutionally sensitive, and their brain responds to ideas as the sensitive plate in the camera responds to light.

5. This faculty is susceptible of cultivation to an extent only bounded by the sensitiveness of a spirit freed from the physical body. How to effect this desirable cultivation should be the study of every medium. It in no wise demands the casting aside of reason, but, on the contrary, its greater activity, and the comprehension of every new impression calls for more and more ability.

6. In this culture I have alluded to two methods, the first by becoming simply a passive instrument in the hands of the spirits. This leads to a remarkable sensitiveness, but is the destruction of the individuality of the medium. The same sensitiveness is liable to impressions from widely different sources, and persons in this life exert their influence even stronger than spiritual beings. The medium is not safe from these influences which may be bad as well as good, and may at any time fall under the most destructive, and run with swift feet to ruin. It will be seen that under these circumstances the more acute the sensitiveness the greater the danger. In fact, a spotless moral character is almost impossible with such conditioned sensitiveness, even though the moral faculties are well developed, for at some unguarded moment it will be employed either by spirits or mortals and become the means of the gratification of selfishness or passions. Such mediumship is too much fraught with danger to be desirable, for although a circle of earthly friends may surround and shield, they cannot be ever present, and although spirit friends may guard, there are times when the medium, by circumstances they cannot change, passes from their control. The second method of culture is to receive this sensitiveness as a most desirable

factor of the mind, and cultivate in the same manner as other mental qualities; holding it subservient to its uses and amenable to reason and conscience. In this manner the tribunal which decides the conduct of life is ever present, and whatever influences are brought to bear the sensitive remains steadfast and unswerving.

7. The cultivation of mediumship should be the absorbing study of every medium. It is not a gift bestowed by miracle, but is governed by fixed laws, and subject to unchanging conditions. Its functions are fraught with infinite consequences, and are too sacred to be trifled with. Its possession should be prized above all price, and elevated so that the channels of communication be as pure as the source. Further, we affirm that a continued high degree of sensitiveness is incompatible with immorality. Mediumship itself is not dependent on moral character any more than the sense of vision or hearing, but the character of the communicating intelligences may be ordered as the will may determine what the eye shall see or the ear hear, and the mental results shall be if those organs see and hear that which might prove detrimental to purity and uprightness of life. It is a law that like attracts like, and if mediums fall under harmful influences they are not justified in throwing the blame on the spirits. They are either weak, or there is a sympathetic cord in them which vibrates to the touch of spiritual beings still on the plane of the appetites and desires. They are victims of erroneous mediumistic culture or organisation.

8. While this view does not justify immorality on the part of mediums, it palliates their shortcomings and teaches us charity. Wrong is wrong under all circumstances, and while we in our eagerness to hear from our spirit friends will accept of a single drop of water in a mass of slime, or drink from broken pitchers, overlooking the most untoward surroundings, we desire for the medium a pure spiritual atmosphere. It is asked how can sensitiveness be cultivated? In and by means of the circle, usually; sometimes but rarely by sitting alone. The circle has produced nearly all noted mediums. The home circle is the nursery of Spiritualism and has produced more converts than all other sources combined. Around the family table where sympathising hearts meet, one desire for departed friends held in common by the sitters ascends, which of itself is a potent magnetism attracting those friends and the doorway through which they can enter. There is intense desire to receive on one side and to bestow on the other, and under such circumstances even a low degree of sensitiveness will become exalted until responsive to spirit presence and spirit thoughts.

The home circle in the main fulfils the essential conditions of a selected one. As to the promiscuous circle it should be avoided as certain to yield unsatisfactory results. Each sitter is accompanied by related spirits, and there is confusion in the control if not in the circle.

At the home circle where the family gathers the missing ones take unseen their old familiar places, and how sweet to think they are still united with us in every feeling! Most emphatically do we urge the holding of such circles with absolute regularity and punctuality. The hours thus spent are not wasted although no manifestations be received. They are like Holy Communion, which fill our souls with quiet and restfulness.

The true missionaries of Spiritualism are its mediums. They are a countless host, for to every one publicly known there are at least a hundred unknown beyond the immediate circle of their friends. These are constantly giving tests and not a day passes but they add one or more to the ranks. We may regard it as we please, yet the power to convert is many times more powerful in the simple test medium than in the most eloquent speaker or polished writer, and the reason is plain. The people have had already argumentation, they now demand facts.

The humblest mediums are doing a vastly greater work than they deem, often amidst want, persecution, and self-sacrifice. Truly they shall receive their reward.

It is thus evident that to neglect or discourage the circle is to strike at the root of Spiritualism. After the manifestations comes the philosophy and science of life, here and hereafter. The speculative mind may sit down and theorise, uncaring for facts, the manifestations, but the great majority are hungry for the phenomena, nor will they be satisfied as long as their friends in the spirit world desire to communicate or they feel that a channel is opened for them.

to hear from the dear departed. There is an incentive to visiting circles and mediums far more potent than being convinced of the truth of Spiritualism; it is to receive proofs of the identity and enduring love of those we love, gone before. This desire can never be satisfied, and is a foregleam of the joys we shall experience when all gather in those starry temples not made by hands, immortal in the heavens.

The great meaning of Modern Spiritualism is that mediumship is the common heritage of mankind; a faculty capable of culture, and the means whereby we can learn the nature of the next life. The circle is the primary school of such culture, and should be sustained by all Spiritualists. Talk about outgrowing the circle, or any given phenomenon; we never can outgrow facts. The tiny rap is yet the most conclusive manifestation, and will long so remain. If Spiritualists would meet in such home circles and develop their own spiritual perceptions, it would be better for them and for the cause than to occasionally visit professional mediums. The latter have their use, but an oracle of inspiration outside of the person's self is contrary to the genius of Spiritualism, which advocates culture from within instead of from without.

As to the frauds perpetrated in the name of Spiritualism, investigators are as much at fault as mediums, for they have been so insatiate and urgent in their demands for impossible manifestations that the impressible medium has yielded, and often the frauds with which he has been charged are but echoes from the circle. All the frauds and mistakes have grown out of ignorance of the laws of control, or demanding more than is possible to gain. They offer a premium on fraud, and it is only surprising that there are not more than there are. Because of the deception the genuine should not be discarded, but we should use the means placed in our hands to investigate the laws and conditions of a future life, and the system of moral philosophy which it reflects on this.

OUR EXCHANGES.

We were enabled last week to attend to some matters of importance, and now add what we were then unable to say. Mr. William Emmette Coleman has been for a long time saying how much he knows about Theosophy, and how very little other people know about it. In "The Golden Way" he has what he calls "The Unveiling of 'Isis Unveiled.'" There is nothing in what he says, which, we observe, is to be continued, which leads us to suppose that if he has read the book he has mastered its contents.

Our American exchanges are chiefly concerned with ethical questions, and a good deal with Mr. Minot Savage on Spiritualism. This is the article to which we have already insufficiently referred. Mr. Savage is, as our readers know, a man who has intelligently concerned himself with Spiritualism for many years, we believe for nearly five-and-twenty. Mr. Hawthorne has said some things that require explanation. He has said that his "Double" goes about, and that other people see it. That is capable of verification. We have from some correspondents letters throwing considerable doubt upon that. But then they cannot know anything exact about it, and Mr. Hawthorne, according to his account, knew no more.

There is in the "Madras Theosophist" a very interesting note upon the practices of Obeah, which seems to show that what we are accustomed to call the lower animals can be influenced and made to do tricks by the will of what we call men, or the higher animals. We very much wonder whether it is possible for people who have certain powers that other people have not to influence the lower animals. Some things that we have printed lately seem to show that it may not be impossible that these animals are susceptible to the influence of spirit.

CORRECTION.—The letter on p. 252 of our last issue, signed "J. Bowring Holman," should be "J. Bowring Sloman."

LETTERS TO THE EDITOR.

Confirmation Obtained.

SIR,—With reference to Mr. Wedgwood's letter in your journal about three weeks since, wherein he seeks for information in regard to circumstances attending a murder, &c., &c., that occurred at the Blue Boar, Leicester, in 1605, let me inform him, as requested, through your columns, that full particulars can be seen in Mr. James Thompson's "History of Leicester," a large royal octavo volume, published in 1849, by Crossley, of Leicester, and Pickering, London: all particulars at p. 327.

Henry Villa, Old Dover-road, Gravesend. F. BERKELEY.
May 20th, 1891.

[Is the confirmation sufficient?—ED. "LIGHT."]

The Camera and the Fakir.

SIR,—For the especial benefit of the editor of the "Journal of the Society for Psychical Research," permit me to state that the Indian Fakir business and the photographic camera which "could not lie" had no existence, as objective facts, outside the fertile brain of Julian Hawthorne (in the "Sunday Herald"). The whole affair was a "smart bit of Yankee literary fudge," which is so attractive on the other side of the pond, and is not altogether without attraction on this side. The public here are beginning to swallow immense doses of medical hypnotism—otherwise called "crammers" in my schoolboy days. But I am surprised that the serious editor of the "Journal of the Society for Psychical Research" should think it worth his while to notice this big whopper of Julian Hawthorne's. This particular instance of literary fudge can surely be passed by as unworthy the notice of seriously inclined and scientific folk, unless, indeed, credulity is the necessary accompaniment of those who have a weakness for profundity.

Glasgow, May 18th, 1891.

JAMES COATES.

[How does our correspondent know of this?—ED. "LIGHT."]

The Loss of Canine Friends.

SIR,—I think that perhaps your correspondent, who has been "feeling a good deal" the loss of "my little dog," may like to hear of a circumstance that attended a similar loss which befel my daughter and myself in May of last year. We had had our little pet (a small not quite thorough-bred black-and-tan toy terrier) for nearly seventeen years, and it was over a year old when it was bought. At last the time came when we could perceive that the end was drawing near, and we sat sadly watching by our little faithful companion of so many years. My daughter had at one time much power as a writing medium, but for years the power had almost ceased. However, as we sat, she took a pencil in her hand, and immediately, and very distinctly, the writing came: "Buz" (the name of the little dog) "is coming to me. I am here. Geoffrey" (the name of a dear son who passed away in the year 1874).

The little dog rallied for a few hours, but in the course of the night an attack of convulsions came on, and (strange to tell but most true) just before the breath ceased, and with the ceasing of the breath, the dear little creature gave several short clear barks, as of joyful recognition, such as dogs usually give when welcoming a friend.

PLAIN FACT.

Can Animals see Spirits?

SIR,—There can be, I think, no doubt that animals have the faculty of perceiving spirit forms, but it is not always the case that they are terrified when they do so, as the following circumstance seems to prove.

Some years ago I possessed considerable clairvoyant power, and was in the habit of holding séances in the house of a friend, who has for a long time been a firm believer in Spiritualism. Our most frequent visitor was a Miss Emma Fitzpatrick, who had been an actress in Mr. Phelps' company during his management of Sadler's Wells. In the room where the séances were held was a canary in a cage, which, though there were often three or four spirits present at the same time, never showed the slightest symptom of fear, but hopped about the cage with the utmost unconcern. My friend, supposing that the bird was unable to see the spirit forms, once asked Miss Fitzpatrick if that was the case, but she answered in the negative, and going up to the cage whistled to the bird. It was very tame, and presently

came to the side of the cage where she stood and began chirping in reply. A terrier, which was occasionally in the room when the spirits arrived, however showed much annoyance, growling and barking, so that it was necessary to turn him out of the room.

I do not know whether you will think this anecdote worth inserting in "LIGHT," but send it on the chance.

26, The Grove, Boltons, S.W. HANNIBAL SPEAR.
May 22nd, 1891.

Mrs. Durant's Cures.

SIR,—Some weeks ago you kindly offered to insert any further cases of Mrs. Durant's cures, so I now give you two instances that came directly under my own observation.

In 1883, my cook, Martha W., who some years before lost the sight of one eye through an accident, had been for some months suffering considerable pain in the other eye, and after having the opinion of the finest eye doctor in England, who seemed unable to relieve it, it was decided that nothing but the removal of the blind eye would save the other. She was, therefore, to go into the Eye Hospital at Brighton, in October when, a month before, it occurred to me, that, having myself at that time just been restored to health by Mrs. Durant, Martha might also be cured and spared the ordeal of an operation, which she dreaded. Mrs. Durant seemed doubtful of success, but urged by me commenced the treatment. I may add that Martha was threatened with paralysis, all her family being afflicted with it. In her case it was creeping paralysis affecting the head, face, and arms. Mrs. Durant magnetised her every day, each time with marked alleviation of pain. Paralysis and the distressing eye pains decreased until the patient was quite free from both, thus never requiring to go to the hospital at all. She remained with me some time after this, and is now, I believe, in service and quite well.

My little daughter about a year and a-half ago fell with her pony, which, in rising, stepped on her knee, seriously injuring it. The leg required always to be bandaged, as the knee-cap was constantly slipping out, and caused her great pain.

When we went to Brighton, we put her under Mrs. Durant's care, with the happy result that the leg was quite cured, and now after some months it remains perfectly well and strong.

I shall be in London in June, and shall be happy to see anyone who would like to call upon me in reference to Mrs. Durant's powers, and to answer all inquiries.

May 18th, 1891. M. S. BENNET.

P.S.—I write from France, but my London address can be had of Mrs. Durant, 9, Norfolk-road, Brighton.

Madame Blavatsky and the Theosophical Society.

SIR,—We, the undersigned members of the Theosophical Society, who have known intimately the late H. P. Blavatsky, have read with surprise and disgust the extraordinary and baseless falsehoods concerning her life and moral character circulated by a portion of the Press.

We do not propose to attempt any answer in detail to libels, as monstrous as they are vile, libels which deal, moreover, with supposed events laid in distant quarters of the world, without any evidence being adduced to substantiate the allegations. Is it right, even for the sake of soiling a dead woman's memory, to ignore the ordinary rule of law that the *onus* of proof lies on the accuser? What character can be safe if any unsupported slander is to be taken for proved fact? We content ourselves with staking our honour and reputation on the statement that her character was of an exceptionally pure and lofty type, that her life was unsullied and her integrity spotless. It is because we know this that we were and are proud to follow her guidance, and we desire to place on public record the fact that we own to her the noblest inspiration of our lives.

As regards the curious idea that Madame Blavatsky's death has given rise to any contest for "her vacant place," will you permit us to say that the organisation of the Theosophical Society reminds unaffected by her death? In conjunction with Colonel H. S. Olcott, the president of the Society, and Mr. William Q. Judge, a prominent New York lawyer, vice-president and the leader of the movement in America, Madame Blavatsky was the founder of the Theosophical Society, and this is a position that cannot well be carried either by a *coup d'état* or otherwise. Madame

Blavatsky was corresponding secretary of the Society, a purely honorary post, which, under the constitution, it is unnecessary to fill at her decease. During the last six months, in consequence of the growth of the Society, she temporarily exercised the presidential authority in Europe by delegation from Colonel Olcott, in order to facilitate the transaction of business, and with her death the delegation naturally becomes void.

Her great position in the movement was due to her knowledge, to her ability, to her unswerving loyalty, not to the holding of office, and the external organisation remains practically untouched. Her special function was that of teacher, and he or she who would fill her place must have her knowledge. (Signed)

ANNIE BESANT,
C. CARTER BLAKE, Doc. Sci., — I
HERBERT BURROWS,
LAURA M. COOPER,
ISABEL COOPER-OAKLEY,
ARCHIBALD KEIGHTLEY, M.B. (Cantab.),
G. R. S. MEAD, B.A. (Cantab.), Sec. European
Section T.S.,
WALTER R. OLD, Sec. British Section T.S.,
CONSTANCE, COUNTESS WACHTMEISTER,
W. WYNN WESTCOTT, M.B. (Lond.).

London, May 19th, 1891.

Materialisation.

SIR,—I am reading now with much interest Baron Hellenbach's "Birth and Death," and, while greatly admiring the talent and wide knowledge of the author, I have met with one or two passages which puzzle me a good deal.

Speaking of the materialisation phenomena (p. 71, English translation), Hellenbach says that materialised forms have often been taken hold of, which, in some instances, melted away, in others were found to be the medium, though at the same time the phantom vanished. And further (p. 117) we learn even that for the few cases in which the figure has been seized and has turned out to be the medium, there are many more instances where the figure has melted away and thus proved itself a phantom.

I confess I have never read of a single well authenticated instance of "grasping" (as Hellenbach calls it) in which the "form" did behave in this way. On the contrary, so far as I know, in each and every case the (supposed or real) phantom has proved to be, I shall not say a human being, but at any rate one whose structure and substance were as perfectly like ours as to be quite undistinguishable from them. Nor do I think that, to use Hellenbach's words, the cases in which "the figure . . . has turned out to be the medium" are few. Everyone who is acquainted with Spiritualistic literature knows that such cases are very numerous (and some of them almost universally known).

I am not trying to ascertain why it is so; I am not rejecting *a priori* any hypothesis which has been brought forward to explain the reason of so strange a behaviour of these "materialised forms"; I am dealing with facts only, and such being the case should be thankful to anyone who might show me that I am mistaken, and that there are many instances on record in which the "form," when seized, melted away or vanished, in short was *non est*. A single well-authenticated case of this kind would, in my opinion, tell more strongly in favour of the genuineness of materialisation than dozens of those wonderful accounts which so often appear in Spiritualistic papers, but so seldom (if ever) can compel conviction. The only instance of this kind which Hellenbach quotes can hardly be considered a very conclusive one. Speaking of Miss Florence Cook (p. 9), he says that in her case "a phantom was once grasped which melted away (which grasping caused Miss Cook an illness of months)." I suppose Hellenbach can only refer to the well-known "Katie King-Volckman" episode, but if so, he is perfectly mistaken. The "form," for some reason or other, was unable to dematerialise at once when seized by Mr. Volckman, and it was with no little difficulty that, after a good deal of struggling, she managed—with the help of some of the sitters—to run away behind the curtain—and, I suppose, to "dematerialise" there. At any rate, Mr. Volckman felt pretty certain that it was a real woman, and not a materialised denizen of the other world he had seized; and, as we have seen, it was not his fault that he was prevented from proving it!

No one is less inclined than myself to disparage the evidence in favour of Spiritualistic phenomena in general, and of materialisation in particular; and I readily admit that, in my opinion, "it is far more probable than not" that such phenomena as genuine materialisations "do occasionally occur." Indeed, I am very anxious that it should be so; but, at the same time, I cannot help noticing the flaws, defects, and weak points in the evidence; and I cannot help questioning the accuracy of such statements as those made by Hellenbach. Can any of your readers show me that they are correct? I should be greatly obliged to him.

M. S.

Faith-Healing and its Place in Medicine.

SIR,—In your last impression, someone signing himself "Ignoramus" justifies the title by which he describes himself by his remarks on my recent paper in your columns.

First, he is offended because I say that "up to the present hour there is no true science of medicine"; but if he were not ignorant he would know that a large proportion of the most philosophical medical men of this century have taught that medicine is an art and not a science. This, however, does not imply that all medical men are unscientific, for we know that many of the highest lights in science have arisen from the ranks of the medical profession.

The homœopaths assert that their one law of healing "similia similibus curantur" entitles their system to be called scientific; but in practice we find that this one law is not exclusively adhered to, and further that one homœopathist will assert that the tenth of a grain of a certain medicine is the best general dose, while another will assert that the millionth of a grain is a better dose.

In the second place, "Ignoramus" says, "when Dr. Wyld speaks of the cunning and cupidity of a continual succession of impostors and quacks, he means the doctors." In this "Ignoramus" is altogether at fault, for my words are "the absence of this science has through the ages not only induced honest and enterprising thinkers to continually engage themselves in devising new plans and medicines for the healing of disease, but has stimulated the cupidity and cunning of a continual succession of impostors and quacks." In my terms "honest and enterprising thinkers" I referred to the scientific lights in the profession; while my terms "cupidity and cunning" referred to those who, trading on the credulity of mankind, amassed enormous fortunes by the advertising and selling of secret remedies.

Thirdly, "Ignoramus" accuses me of being quite unscientific myself in using the words "excessive drug-giving and excessive salivation," and says I should define the exact amount of drugs and salivation advisable; but as I had already said that medicine was not an exact science, why should I contradict myself by pretending to make it exact? I said, however, that in my opinion, "the best dose of medicine was the smallest dose compatible with efficiency"; and as to salivation, I have known a mild form of it to be produced by an infinitesimal dose.

Fourthly, "Ignoramus" is angry because I speak of "murderous blood lettings," because he says modern medical men have abandoned that practice. But my words were that these murderous blood-lettings were practised "in the dark ages and even down to the beginning of the present century," and I may remind "Ignoramus" that it is generally admitted that the great Cavour fell a victim to murderous blood-letting.

Fifthly, "Ignoramus" says "Dr. Wyld is very loose as to his statements, and formulates these opinions as to man."

"1. He is in his essence a spiritual being and a child of God.

"2. As a spiritual being, he cannot suffer from disease.

"3. If so, then the whole art of faith and Christian science healing is to deny that you are diseased, and to affirm that you, as a child of God, are in perfect health."

Now here my opponent is quite in the wrong, because I gave the above formula not as my own but as that of Christian science teachers, and in my paper I went on to show how the formula is impossible of application on the natural plane.

It is certainly remarkable that "Ignoramus" should so entirely have misunderstood and misrepresented the ideas contained in my paper; but as he has done so, and as others may have been misled by the brevity of my style, perhaps it is as well that I should here be offered an opportunity of

greater clearness of statement; it being at the same time true that it is the fate of those who attempt to strike a philosophic balance between extreme views, to be generally attacked from all sides.

GEORGE WYLD, M.D.

Dorothea Trudell.

SIR,—It can hardly be supposed that the miracle working of Dorothea Trudell should have run an invariably smooth course. On the contrary, it greatly shocked many excellent people who did not care to see events occurring out of the usual current; and to others it was a pecuniary loss. So, as the "Spiritual Magazine", of August, 1872, goes on to tell us:—

"In 1856, Dorothea received an order from the tribunal of the district to send away her patients, as she was breaking the law by practising medicine without legal authority.

"Though, in consequence of this, the inmates of Dorothea's Home were dispersed, the house rapidly refilled with blind, deaf, and paralytic persons, all seeking for aid.

"So rapidly did the numbers increase, that Dorothea was forced to open a second house. This did not fail to attract attention and create much opposition. Many said that Dorothea's influence was but a form of magnetism."

That was indeed the climax of reprobation in those days, further they could not go. They had not in those far-off times got to call it hypnotism, and Dorothea herself was especially averse to the idea, though that is no proof positive of its non-existence entirely.

"An appeal was made to the inspector of health as to whether such an establishment should be tolerated in the Canton of Zurich. In consequence, Dorothea was fined 150 francs, and again ordered to clear her houses. Dorothea knelt down to pray. This was her prayer: 'See, Lord, the Council of Health orders me to send away my sick ones; show me in Thy Word what is Thy will.' She then opened her Bible, and took as an answer the words contained in Daniel vi. 26, 27

"But the formal decree of the Supreme Tribunal, with M. Spondin as her advocate, now came to her relief, reversing the old decision. The decree held that Mdlle. Trudell had not infringed the medical law which forbids the practice of medicine without a legal authorisation, inasmuch as she had not administered any internal or external remedy; all her practices having merely a symbolical meaning.

"Dorothea heard the decision with joy, and continued to devote herself to her patients with fresh energy. Her efforts were unremitting to preserve in the house an atmosphere of prayerful peace. Three times a day did the household unite for instruction and prayer, and Mdlle. Trudell was ceaseless in her devotion to the individual griefs and hidden sorrows of those who came to her. She believed intensely that the spirit is superior to the body, and can, by union with a Heavenly spirit, quell not only all the evil desires of the heart and the temptations of the devil, but also drive out of the body the sicknesses and diseases which she believed were engendered by want of faith.

"Some came to her hoping that by a subtle mesmeric influence she would banish their bodily sufferings: her honestly outspoken views soon convinced such seekers that Dorothea's system was not one which would suit either their views or inclinations."

The "Spiritual Magazine" gives excerpts from her letters and discourses, and arrives at the opinion that "The tone of her writing recalls that of Thomas à Kempis, resignation and self-sacrifice being the key notes."

"On August 20th, 1862, she died after a short attack of fever. She had a presentiment of approaching death which led her to take leave of all the inmates of her house ere she retired to her room, which she was never to leave again alive. . . . Only one cry of sadness even escaped her lips: 'O faithlessness how hast thou deceived me, and I never even perceived thy workings.'

"Her 'children' were gathered round her praying when she breathed her last." Happily she left her healing powers in the keeping of a faithful successor, Professor Zoller.

W. R. TOMLINSON.

A MAN who has a new thought or a new light on any subject has no right to thrust it upon another against his will; nor can he reasonably feel aggrieved that no one will share it with him. But neither has he the right to bury it out of sight, still less to disown or to be ashamed of it because it is not popular. If it is of any worth, it must make its way surely, though slowly, into the minds and hearts of men, and to assist its entrance is at once his privilege and his duty.

SOCIETY WORK.

LONDON OCCULT SOCIETY, 24, HARCOURT-STREET, W.—An Occult meeting is held every Friday evening, at 8.30, for members only.—A. F. TINDALL.

WINCHESTER HALL, 33, HIGH-STREET, PECKHAM.—Sunday next, at 11.15 a.m., Mr. J. Veitch; at 7 p.m., Mrs. Stanley. Friday, June 5th, at 8.15 p.m., free healing.—J. VEITCH.

14, ORCHARD-ROAD, SHEPHERD'S BUSH.—At our service on Sunday last Mr. Astbury gave us a fine address upon "Spiritual Unity" to a good meeting. Mr. H. Towns, jun., followed with very successful clairvoyance. Mrs. Witton sang a sacred solo, thus making the service bright and cheerful. A large quantity of our Spiritualist papers was distributed among strangers at the close. Sunday next, at 3 p.m., Lyceum; at 7 p.m., Mr. Towns. Tuesday and Saturday, at 8 p.m., Mrs. Mason, séance.—J. H. B., Hon. Sec.

24, HARCOURT-STREET, MARYLEBONE.—The guides of Mrs. Perrin delivered an address on Sunday, on "Life and Death," showing the consequences of the life led here on the spirit's progression in the future. Sunday next, at 11 a.m., Mr. T. Pursey, "Spirit Teaching"; at 7 p.m., Miss Vincent, "Psychometry." Thursday, at 7.45 p.m., Mrs. Hawkins. Saturday, at 7.45 p.m., Mrs. Spring. Tuesday, June 2nd, at 7.30 p.m. for 8 o'clock, special meeting, at which members and all interested in Spiritualism in this district are cordially invited to attend. Among other business will be the appointment of a successor to Mr. C. White, who has resigned the post of secretary.—C. WHITE, Hon. Sec.

SOUTH LONDON SOCIETY OF SPIRITUALISTS, 311, CAMBERWELL NEW-ROAD, S. E. (NEAR THE "GREEN").—We are pleased to be able to report progress, both spiritually and materially. The meeting place has been fitted and furnished, and we are clear of debt, with a balance of over £3 in the treasurer's hands. In addition to their ordinary subscriptions, our members contributed between £8 and £9 towards the furnishing fund. We now number forty-three members. The "Help Myself" Branch has, during the past severe weather, been a blessing to many in their hour of need; £5 1s. has been expended, and we have still a balance of £2 1s. in hand. Next Sunday, spirit circle, at 7 p.m. Tuesday, Committee meeting; Wednesday, development, at 8.30 p.m. Thursday, free healing.—W. E. LONG, Hon. Sec., 8, Orchard-row, Camberwell, S. E.

23, DEVONSHIRE-ROAD, FOREST HILL, S. E.—On Sunday last, the Rev. Dr. F. Rowland Young occupied the platform, and spoke on "The Uses and Dangers of Spiritualism." Many were the uses that the speaker showed us. He avowed his knowledge of the truth of Spiritualism, assuring his audience that he had been a Spiritualist for twenty-three years, and that he was as certain of the return of the spirit as of his own existence. The many warnings of the dangers will not soon be forgotten. Altogether, the meeting was pronounced to be one of the best ever held at Forest Hill, all our members being delighted with the practical address of the rev. gentleman, who has promised to again occupy our platform on a Sunday early in July. On Thursday next, séance at 8 p.m., Mrs. Bliss. Saturday, developing circle, at 8 p.m. Sunday next, at 7 p.m., our President, Mr. Bertram, will occupy the platform.—H. W. BRUNKER, Sec.

ENDYONIC SOCIETY, 16, QUEEN'S PARADE, CLAPHAM JUNCTION.—The heavy storm on Sunday last prevented Mr. Everitt paying us his promised visit, and also affected the conditions of our circle, though some very good tests were given. About thirty friends attended in the afternoon, Mrs. Bliss, of Forest Hill, and Mr. D. Wyndoe acting as mediums, and in the evening Mr. J. Veitch gave an instructive address on the teachings of Spiritualism, "materialisations," and the blessings Spiritualism conferred on those who sought it in an earnest spirit. Several friends came from Forest Hill, Sydenham, Penge, Peckham, and other places. Mr. and Mrs. Everitt have promised to come in a few weeks' time and Madame Greck has kindly offered to give a séance shortly in aid of our funds. On Sunday next Mrs. Spring will be here; séance at 3.30 p.m.; evening meeting at 7.30 punctually. Open-air meetings every Sunday on Wandsworth Common (near foot-bridge), at 11.30 a.m., and in Battersea Park (near band stand), at 3.30 p.m.—UTBER W. GODDARD, Hon. Sec.

BOOKS, MAGAZINES, AND PAMPHLETS RECEIVED.

Any acknowledgment of books received in this column neither precludes nor promises further notice.]

"Life of Laurence Oliphant." By Mrs. M. O. W. Oliphant. Two volumes. [The record of the life of a very remarkable man written by a very competent hand.]

"Pantobibliion: An International Bibliographical Review" (monthly). (At St. Petersburg, Paris, Leipzig, Boulogne, New York, and London.) [The review contains a classified list of all new books in all languages on different scientific subjects, together with critical articles and reviews of the current scientific periodicals. The first number contains 1,200 titles of new periodicals, eighty reviews of leading books, and much more that we are not sufficiently polyglot to read.]

A TRILOGY.

"The fruits of the Spirit are: Love, Joy, and Peace."

LOVE.

My heart droops feebly when I think on Love,
O word ineffable! O fact sublime!
O Life of God! How can I ever climb
O'er steep, rough rocks of words thy heights above,
To pluck from heaven the flow'rs of speech that move
Expression into life on strings of rhyme?
I feel my heart throbs out of tune and time,
So great the theme; so poor my power to prove.
But love does for me what I fail to grace.
She takes my heart and with a tender kiss
She gives me life! And with it power to trace
In words of living fire—so none may miss
The meaning of her secret to our race:—
That God and Love are ONE; and Love is bliss!

JOY.

From Love springs Joy; the joy of our dear Lord,
A joy of bridal and rich heart-born song!
Fast pulsing through our being, full and strong,
Mounts high, and higher still, the Living Word
Made Life within us by the flaming sword
Of breathing Spirit, slaying self and wrong,
That Joy may freely course its way along
In rills of glad delight from Christ adored!
"Come, enter thou into my joy," said He
Who is our Life! And when He opens the door
To us at length, our lamps alight, then we
His Joy, the Bride, shall know! The bridals o'er,
The blissful circle of our souls shall be
At one with His: complete for ever more!

PEACE.

From Joy's completeness Peace proceeding flows.
Sweet Peace of God! Pervading heart and mind
With holy calm that troubling fails to find;
And understanding reaches not, nor knows,
Because it is the "gift of God" that glows,
Out-breathing Spirit from His Heart Love-lined
For our inhaling; as the sweet warm wind
By which we live from morn to even-close.
With never more a care for what may be!
We—living in the sphere of God's sunshine
And led into the freedom of the free—
Find Rest in Perfect Peace that souls refine.
O Love, Joy, Peace! Fruits of the Spirit—three.
Come! in crowning beatitudes Divine!

—BERYL.

TO CORRESPONDENTS.

A. W. BUCKNELL.—There is no object to be gained by such discussion as you invite. It is to be desired that thought should be systematised, and as we go deeper and deeper into these matters it is very important that we should use our language with exactitude. The points you raise cannot be discussed in any space that we can give to them. But perhaps we may say that "counterfeit presentment of a form" is a quotation from Shakespeare, and that it is, in our opinion, quite apposite to the discussion of what "form" may mean. There are points in your letter that prevent us from printing it, but you do not mean to say seriously that there can be any doubt in your mind as to the meaning of those plain words—the presentation of a form that is other than the individual that it represents. The term seems to us applicable, to others not. But the ascertained cases of the double throw some light on the subject. A man who is known to be in one place at a given time is seen in a distant place at the same time. The real man is in one place and the other appearance is a "presentment." So with materialisation. It was the use of the word "counterfeit" that puzzled people. It is not used in the sense in which we speak of a "counterfeit coin." We use the case you send. It is good. The discussion has long since ceased, and we think it best not to revive it.

LONDON SPIRITUALIST ALLIANCE,
2, DUKE STREET, ADELPHI, W.C.

A CONVERSAZIONE

WILL BE HELD IN THE

BANQUETING HALL, ST. JAMES'S HALL
(REGENT STREET ENTRANCE),

ON

THURSDAY, JUNE 25th, at 7 p.m.

AN ADDRESS WILL BE DELIVERED BY REV. J. PAGE
HOPPS. SUBJECT: "The Old Testament Jehovah."

MUSIC AND REFRESHMENTS DURING THE EVENING.

Tickets of Admission may be had on application to Mr. B. D. GODFREY, 2, DUKE-STREET, ADELPHI, W.C.