

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT ! MORE LIGHT !"—Goethe.

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

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NOTES BY THE WAY.

We are sorry 'The Echo' is not with us. But, to tell the truth, it is rather scornfully against us. Its scorn, however, is so manifestly the scorn of innocent ignorance that we cannot possibly feel any resentment. We only wish it knew something about the subject. Here is its latest moaning in its sleep:—

A spiritualistic leaflet has reached our hands 'written by a London Journalist.' The introduction which sketches the relations between ourselves and those who have gone before, and the states of happiness or misery which exist in the spirit world, is interesting and free from any dark or bigoted spirit. But one is painfully pulled up on arriving at the conclusion of the whole matter, which is table-turning.

'The persons forming the circle should sit round an uncovered table, with their hands lightly resting on the top. Appropriate singing or music while waiting is useful, both for harmonising the mind, and for inducing reverent feeling (*sic*). A short prayer is also a fitting introduction.'

To begin a table-turning service with prayer! Infandous! Infandous!

We do not know what 'Infandous' is, and therefore cannot tell whether 'table-turning' is as good or as bad as that; but 'The Echo' man evidently thinks it is something bad. We do not know why. 'Reverent feeling' also seems to irritate him. Again we do not know why. If the unseen people can manifest their presence by moving a visible object (a sort of telegraphy), why should we not be reverent over the experiment? and why should we not pray for guidance to the right unseen people? It may be 'Infandous,' for all we know; but it is certainly sensible.

A writer in 'The Progressive Thinker' deprecates the divisions and bickerings of Spiritualists: and well he may. One might as well talk of the unpunctuality of the sun. Just in so far as there are divisions and bickerings, there is no true Spiritualism. But 'Salem' says:—

I think we are a queer set. We profess to believe in love and peace, and fraternal good neighbourhood. But we are sufficiently divided into factions to keep up a continual bickering among ourselves.

I am unable to see how mental and spiritual fighting, bickering, severe tongue-lashing, with each other, and all outsiders who happen to differ from us, is ever going to usher in the millennium of peace and love and good-will into our ranks, or convince anyone of the truth or truths of Spiritualism. Why, at least, is it necessary to fight Christians or Anti-Christians, or any other orders of men? It never did any good, and never will. O, I am so sick and tired of this everlasting blind stabbing at this, that, or the other order of men because they differ (no odds whether sincerely or not) from our own peculiar views, that sometimes I am ready to shut down on all spiritual literature, and betake myself to merely personal meditation and practical peace, and let it go at that. It is my sincere belief that in years to come, if we do not find some victory over these unsavoury and excoriating words and sentiments, we

shall look back at our present experiences as burning cinders of desolation. This will not be an agreeable but a painful retrospect, and why not now set out to avoid it while we are able to make for ourselves paths of joy or sorrow as we choose?

We want to avoid playing Pharisee, but we must say that after our surprise that anything like the administration of this hiding should be necessary anywhere, our first emotion is one of thankfulness that it seems almost entirely out of place here. But we commend it to all, with the venerable injunction: 'Follow after peace with all men . . . looking carefully lest any root of bitterness spring up to trouble you, and thereby many be defiled.'

'The Outlook' has printed a not very brilliant squib entitled 'The spook and the crisis': but 'the spook' is only a cheap peg on which to hang a somewhat telling criticism of 'the crisis,' which is, of course, the muddle in which our State Church finds itself. The 'spook' 'called up' is Matthew Arnold, who, in the midst of a good deal of crude tomfoolery on the part of the imaginary sitters, contributes the following grain of good sense:—

There are always people in the world who mistake the desires of the ordinary self of any section of the community for edicts of the national mind and laws of human progress. I have said this before. But why is your revolution to be condemned? Because it tends to multiply varieties, not to unify them. Your reformers are not actuated by a desire to make reason and the will of Heaven prevail so much as to affirm themselves. Their methods lack sweetness and light. I am not defending the extreme Ritualists; I am criticising what you call your reformers. They are raw persons, and they go about endeavouring to affirm themselves, without any real desire to draw nearer to a sense of what is beautiful, graceful, and becoming. Such men as these are unfit to handle religion. They claim to be ordained by Heaven to carry out this reformation. Ordained by Heaven!—it is an immense pretension! and how do they justify it? By the works that they do?—brawling and hustling! By the words that they speak?—furious condemnation and denunciation of those who differ from them! Are these the men whom Heaven has selected?

We describe this as 'good sense,' not because we take a side against the zealous protestants but because we feel the truth of the keen thrust that so much of their zeal, in some cases, proceeds from a temper of self-assertion and a lack of the unifying spirit.

We are gratified to hear that the 'much speaking' concerning the new and, in Germany, the highly successful treatment of Consumptives, is to be followed by a thoroughly well-considered experiment, on a business basis. A perfect site has been purchased within easy reach of London, and half-a-dozen earnest and honest men are at the present moment promoting a Company for the starting of an efficient establishment on the lines of the very prosperous institutions in Germany. It is believed that the business will be at once a paying one, and it is practically certain that, in any case, it will very soon be so. The movement has the personal approval of the overwhelming majority of the British medical authorities on consumption, and we understand that the Company now being formed will have the benefit of the services—probably the whole of the

services—of the leading authority on the subject in this country, Dr. F. R. Walters, a physician to the North London Hospital for Consumption, and ‘the author of the most complete treatise hitherto published on Sanatoria for Consumptives.’ Mr. J. Page Hopps (Croydon) is interesting himself in this important undertaking, and will be glad to send papers to anyone who will ask for them and enclose a penny stamp for postage.

‘The Arena’ for May (London: Gay and Bird) contains, as its *pièce de résistance*, two tremendous attacks upon Mrs. Eddy, the Christian Science prophetess. It is a painful business, and we refer to it with no sort of satisfaction. How strange it is that the print of the cloven foot is everywhere! Apostolic Christianity, Heresy, Theosophy, Spiritualism, Christian Science,—

The trail of the serpent is over them all!

This same number contains a beautiful Essay on ‘The Divine Opulence,’ in which the consoling law is indicated,—that by content and love we can get down to the well of life; and, with its help, transmute the evil into good. There is truth in the following:—

Love is the one law of life. We are to overcome evil with good. There is but one evil—lack of love. There is but one good—Love itself. Therefore, we are to overcome all things by Love.

Love God first: the supreme God of the universe; the God within; the indwelling spirit of life. Then love everybody and everything. Love even our untoward conditions. This is not easy, but it becomes possible. Love our ‘rheumatism,’ our ‘hard work,’ our ‘disappointments,’ our ‘loneliness,’ our ‘failures,’—in a word, our enemies. Overcome them by loving them. They are all teaching us something, teaching us to love more, to love absolutely, God and our neighbour. Overcome them by loving them. Overcome by sending out loving good-will thought to everything and everybody. And as we give out loving thought, give it out daily, hourly, momentarily, we shall insensibly give out loving words and loving deeds.

Remember that, wherein we fail to love, we cut the connection between ourselves, our consciousness, and the ever-flowing fountain of Infinite Love, Infinite Opulence.

Many will find in that a note of exaggeration. ‘How can one love one’s rheumatism?’ they will say. In one sense we cannot: but we can certainly aggravate rheumatism or anything else by fretting over it. A cheerful spirit and taking maladies into one’s kindly confidence will often do much to remove them. A malady is a good deal like a bad temper,—most amenable to good nature. ‘A soft answer turneth away wrath’; and the bucket of love and trust everywhere finds the well of ‘the opulence of God.’

We thank ‘The Inquirer’ for printing in this country a timely sermon by Joseph May, of Philadelphia, on Militarism; and we deeply regret to think that America as well as England now needs such sermons. The outbreak of glorying in this curse of the world is a painful sign of the times. Mr. May wisely says:—

Effectively, in private relations, the brutality which was rampant in barbarous periods, and which controlled all in the still earlier times of savagery, is conquered, and, as an overt fact, extirpated.

But, as between *peoples*, over whom a common law has not yet extended itself, authoritatively, the same citizens who will not tolerate brutalism among themselves, still uphold brute-force as a justifiable principle of mutual behaviour and means of adjusting their differences. They rejoice in its horrible deeds. They invoke it enthusiastically. The principle underlying international war is *exactly the same* as that of the duel or the street fight. But it is still possible to glorify it, and for civilised men to practise it at the end of the nineteenth century of Christianity.

This, I say, is simply due to the survival of *barbarism* in civilised times and peoples. It marks the limit of all that religion, science, culture, have so far been able to do in lifting men above the brute to the nature and condition of children of God.

War is the device of the *barbarous* period of social progress. If practised by civilised peoples, in some crucial

exigency, it should still be deemed, like capital punishment, a horrible and tragic thing, not to be gloried in, but penitentially to be lamented before Almighty God. What militarism does, is to entrench this barbarism as a permanent fact in civilisation; to gild it over so that its brutality is not clearly seen by civilised eyes. *And this is the comprehensive evil of militarism. It makes it, at this moment, the most effective foe of human progress, the most difficult obstacle in the way of advancing civilisation.*

Of course, at present, we need the protection of police, and police work will long be necessary both at home and abroad: but it is this glorying in war and this wicked exultation in the men who make it that is so painful and so dangerous.

An old friend sends us the following. She would be the last to classify it in a high grade as poetry, but we think there is thought in it—and music, too:—

Look up at the winsome sky, my dear,
So calm and beautiful and clear.
Think of the angels as to and fro
With unseen wings they silent go.
Think, too, that we all are here to try
To learn to be angels by-and-bye.
And the first grand lesson, above all the rest,
Is—our Father, each other, not self, to love best.

‘THE SIGNIFICANCE OF SPIRITUALISM.’

Considering, as I do, the importance of the Rev. Minot Savage’s sermon on the above subject, I have naturally a desire to see it well considered and a hope that it will be largely circulated. The movement of physical bodies is ‘the essence of the whole matter.’ What we have to do is to meet the materialistic views with our evidence, and duty, I maintain, lies solely in that direction.

Let me repeat a quotation which was given by me in my address to the London Spiritualist Alliance on the significance of a rap. The late Professor Huxley wrote in the ‘Nineteenth Century Review,’ April, 1887: ‘Have we any reason to believe that a feeling or state of consciousness is capable of directly affecting the motion of even the smallest conceivable molecule of matter? Is such a thing conceivable? If we answer in the negative, it follows that volition may be a sign, but cannot be a cause, of bodily motion; if in the affirmative, then states of consciousness become undistinguishable from material things.’

The plain meaning is that our facts are hallucinations: objects are not moved by volition; there is no spirit action. Instead of spending so much energy on speculations, many of which are purely mental exercises without a particle of reality in them, would it not redound to our credit if we gave our entire attention to the much needed demonstrations of movements of ‘molecules’?

Prove spirit energy and its power over matter inanimate, and we accomplish the only thing worth doing. Religions and other-world order are subjects that belong to faith and speculation. Mr. Savage strikes the right note, and I for one thank him for his direct and clear guidance.

J. FRED COLLINGWOOD.

SIGNORA LOMBROSO.

The ‘Daily Chronicle’ calls attention to the fact that Signora Lombroso seems to be almost as keen a psychologist as her distinguished husband. She has just been interviewing, in the hospital at Cagliari, fourteen of the girls who fell twenty-five feet from a balcony when the King and Queen of Italy were driving through the town, her object being to ascertain the exact feelings which such an accident arouses in the minds of the victims. Some of the girls appear to have lost consciousness at the instant the balcony gave way, and all was a blank to them until they were picked up in the street. Another fancied that the royal procession was moving in a strange fashion, whereas she herself was falling. A girl who was clapping her hands at the moment noticed nothing but the fact that she suddenly ceased her applause. The girl who suffered most severely, on regaining her senses three days later, asked, ‘Has the King passed yet?’ None of the party have ever dreamed of the disaster since, a proof that the sensation produced no impression on their brains, which were so concentrated on the show as to be impervious to everything else.

REINCARNATION AND DIVINE JUSTICE.

BY 'EXCELSIOR'—RIO DE JANEIRO.

(Continued from page 237.)

IV.

Although duplicating part of what has already been said, I cannot better illustrate the theories of reincarnation and its consequences than by translating some passages from a series of articles published in Rio by an eminent Spiritist.

'The most common facts of human life are valuable as demonstrations of the elevated principle of reincarnation. We see children denote from earliest infancy--and long before the dawn of enlightened reason and conscience--some a decided inclination for good, others an equal tendency for evil. These are natural, for they are revealed from the cradle. If, therefore, it be certain that we have but one corporeal existence, and that the spirit is created by God with the body, to Him alone can be attributed this diversity of character, or, in other words, it is evident that the good are so because the Creator has thus determined, and the bad are bad because the same Power has willed it.

'Thus, God is supposed to create some spirits disposed to good and others to evil, but yet demands equal perfection from all! At least such is the forced consequence of the hypothesis of a single existence. But as nothing can be true or accepted by faith that attests a flaw in Infinite Perfection, this diversity of innate tendencies condemns as erroneous the theories we combat; whilst those of the doctrine of the plurality of existences sustain confrontation with that infallible test of truth.

'In each existence men make most varied use of the liberty accorded for the development of intellectual and moral progress. Some, as we see, attain the highest degrees; whilst others remain stationary, and between the two extremes are innumerable gradations. If the hypothesis of succeeding existences be admitted, what is the natural result? Necessarily the retarded will reveal retardment, and the advanced will reveal progress. Consequently, the difference in natural disposition does not proceed from God, but from ourselves and our previous liberty of action. It does not proceed from God, because all are originally created equal, with the same means of progress and the same destiny; that is, perfection by knowledge and virtue, and by it ultimate and absolute felicity.

'The Father distributes His gifts equally to all, but leaves to each the liberty to develop or neglect these gifts; and only ourselves are to be accused if the results diverge.

'The theory of successive existences therefore exalts our ideal of God, whilst that of an isolated existence depreciates it by the fact of innate diversity of character, and if the infallible test of the truth of any elevated principle, like the one we discuss, consists in its harmony with the infinite attributes of the Creator, then the theory of reincarnation is logically established.

'The variety of intellectual capacity leads to identical conclusions. By the one doctrine God is represented as having unequally distributed the gifts of intelligence; Socrates was only great by favour of God; and the savage is incapable of elevated knowledge because the Creator has so willed! Surely the Power that has traced the elevated destiny of all cannot have created these anomalies, much less a common destiny without the means for all to attain it, for this would be condemnable partiality in Him Whom we conceive to be the Essence of equality and justice. If this be so, how explain by the hypothesis of a single existence the death of the child yet unconscious of life? The law being that each by his works and use of the free will accorded reaps the merit or demerit that originates future recompense or punishment, how can those who die without consciousness of self possess merit or demerit if they were denied the liberty of action that determines the choice; and what relation, therefore, have these to the rest of humanity? what is their destiny?

'According to the Church, they are exceptions to the law and are destined to attain without merit the recompense promised to those who have conquered in the struggle of

life! Thus, God prefers and excludes! Some are predestined to felicity, and others are subjected to trials that often lead to perdition! This, though simply blasphemy, is rigorously the consequence of the theories we contest.

'As we have shown, the doctrine of isolated corporeal existence confronted with the fact of premature death in children, is an accusation of Divine justice, and this accusation we shall endeavour to annul.

'The death of children does *not* remove the means of realising the destiny for which they were created, a destiny identical with that of all. If the ascendant march towards perfection is interrupted for reasons we cannot fathom, this momentary halt does not frustrate the purpose designed, as this purpose is renewed in an infinite succession of existences. The temporary rupture may thus be considered as a fact without consequence and perhaps as necessary to the universal harmony. There exists, therefore, neither preference nor exclusion, because these same children return to partake in the general evolution.

'Another fact, not less common, corroborates our theories. If humanity has been gifted with intelligence and senses, it is because the Creator judged these necessary for the attainment of its destiny. Yet we see many born blind, deaf, dumb, and idiots. This cannot be the effect of original sin, because, if so, all would partake of the penalty; not from the sins of the parents, because in this case all the children of the same parents would, or should, equally suffer. Whence, therefore, comes this indication of previous condemnation? If not an odious exception, revealing partiality and cruelty in God, no possible explanation can be encountered in the theory of a single existence. But by that of the plurality of existences, all is clearly defined without lesion of the Divine attributes. These unhappy beings have not been deprived of general privileges by an exception of the Creator, but by their own agency. The faults of past existence must be expiated in obedience with the law—to each according to his works; and present existence is allowed as a means of paying the debt incurred, and which can only be effected by suffering that probably has direct relation to the fault. Thus, the odious exception is transformed to an exercise of perfect justice and mercy that redeems the past and emancipates the culprit. Which of the two theories is most in harmony with Divine justice?

'We will cite a last fact as rational proof of our belief. Religion, like science, has always been progressive and in proportion to the development of human perfection. God allows light in accordance with the capacity for its reception. In the beginning, when this capacity was almost null, Abraham inculcated only the existence of God as a unity. Later, when human intelligence became more expanded, Moses instructed his people in the truths of the Decalogue. And still later, when the comprehensive faculty was more advanced, Jesus revealed the sublimities of human regeneration. Therefore the light came but gradually, acquiring greater intensity from Abraham until Jesus.

'It follows, therefore, that if we have but one corporeal existence, those who came to the world during these different periods had diversified means of salvation! How then demand the same work from those who laboured in the dark, those who worked in semi-obscurity, and those who enjoy the full light?

'The gradual revelation of the truth is thus transformed into a tremendous accusation against Eternal Justice! But by the doctrine of plurality of existences, this gradation reveals the majesty of the Divine plan. Those who came first were not deprived of the ultimate development conceded with the necessary capacity, and thus the law of reincarnation is the law of equality.'

(To be continued.)

MR. WALTER HOWELL writes: 'I observe in the last issue of the "Torch" a statement to the effect that I am reported as going to the United States next year. This announcement is premature. My plans are not fixed, and I do not, therefore, know myself, as yet, where I shall be next year. I may or may not remain in England. Will you do me the favour of publishing this correction in "LIGHT"?'

NEW YORK, U.S.A.—'LIGHT' may be obtained from Messrs. Brentano, 31, Union-square.

A PSYCHIC SEER AND PROPHET.

After four years of investigation of the powers of Dr. Max Muehlenbruch, the psychometrist and prophetic seer, I feel it my duty to give your readers the results of my observations in the interests of truth and rational psychical research.

Four years ago, when Dr. Muehlenbruch had just entered the field as a psychic and occult seer, I met him in the business place of a friend in San Diego. At that time I was publishing a little weekly paper in that city, called the 'Herald of Light,' which was devoted to psychical research, occultism, and Spiritualism, and which was, at the time mentioned, in a fairly prosperous condition. But at this meeting with Dr. Muehlenbruch, he remarked to me: 'You will not continue your paper long; it will suspend.' He then proceeded to outline the various occupations I should follow in the next two years, even to descriptions of persons with whom I should be employed, and a journey I should take 'north, to a larger city.' In the light of what has since transpired, I regret to say that these descriptions are of too personal a nature to allow further details to be given; but they were such as to prove conclusively the utter impossibility of guess-work or coincidence. Suffice it to say that all of these predictions seemed at the time not only improbable, but impossible, even had it been desirable for me to have them come to pass, which, of course, it was not. By a series of business deals, however, on the part of those who knew nothing of Dr. Muehlenbruch, myself, or the predictions, all that was told me at that time by the seer came to pass in ways entirely unexpected.

Two years later, after my removal to San Francisco, and after Dr. Muehlenbruch's removal to Oakland (just across the bay from San Francisco), I had an opportunity to test his powers in the matter of diagnosing disease by mail from a lock of hair. I had a letter from a relative in Oklahoma, who was suffering from an unusual complication of ailments. Without mentioning this fact to anyone, I wrote to this person for a lock of hair. This I took in my pocket without opening the envelope containing it, and in company with my wife made a call on the doctor and his wife at their home in Oakland. During the conversation I remarked that I had a lock of hair in my pocket, and asked him if he could diagnose the disease of the person to whom it belonged, at the same time feeling in my pocket for it. 'Stop!' he exclaimed, 'I see that person before me now; it is an elderly gentleman.' He then continued the description, which was correct, after which he diagnosed the case, describing all the pains and aches in the body, and where located. With a pencil I noted down all that he said, as I did not know very much about the case myself. Upon writing to the person I was informed that he could not have better described the symptoms himself. Yet the only clue I gave was the fact that I had a lock of hair in my pocket, without even giving the sex of the owner, whom the doctor had never seen or heard of.

Four times within the past two years Dr. Muehlenbruch has written me brief letters stating that he saw a severe illness for my wife, and in each and every instance the prediction has been unexpectedly verified three times within a few days, and the last time within a few weeks. In each case my wife was perfectly healthy at the time the note was written, and the sickness came suddenly and from, to us, unforeseen causes. In each case the ailment was entirely different from the preceding one, and the malady was not of such a nature that it could have been brought about by any mental influence; besides, in each case, notwithstanding our many proofs of the seer's ability to predict future events, we thought, 'The doctor has made a mistake this time surely,' but time proved that it was we ourselves who had made the mistake. In the last instance I did not let my wife see the letter until after the sickness came, as I feared it would worry her, she having learned to respect prophecies from this source.

Now, as in two instances of the four mentioned in which the doctor sent me words of warning, we had not been in correspondence for several weeks, neither had we met personally, nor had he seen or corresponded with my wife, it seems to me that psychometry can hardly account for these predictions. They are among the most inexplicable phe-

nomena I have met with in my study of prophecy and its laws. It should be added that those four periods of illness were the only ones experienced by my wife in the two years.

Recently, while calling upon the doctor, he gave me the privilege of looking over a package containing over a hundred letters acknowledging the accuracy of his readings by mail from a lock of hair. I read a score or so, almost at random, and they invariably admitted that he had not only given a correct delineation of these persons' characteristics, but had given details of many incidents in their past lives, or had sent them prophecies which had been unexpectedly fulfilled, many of which were as remarkable as the ones above described relating to myself. Some of these letters are from eminent clergymen, physicians, lawyers, and other professional and scientific men.

On March 31st, 1898, Dr. Muehlenbruch put himself on record in the 'Religio-Philosophical Journal,' of San Francisco, with a number of prophecies for the closing three years of the century, the editor stating that they were received at his office on March 17th—two weeks prior to the date of the paper containing them. Many of these prophecies have already been fulfilled. One prediction was that there would be war between the United States and Spain, which many thought improbable at that time, and that the American flag would 'float over Cuba before 1898 had passed.' Of course, this is now a matter of history, both as to the war and the flag.

Referring to the subject of earthquakes, he said: 'Two cities will suffer, but one in this country will only suffer, while one across the ocean will be destroyed.' Before these predictions had appeared, and while they were in the press, a despatch stated that 'Amboyna, a town on the island of that name, one of the Molucca group, was completely destroyed by an earthquake,' &c. The second part of the prophecy was fulfilled the day after the paper reached its San Francisco readers (it being dated four days ahead of the day it goes to press), in the earthquake which did so much damage in San Francisco and its neighbouring Navy Yards, on March 30th, 1898.

'One city in this land of ours will be swept away by water,' was verified in the flood that swept away Shawneetown, Ill., on April 4th, 1898.

To show that these prophetic visions are sometimes slightly misinterpreted by the doctor, I will give one more of these verifications, which fortunately was only a partial one. The prediction read: 'There will be a train wreck in the vicinity of Oakland, in which many lives will be lost.' On May 22nd, 1898, there was a train wreck on the Oakland Mole, in which the fireman was killed and several persons more or less injured. It was caused by the train being derailed, and had it gone a few feet further the whole train would have been precipitated over the embankment into the bay and probably the whole trainload of 200 passengers would have perished. Presence of mind on the part of the engineer is the only thing that saved the prediction from being verified to the letter.

While I do not wish to be understood as asserting that Dr. Muehlenbruch or any other occult seer is infallible, as 'all signs fail at times,' yet I believe there is a law governing prophecy that will in time be reduced to a scientific basis. There are many facts in nature which prove there is a law of prophecy. 'Animal instinct,' for instance, is one illustration. When a boy, living on the Western plains in the days when wild geese were numerous, I observed that the farmers could tell when the last 'cold spell' was over in the spring by watching the flight of the wild geese. In the country of which I speak the seasons were extremely variable. Sometimes spring would seem to have opened; the farmers would plant their crops; and then would come a 'freeze,' and do much damage, hence the advantage of knowing whether there was to be another 'freeze' or not. When the flocks of wild geese were seen flying north, high in the air, it was a sign that there would be no more cold weather.

Again, in the wooded countries, the farmer can tell early in the autumn how cold the winter will be by the thickness of the bark on certain trees (I have forgotten the variety), and so on with a hundred signs of nature which the older inhabitants of every locality have learned to observe and rely upon.

In conclusion, if there is no law of prophecy, outside of

the fact that the rolling orb brings night and day, summer and winter, and the systems of suns and planets rotating in their orbits bring eclipses at given periods, what is it that induces the golden eagle of the Andes, far in advance of the approaching storm, to rise miles in the air, and when the storm arrives, to ride safely on the wings of the gentle breeze far above its raging billows?

ERNEST S. GREEN.

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WHICH IS THE HAPPIEST DEATH TO DIE?

A friend has sent us the following verses, thinking they will be acceptable to the readers of 'LIGHT.' He copied them, he says, from a book published in Bristol a hundred years ago. On reading them we seemed to have a dim recollection of having seen them in days long past, and ultimately succeeded in finding them in an old album of our own, where they are credited to the authorship of 'James Edmeston,' and are entitled

'A REAL OCCURRENCE IN A CIRCLE OF FRIENDS.'

Which is the happiest death to die?

'Oh!' said one, 'if I might choose,
Long at the gate of bliss would I lie,
And feast my spirit ere it fly
With bright celestial views.

'Mine were a lingering death without pain,
A death which all might love to see;
And mark how bright and sweet would be
The victory I should gain!

'Fain would I catch a hymn of love
From angel harps that ring above,
And sing it, as my parting breath
Quivered and expired in death;
So that those on earth might hear
The harp-notes of another sphere,
And mark when nature faints and dies
What springs of heavenly life arise,
And gather, from the death they view,
A ray of hope to light them through
When they should be departing, too.'

'No,' said another, 'so not I.
Sudden as thought is the death I would die;
I would suddenly throw my shackles by,
Nor bear a single pang at parting,
Nor see the tear of sorrow starting,
Nor hear the quivering lips that bless me,
Nor feel the hands of love that press me,
Nor the frame with mortal terror shaking,
Nor the heart where love's soft bands are breaking.

So would I die!
All bliss without a pang to cloud it!
All joy without a pain to shroud it!
Not slain, but caught up, as it were,
To meet my Saviour in the air.

So would I die!
Oh! how bright
Were the realms of light,
Bursting at once upon the sight!
Even so
I long to go;
These parting hours how sad and slow!

His voice grew faint and fixed was his eye,
As if gazing on visions of ecstasy;
The hue of his cheek and lips decayed,
Around his mouth a sweet smile played.
They looked—he was dead!

His spirit had fled!
Painless and swift as his own desire,
The soul, undressed
From her mortal vest,
Had stepped in her car of heavenly fire,
And proved how bright
Were the realms of light,
Bursting at once upon the sight.

PEOPLE who propose impossible things are cranks; after they have done the impossible things they are geniuses. If it had not been for cranks, the human race to-day would be living in caves, wearing the skin of beasts for clothing, and eating raw meat for dinner. The crank is the advance agent of civilisation.—'The Coming Nation.'

NEWCASTLE-ON-TYNE.—'LIGHT' is kept on sale by W. H. Robinson, 4, Nelson-street, and Book Market.

JOHN BROWN, THE QUEEN'S MEDIUM?

The 'St. Louis (Mo.) Republic' publishes an interview with a noted medium, Mrs. Maude Lord Drake, who was at the time on a brief visit to St. Louis. Here are a few extracts from the narrative as quoted by 'The Progressive Thinker':—

In a half hour's sitting she reviewed correctly about thirty years of my life and told me things of the past which she could not have possibly known. I was a stranger to her up to three days ago. She had never heard my name; I had never heard hers. After a pleasant chat of a few minutes' duration, she caught hold of my hands in a natural way and held on to them. Soon I felt little electric thrills run up my arms, while her face and eyelids twitched nervously, and she shook herself slightly, as if from a chill. Her eyes were closed; mine were rivetted upon her face, a handsome intellectual countenance, that impressed me with singular attractiveness.

Mrs. Drake was under the control of her favourite spirit, an Indian child, known in the spirit world as 'Snow Drop.' The Snow Drop, which spoke through her to me, was a soft-voiced being, less positive in her manner of speech and more insinuating than Mrs. Drake herself when not in the clairvoyant state. She named in rapid succession all the members of my family who dwell in spirit-land. She did this without an error, even naming the ailments of which they died, and in what relation they stood to me. She told of things in my life of which I have never spoken to a living soul.

'You have a number of spirits in the other world who owe you apologies,' she said. 'They are here with us now, and they call you by name, but I cannot make it out. Somehow there is a change of name; you have altered your name.'

This was a rather peculiar test to me. I have three baptismal names, and as a child was called by the first one, a rather unusual name, peculiar to certain districts of Southern Europe. This name my parents had twisted into just as peculiar a nickname, which, on its face, seemed to have no derivation from the first of the names given to me in baptism. It being a thoroughly un-American name, I exchanged my second baptismal one for the first, and used the latter only in an initial form. I asked Mrs. Drake, after she came out of the trance, whether she had reference to this exchange of names, but she could not tell me, as she vowed that she is entirely unconscious of the statements she makes in the clairvoyant state.

Some twelve years ago the name of Maude Lord Drake was flashed from ocean to ocean as that of a spiritualistic medium. Investigators all over this country were startled by the wonderful phenomena achieved by Mrs. Drake in her séances. England, always in advance in the investigation of occultism, paid tribute to Mrs. Drake, and she was sent for to give a sitting to the Queen of England. Queen Victoria is known to have lived a life of most singular devotion to her dead consort, Prince Albert. Her constant attendant and devoted servant was John Brown. Mrs. Drake brought the interesting information that the late Mr. Brown was a Spiritualist and that through him the Queen communicated with her husband.

Mrs. Drake was the daughter of Judge Philip Barrock, of Barrocksville, Marion County, Virginia. Judge Barrock was an ardent Baptist, a deacon of the church, and of his five brothers four were ministers. Her mother was likewise a most religious woman, and the child was subject to Christian influences in early life.

Mrs. Drake is an intensely interesting woman, with a lovable disposition and genial traits. In her youth she must have been very beautiful, for she still bears ample traces of her good looks. Some of the great men of the country have consulted her. She prizes highly a gold pen given her by the late General Grant, whom she visited when he was President of the United States. The Duke Alexis and Dom Pedro were her patrons in the days when she was a public medium, but why and on what subject they consulted her Mrs. Drake will not say.

We have heard the same story before, about John Brown and the Queen. There may possibly be some truth in it, but we want more evidence before we can confidently accept it as a fact. Cannot Mrs. Maude Drake furnish some corroboration of the statement that she was 'sent for to give a sitting to the Queen of England'?

OFFICE OF 'LIGHT, 110, ST. MARTIN'S LANE,
LONDON, W.C.
SATURDAY, JUNE 3rd, 1899.

EDITOR E. DAWSON ROGERS.

Assisted by a Staff of able Contributors.

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Light,

A Journal of Psychological, Occult, and Mystical Research.

PRICE TWOPENCE WEEKLY.

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HOVERING AROUND US.

Some of our correspondents, and not entirely without cause, have felt it to be their duty to take Miss Goodrich-Freer to task on account of her treatment of mediums through tongue and pen. So far as we are aware, no one has ever called in question her personal kindness to any one. But Miss Freer has a very keen tongue and an exceedingly ready pen, and her delight in racy words and phrases must be a little trouble to one who wants to tell the very truth.

A good deal might quite easily be explained if we could only make sufficient allowance for a very common habit,—that of seeing strongly what we expect to see, and not seeing at all or seeing and forgetting what could not interest us. That relates to observation: it also relates to memory. We all have our points of view and our tricks of memory, as well as our peculiarities of expression; and we are persuaded that this will account for all kinds of exaggerations, onesidedness and discrepancies. Otherwise we should all along have to be suspecting one another of being—to use one of Miss Freer's favourite words—liars.

But, however we may explain these odd cross-purposes or cross-memories, no one will wish to deny that Miss Goodrich-Freer, as an industrious hoverer, has been assuredly useful to us, and all the more so because she so obviously shudders, in her pretty way, whenever she comes too near. We would not have it otherwise. Not that we would dissuade her from coming nearer (it might do her good), but that we feel sure that such a hoverer has distinct uses, and that her testimony as a shudderer will be accepted and paid attention to by many who would be at once warned off by a positive and unabashed believer.

Besides, is it not right that there should be doubts and even prejudices and impatience? How else could we ever get our sifting properly done? Just as we need our Tories in politics and our old-fashioned Puritan political economists in finance, so we want our scornful scientists, our slow-moving psychical researchers, our half-shocked, half-fascinated Miss Freers. They stop gabble; they extort further proofs; they exhaust all possibly wrong roads; they prune excess; they pile up evidence; they shame glib ignorance; they help reverence; they give things time to ripen and grow. They must never think we are cross with them. We are thankful for them.

So much we feel moved to say in introducing to our readers an important work by the lady we have named. It is entitled 'Essays in Psychical Research,' and is published by Mr. George Redway. The book, it is true, is no more than a collection of Essays that have appeared in various

periodicals, but it is well to have them brought together, in a well-printed and admirably presented volume. In addition to an introduction on 'Psychical Research in the Victorian Era,' there are twelve chapters on Haunted Houses, The faculty of Crystal-gazing, The Divining Rod, The machinery of Intuition, Hypnotism, Obsession, Psychic healing and Second sight. We can only refer to a few vital points suggested by the Preface and Introduction.

Certainly, if Miss Freer has spoken with contempt of mediums and their séances (and she does so again in this book), there are large crumbs of consolation here. She speaks with almost equal contempt of the Cambridge party who simply bid for fraud, and probably worried poor Eusapia into something that looked like it. Here is a passage which may be like balm to the wounded medium:—

The Italian medium, Eusapia Paladino, may have been a fraud of the deepest dye for anything I know to the contrary, but she never had a fair chance in England. Even her cheating seems to have been badly done. The atmosphere was inimical; the poor thing was paralysed. We have all written verses in our time, but fancy being ordered to write a sonnet in an examination room! 'If you can write "A Sonnet on a Harebell" at all, you can do it here,' says the examiner, standing by the dusty and littered deal table; 'if you can't do it, you are here under false pretences.' And that is the way we talk to 'Sensitives.'

Miss Freer sees one thing clearly, any way. But she also sees clearly the curious lesson taught us all by that same Eusapia Paladino whose story in brief she tells exceedingly well. 'Professor Chiaia, after experimenting with her almost daily for ten years, declared, in 1896, that he had constantly oscillated in regard to her phenomena between the greatest credulity' (is that the right word, Miss Freer?) 'and downright unbelief.' And that word 'oscillated' goes on being true. In 1892, Professor Richet of Paris was deeply impressed with what he saw. In 1894 he and other scientific observers, at the end of an exhaustive series of experiments, put on record that the phenomena were not illusions, that they really occurred, and that it only remained to explain them. Soon after, one of the learned experimenters oscillated and gave her up, only to be again convinced of the genuineness of the phenomena a little later on: and so the matter stands: and now we are actually told that the case of Eusapia Paladino is possibly one for the Royal Society!

In this connection we may remark that a very handsome tribute is now tardily paid to the once maligned D. D. Home, of whom Miss Freer says, 'He is one of the very few mediums, of any prominence, who have never been effectually "exposed," and there seems no reason, beyond the inherent improbability of the phenomena, why his good faith should be doubted for a moment.' Quite true, but during his life there were people who longed to see him in prison and would not have minded if he had been hanged. So 'the whirligig of time brings in his revenges.'

Miss Freer has not a little to say about our Spiritualist Alliance, which, in her opinion, has 'a Secret Society air' about it. In fact, 'there is a Secret Society air about the whole thing.' What would the good lady have? We throw open our doors. Everybody, without distinction of creed or cult, is invited to apply for membership. We are always inviting inquirers, and nothing but a certain degree of respectability and a few shillings stand between anybody and all we have to offer. So far from ruffling us or fluttering our doves, we warmly welcome Miss Freer's suggestion that it would be a useful thing all round if 'those persons whose influence in the Society for Psychical Research is tending in the direction of Spiritualism would betake themselves honestly to the group to which they belong.'

Speaking generally of this entertaining book, we can truly say that it is well worth attention. Miss Freer has had a very wide personal experience, and has been singularly industrious and resolute in her investigations. That she is keen-witted, a first-rate narrator and an accomplished writer we all know: for the rest, what matters it that we are made to trudge on without her whole-hearted blessing? We welcome her book, which has in it, at all events, a very noticeable amount of thought-provoking knowledge and light.

SPIRITUAL HEALING.

AN INTERVIEW WITH MISS S. C. CLARK.

'Christian Science and Metaphysical healing are outbirths from Spiritual healing, which is their real foundation,' said Miss Clark. 'Dr. Quimby, their originator, was a Spiritualist and medium. The system of affirmation *per se* that I am health, I am strength, &c., is of small effect as compared with the attitude of turning in reverent expectancy for recipience of influx from within and of assistance from higher operators. Yet the recuperative power of affirmative imagination is great. It cures but does not heal. Not to affirm, but to realise, your soul's oneness with perfection through its at-one-ment with the Oversoul, the infinite reservoir and replenisher of force, is the true way to cure. There can be no imperfection then. Perfect health is available for all, but the personality, with its sense of separateness from Deity, has to be annulled; we have to learn to live in the inner-self which is at-one with the Divine Will and not in the lower human will. The state of physical freedom then follows as the result of righteous thinking and spiritual living.

'The best work is done by spirit help. Both Christian Scientists and Metaphysical healers send me their worst cases. There is constant interchange between the seen and the unseen; two planes of the same universal spirit. The scientist and the metaphysician who ignores the daily presence of our brothers and sisters on the inner plane, has not been brave enough to declare the whole truth. Treatment of disease by medicine, on the other hand, begins and ends in the realm of effects without touching the cause.

'Hypnotism enslaves the patient and annuls his will. The spiritual healer, on the contrary, seeks to free the patient from already existing bondage, and to assist his own will to manifest itself and to come into perfect at-one-ment with the Divine will; a glorious freedom far beyond any human prompting or suggestion.* It constitutes a science of living as well as of healing. The knowledge of this science will cause an impulse to spring up that will yet redeem nations from suffering and darkness.

'The influence exerted cannot be compared to the suggestioning of the hypnotists, because it does not originate with me. Nor does it act on the same level or passive stratum of the patient's mind. I am but the intermediary transmitter of the healing current. I do not do anything myself beyond wishing to help the patient. By natural law this attracts assistance to me. I want help and get helped. I recognise invisible assistance, and united combined effort, working together. Clairvoyant patients see the invisible operators working around and through me. I really do not do anything myself. In fact, when I annul personal effort the influx is strongest. I pass beyond the state of mental argument, or of repeating formulæ, or of suggestioning, to one of utter passivity which enlarges the conducting capacity for the current poured through me.

'When I feel the influx descend, I am "hooked on" (connected up; switched on) to the patient as a battery (relay). I cannot drop her till detached by the invisible operators.

'When the power descends I cannot converse. I make myself passive, and say mentally, "Use me as best you can." I am not entranced, not unconscious, but co-operate.

* The reconciliation of free-will and determinism. Identifying ourselves with the Universal, if we can lift ourselves to that altitude, we are free; identifying ourselves with the personality, we are determined.

When hooked on to the patient, I become like a mirror to her. I reflect her condition; whatever is disturbed in her I feel in myself. That is how I diagnose her state. I can see the action exerted. In a case of indigestion, for instance, I feel a cyclone in my stomach while the treatment is going on. Disease drives the spirit of the patient back from the organ effected. If the mind thinks an organ ill, it has a similar effect. My own spirit is projected into the patient's affected organ and stimulates it.

'The A B C of treatment is to realise that the only cause of sickness is the human sense of separate existence; separated from the sole source of being. Realise that 'I and the Father are one,' and you cannot be ill or weary. There can be no depletion when you realise that you are one with the generator of all force; with the perfect essence of life itself. When conscious connection is made with the Divine energy which enspheres us, there is henceforth nothing to heal. The Divine influx must then descend to the last ultimate of physical expression. As a man thinketh so is his physical reflection. As he liveth near or remote from the Deific Heart, as a spirit cognisant of spiritual laws and under their domain, or as a mortal merely, of the earth earthy, so he thinks and manifests. If held in close, vital, perfect at-one-ment with the Father, the soul is then raised to conscious son-ship; the Comforter comes.

'Mental healers have specialities like other physicians. Though I have cured most diseases, my speciality is the breaking of obsession. Dr. Weir Mitchell and Professor James recognise that obsession is distinct from insanity. Obsession is far more common than supposed or than Spiritualists will admit.

'Every mind seeks its own level and attracts to it the companionship to which it has grown. Thought is a powerful magnet. The atmosphere of our thought-life brings us into closest relation with similar strata of thought. A cheerful mind meets sunshine everywhere and genial intelligences gravitate naturally to such an environment; while a gloomy, despondent spirit is a magnet to attract saddened, depressed souls, for there are such among spirits who do not become suddenly glorified by transition from earth. It is when this affinity is close and unintelligent that obsession occurs by dwellers on the threshold. It can never occur to the enlightened mind, who by aspiration and noble motive attracts illuminated minds from supernal spheres of intelligence. Obsession is not new. Jesus healed obsession by unclean spirits. He cast out devils (ignorant, weak, vicious spirits). Many cases occur. I do not always tell patients when this is the cause of their disease, but during fourteen years of practice I have had to deal with a large percentage of such cases.

'Refuse attracts flies. Disease attracts obsession by spirits who have not got away from the attraction of earthly tastes, because of the patient's negative state by temporary depletion of energy.

'Such unprogressed spirits sleep for a short time after leaving their bodies at death, and then wake up full of earth desires. There is no affinity between their animal souls and purer states of existence. They long to return to earth; knowing no other satisfactions than those of earth life, they seek a body to use. If they find a sufficiently negative person they seize on him or her.

'The soul surrounds the body like a sphere, and acts on the body especially through the medulla oblongata and the spleen (the latter is a centre of magnetic force, and receives it from the atmosphere). Obsessing spirits find this out and attack these points of junction to obtain control. I also act on these points. The obsessor knows when a healer can cope with him. A typhoid patient whom I had recently, a young girl, crouched upon the far end of the bed in an attitude of fear as soon as I entered the room.

'Intemperance often results from obsession. I have cured cases by cutting the fetter that anchored the spirit to earth, liberating it and helping it to grow. A patient came to me suffering from Bright's disease. I found he was obsessed by a spirit who had died of that disease and his symptoms were reflected in the patient. I explained to the spirit the harm he was doing and filled his mind with a desire to grow upwards. He withdrew and the patient was cured. A lady patient was going to be re-married. Her husband, who had died of consumption, was jealous and

angry and threw his symptoms over her to prevent her from re-marrying. I made him depart. In another case a young lady saw a young man drown himself. She tried to prevent him and to rescue him, but failed. The incident gave her a severe shock and upset her equipoise. The spirit entered the other life with her effort to save him impressed in his consciousness and was able to attach himself immediately to her through the fact of her disturbed mental state. She remained in this distracted condition till the obsessing spirit was appealed to and liberated. In another case I had a young lady suffering from consumption. Hæmorrhage had occurred. The doctors said there was only one lung left and she would not live long. I found this to be an instance of possession by unintelligent, blind love. The mother had died of consumption and was clinging to her daughter for companionship. I explained to the mother the harm she was doing. She withdrew in horror at what she had done. The inflammation was gone on the second day. The cough stopped on the third. In three weeks the patient took a journey of two hundred miles.

'These unprogressed spirits cannot see or hear the more highly evolved spirits (no more than mortals can, from whom they differ but little). Their release must consequently come from the plane to which they are mentally related, to which they are nearest. I can reach them when higher spirits cannot do so.

'In treatment of absent patients, the process is the same. Distance exists only in matter, not in spirit. Ensphered in the influence of higher healers, under the constant baptism of their influx, treatment is possible hundreds of miles away. But it is well to agree on a stated hour for the treatment, so that the patient may be in a receptive state at the time. I received a telegram from a lady in California. I had no picture of her or description, and consequently could form no mental image of her to hold positively, as taught by mental healers. I sat quietly for a little; then I felt a current come and "hook me on" to the lady. I then felt that I was the lady herself. In three hours she was sleeping. Next day the pneumonia had gone.

'I am well aware that the different systems of healing meet different needs. I endeavour to bring the Spiritualists and the Christian Scientists together for their mutual benefit. Spiritualists are too negative. They rely too much on external influence and ignore the influence coming from within, in themselves. One can choose one's own mental attitude, and make one's self receptive internally and positive externally. Mediums are spirits, and can derive power from the same source as is accessible to their guides. To hear mediums confessing on public platforms that they are exhausted, unwell, &c., shows that they are not acquainted with spiritual science, as they would be able to dispel such conditions by drawing strength from within.'

Miss Clark gives lectures on the 'Science of life and health.' She associates human faculties with prismatic colour symbolism, radiated from the central vital influx. These colours are seen in the aura by sensitives. They are rays of the central light and manifest the character of the person's thought. Violet refers to soul and inspiration, lavender to intuition, blue is the psychic colour, green she refers to spirit, yellow to the higher mind, orange to intellectual mind, red to love and the body.

Two works have been published for her by Lee and Shepard, Boston. 'Pilate's Query' is a novel in which criticisms of Theosophy and Spiritualism are presented. A spiritual healer deals with a case of obsession and represents Miss Clark's views. 'A Look Upward' is a valuable little book, dealing with the potency of thought on ourselves and others and the necessity to control and select our thoughts. The evil effects of fear are illustrated, and its cure. The chapters on healing powers, suggestions for treatment, obsession, spiritual growth, are particularly suggestive.

Miss S. C. Clark may be written to at 15, Centre-street, Cambridge, Mass., U.S.A. Q.V.

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

'SPIRITUALISM IN AMERICA.'

FROM THE 'BANNER OF LIGHT.'

Our readers will find on another page a *résumé* of an address by Mr. E. W. Wallis upon this topic, taken from the columns of our esteemed contemporary, 'LIGHT,' of London, England. It is well sometimes to see ourselves as others see us, and we feel that it will do the Spiritualists of America a great deal of good to read the kindly references to, and, on the whole, eminently just criticisms of, their methods and characteristics by Mr. Wallis. We are in hearty accord with much that Mr. Wallis said, and we have no doubt that his meaning with regard to certain important questions would be much clearer if his address could have been given in its entirety. In a few instances, judging by the published reports of his remarks, it seems to us that Mr. Wallis has, probably inadvertently, done his American cousins a little injustice.

Speaking of the flamboyant advertisements put forth by certain so-called mediums in the columns of the secular Press, Mr. Wallis stated that American Spiritualists looked upon them as mere matters of course, and did not consider them as at all out of the way. As a matter of fact, however, all such flaming advertisements are looked upon with suspicion by every *intelligent* Spiritualist in the United States, and the parties who resort to them are considered either rank frauds or charlatans, and perhaps both. The 'Progressive Thinker' and 'Banner of Light' have repeatedly warned their readers to be on their guard against them, while not a few of our platform speakers have uttered ringing words of protest against all such advertisers on the ground that Spiritualism and mediumship were made the objects of ridicule through such methods, and all true mediums injured thereby.

We refer now to that class of advertisers who offer to wager five or ten thousand dollars that they have no peers as clairvoyants, prophets and mediums—not to men of medicine, nor to proprietors of sanitariums, nor to those who have specific herb remedies to offer to the public. The American Spiritualists do look upon the three classes of advertisements last named as mere matters of course in the line of business enterprise, and estimate all such at their real worth. But so far as we know, no Spiritualist of acute or even moderate powers of discernment ever gives his endorsement to the parties who fill the columns of the secular Press with lurid advertisements in which they claim to do impossible things. The intelligent Spiritualists of America have urged the reputable secular journals to keep such advertisements out of their columns, and in a few instances have been successful in so doing.

We heartily endorse much that our good brother has said with regard to the cause of counterfeit manifestations on the part of certain so-called mediums. It is true that each and every séance must be judged by itself, and that the commercial or financial spirit that has gained the ascendancy with some mediums is largely responsible for many of the fraudulent practices now so alarmingly prevalent in America. Mr. Wallis's conclusion that American Spiritualism is in a more hopeful and promising condition than it has been for a long time is very considerate, not to say flattering, and will encourage his many American friends to labour even more earnestly for the 'Good Cause' than they have done heretofore. His address was fair, impartial, justly analytical, and a straightforward statement of the facts as he perceived them.

We gladly give space to an address whose moral tone is so high, and whose sentiments are based upon a sincere desire to present the simple truth to the world. We congratulate Brother Wallis upon his exceedingly able, comprehensive and encouraging discourse upon Spiritualism in America as he found it during his six months' visit to our shores.

ENOUGH, and too much of the sect and the name.
What matters our label, so truth be our aim?
The creed may be wrong, but the life may be true,
And hearts beat the same under drab coats or blue.
So the man be a man, let him worship at will,
In Jerusalem's courts, or on Gerizim's hill.

—WHITTIER.

PSYCHIC PHENOMENA IN ROME.

At some periods of development, silence is the best means of advancing a cause, at others, speech is the better weapon, and therefore it is possible that—at this present moment, when the open and realistic phases of physical phenomena seem becoming little by little more or less veiled—a retrospective glance at what one has one's self experienced in the touch of two worlds uniting under one's own actual observation, may likewise, when shared, give further food for reflection to serious and would-be progressive inquirers and open up vistas of possible illumination in other fields than those to which their own explorations have led them.

Looking backwards and reviewing the various phenomena I have experienced, none have made a greater or more serious impression on my mind than one which occurred some four years ago at the 'Accademia dei Studii Psicichi,' as our circle in Rome was then called.

A young Italian medium was at that period strongly controlled by a spirit named 'Amus,' who always declared his mission to be a very sacred one, and that he was sent to convince mankind of the truth and necessity of 'Religion' under its *present* or *latest* development—that termed *Christianity*—as the actual means of elevating the human race to a higher level of psychic, or 'Soul' Progression.

A promise had been given that our invisible friends, through his means, would convey to us some 'holy water' from the regions they inhabit, as they considered it would be useful in destroying certain disturbing influences that occasionally appeared in our circle, and likewise be a means of manifesting their own powers of transporting matter through space.

We assembled one evening as usual at our place of meeting, and were more than ordinarily numerous—so much so, that we could not sit close up to the rather small square table always used, but had to place ourselves around it in a circle about two feet distant from its sides. We numbered altogether about fourteen persons, I think, including two mediums present—that is, the one before mentioned and another, likewise a young Italian, who, although far less powerful, was an excellent supplement to the first, and worked harmoniously with him.

We sat a very short time in complete darkness, when the violent noise occurred, like an explosion, that always announced the presence of a high power,* and immediately afterwards a soft movement was heard and felt as if an object were placed very gently, very carefully, upon the table just in front of where I was seated.

Someone then called for lights to see what it was, but the raps on the table, which we were all too far from to touch with our joined hands, forbade us to light the candle, and again there came the loud atmospheric explosion, and again we seemed to sense something being delicately and lightly placed before us.

Then the raps called for light, and on that being procured, close opposite to my seat—which was by three intervening persons distant from the two mediums, who sat together at the head of the table, away from the door and close up to the wall, both in complete trance unconsciousness—we found on the table a small common earthenware plate and standing on this a common coffee-cup, not matching the plate, but filled to the *very brim* with clear water—full, so that no one could have moved it and placed it there, even in the light, without spilling some drops, and yet the plate was perfectly dry, although it had been conveyed to its place in utter darkness, in a small confined space, over the heads of so many persons.

I was then told to recite the Lord's Prayer and the Benediction, while sprinkling all present and the room in the four cardinal points. This I did, but no matter how much was sprinkled the cup remained as full as ever and the plate as dry!

The cup and plate were afterwards carefully locked up in a cupboard, and this event faded from our memories until about nine months later, when, the seat of the 'Accademia'

being changed, we wished for another supply of 'holy water' as it had been found on inspection that the cup, which had remained untouched all this time, under lock and key, was perfectly empty and dry, the water having evaporated.

On our making the request for a fresh supply, we received the reply that we had taken so little account of that which had been sent us previously by *extraordinary* means, that we might now content ourselves with what we could procure by *ordinary* means from the nearest sacristy, and that we ought to have preserved the present we had been vouchsafed, as a precious gift in a well-secured bottle, to prevent its evaporation.

A few weeks later one of our members, who belongs to a very advanced circle in Poland, returned to Rome, and not knowing anything of what I have just related, brought us a 'communication' from those in connection with this Polish group, which had been given quite independently. 'Tell—he should have taken better care of the gift we sent him. Holy gifts are not to be despised or treated with neglect. He should have carefully preserved what we sent him and not have allowed it to evaporate. We shall send no more.'

Some time before this occurred, and at the first meetings we held in the new rooms, the spirit 'Amus' continually declared that his mission to us was ended; that he was very shortly about to quit his present medium, and that he had received orders to depart to some far distant point in the universe, from whence he would never return to visit our earth.

Finally, one evening, he said that at the very next meeting he should take a last farewell of us all, and when the time came we were told to sit in a circle without any table in the centre, simply joining hands. We were on this occasion but few in number—I think but five or six.

Then we heard, gently pacing round our circle, soft footsteps as of bare feet circling round the room, and then felt a hand placed on the shoulder of one, the cross traced on the forehead of another, and the hands of others kindly pressed, while all the time the medium in trance uttered words of blessing and farewell.

The lights having been turned on, we found on the stone floor (being told to examine it) the print, as it were, of two *damp* bare feet clearly marked all round the room outside our circle, while in its centre a peculiar mystic sign was traced in dust.

From that day to when I last saw this medium—about two months ago—he has been utterly without mediumistic power of any description, neither has 'Amus' in any manner communicated with him since that last evening of farewell.

This young man is not a paid medium, neither does he possess any particularly advanced education; but is of a fair musical capacity and an exceedingly amiable, well-intentioned person, earning his living at an office, and entirely free from any tendency to mysticism or spiritual illumination.

From the time these events occurred, with the exception of the experiences and experiments with Eusapia some six months later (some account of which was given at the time in 'LIGHT'), this class of psychical investigation has been entirely laid aside by this circle in Rome, and another and far more valuable course of study entered upon.

Progression is as necessary a thing in spiritual as in material matters, to prevent stagnation or retrogradation; and 'Press onward to the mark of your high calling' sounds as truly in our ears now as when St. Paul uttered it eighteen hundred years ago.

'HESPERUS.'

London, May 23rd, 1899.

THE PHENOMENA OF SPIRITUALISM.—One of the results of the investigations of the phenomena of Spiritualism by scientific men is the reaffirmation that the cause of the phenomena is immanent in the phenomena; that both are demonstrated beyond the possibility of cavil or doubt; and that to investigate the physical, mental, or intuitional phases of Spiritualism separately from the whole subject, with a view of ascertaining another cause of the phenomena than that of disembodied human intelligences, is as much a work of supererogation as to investigate the phenomenon of the light of day, with a view of finding another source of that light than the action of the sun.—MRS. CORA L. V. RICHMOND.

* It has been explained to us how this 'explosion' is caused by the condensing and 're-forming' of the surrounding atmosphere, in order to make it possible for spirits of higher development to enter our immediate sphere. The noise is very loud, and startling when first experienced, but it always preludes some special manifestation.

TRUTH STRANGER THAN FICTION.

Birkadem (the 'Well of the Slave') is a large village (what the French call a 'bourg'), eleven kilomètres from Algiers. It can be reached by a lovely drive through the 'Ravin de la Femme Sauvage.' The post office is an important one, with telegraph office and telephone attached to it.

A lady presides over this post office, Madame Henry Klein. She is a well-educated woman, a good musician, and a good Spanish scholar. Her husband (a gentlemanly school-master in Algiers) is much interested in mesmerism, electrical psychology, and Spiritualism. He is, indeed, a born medium, and very clever in interpreting dreams, having an Eastern-like facility for doing so.

We are well acquainted with both husband and wife, and I can vouch that the following short anecdote is quite true, though it is indeed 'truth stranger than fiction.'

A young lady lives with the *ménage*, a lady-like girl of twenty-four or twenty-five, Mlle. Clémentine Rainal. Half the business of the office falls to her share. Though she is only beginning to be aware of it, she has in her system a good deal of the mediumistic element. The following dream which she had a few weeks ago is a very good proof of her power. I will use her own words.

'I dreamt I was in church, seated in the middle of the nave, but, instead of being with my own people, I was mixed up with a lot of chairs and hemmed in by school children. (I believe they were the children of the school belonging to our Sisters of Charity.) They kept pressing round and round me, effectually preventing me from getting away. I felt vexed and uncomfortable, particularly when on looking up I suddenly saw my young sister kneeling before the altar.

'My only sister is a sweet and pretty girl, only nineteen, one of those gay, happy-tempered creatures who diffuse around them love and warmth. She turned round, saw me, smiled, and beckoned to me, but try as I might, there was I firmly wedged in, and I could not get to her.

'In struggling with the chairs and the children, I turned round and was amazed at seeing in the open porch a handsome young man gazing on my sister and making signals to her!

'He caught my eye and smiled graciously. He was a complete stranger; yet my sister and he kept nodding at each other and waving their hands to poor me! He evidently wanted me to go to her, which was what I could not do. At last, just as I was about to give way to strong hysterics, I awoke.'

Now what can it mean! The oracle, M. Henry Klein, smiled blandly and spoke thus: 'My dear young lady, your dream is quite plain. The riddle is easily solved: *your sister is going to be married to the handsome unknown one!* He is rich, handsome, and amiable. You have seen for yourself that he is very good looking. That he is very wealthy, and will most certainly lift your sister out of her own sphere, is shown by her seat in church, just before the altar, where all our high-born dames like to sit. You, on the contrary, will remain, for some time at least, in your humble situation, and that is foreshadowed by your own place amongst the lowly children of the Sisters of Charity. That your brother-in-law has a generous spirit and will no doubt win your affection, is shown by the attention he bestowed on you. The young couple kept smiling and welcoming you. That means help and good will for you!'

But poor Mlle. Clémentine could hear no more. She burst into tears. 'Oh! oh! it would be too bad! Married! and married before poor me! Why! she is only nineteen and I am twenty-four!'

Her fair head was bowed down with grief, and she would not be comforted. Next morning, it was worse. A letter came, a letter for Mlle. Rainal, from her sister.

Her young sister had met her fate. A young man, unknown to her a few weeks ago, was now nearer to her heart than her own people! Handsome, rich, a lord of the soil, he had fallen suddenly in love with her, and they were to be married as soon as possible. She was only a poor little school mistress, and he was a wealthy landowner of Mozaaville, but in the 'primavera della vita' she had caught him, and nothing would please her but 'Clémentine must come and see him directly,' &c.

Little did our turtle dove guess that Clémentine *had* seen him. For when Mlle. Rainal, chafed and irritated, went over to Mozaaville to be introduced to her future brother-in-law, she immediately recognised in him the stranger she had seen in the land of dreams!

She shuddered as she whispered to her kind friends in the little home at Birkadem what her visit had brought forth.

'How can such uncanny things happen?' cried the distressed damsel.

'Do not be so frightened and unhappy, dear mademoiselle,' answered Henry Klein. 'Remember, I always said you were too quiet, too modest, too retiring. Your sister and self were like sunshine and shade. Now, men like sunshine. Cheer up! You will be *maid of honour* at your sister's wedding, and no doubt, after having done penance amongst the Charity children, your turn will come to walk up to the altar. Now, go and dream again some sweet and pretty dream. Your interpreter is awaiting your pleasure, but never forget that "truth is stranger than fiction!"'

MADAME LA GÉNÉRALE CARMENCITA NOËL.

Alger Mustapha.

PRESENTATION TO MISS NELLIE READ.

The Read family are well known to investigators of physical phenomena, and the kindly generosity with which three of its members have used their gifts has placed them high in the regard of the working Spiritualists of Birmingham. Of these three members Miss Nellie Read is the least prominent in the influence of results as far as our superficial knowledge goes, though some of us have a deep-seated notion that the presence of a sincere and gentle nature deeply concerned with the comfort of all present, and willing to surrender her sensitive nature to any impression the guiding presence may demand, is not a factor to be readily dispensed with in a circle of this kind. Be this as it may, the news that Miss Nellie Read was leaving England for Vancouver led to the immediate assembly of a number of friends to bid her farewell.

Some forty of the most prominent Spiritualists of Birmingham sat down to an excellent tea at the Garden Restaurant on Thursday, May 18th, and after the harmonious influence of the repast, Dr. Prosser took the chair. In a brief and homely speech he called upon Mrs. Sunderland the oldest, and I think I may safely say the gentlest and best beloved of our lady adherents in Birmingham—to present Miss Read with a handsome ladies' travelling bag, expensively fitted up, the gift of some twenty subscribers. Others who deemed Miss Read's willing nature to have been the source of deeper helpfulness, preferred to give separate presents. Of these, Mr. and Mrs. Cooper Butler presented a diamond ring; Mr. H. Bassett a gold watch; and Mr. and Mrs. J. H. Starling a gold brooch. It was in keeping with the unassuming character of her contribution to the work of the circle that Miss Read should be taken wholly by surprise when made aware that she was the heroine of the evening, and the task of returning her thanks was taken up by her father. After several short and kindly speeches the evening was given over to music, in the contribution of which Mesdames Lawman and Haughton, Miss Allender, and Messrs. Lawman and E. Allender took part. The meeting closed with "Auld Lang Syne," and hearty votes of thanks were accorded to Dr. Prosser for presiding, and to Mrs. Lawman for the work in organising the proceedings.

B.H.

PROPHETIC DREAMS.

A correspondent, writing under the *nom de plume* of 'Believer,' relates the following strange coincidence in the 'Bicycling News': 'The other night on returning from a ride I dreamed a dream. There was nothing very startling, very weird, or very improbable in that dream. I simply dreamed that I met an old school chum, whom I had lost sight of for many years, and who, for all I knew to the contrary, might have gone over to the great majority. Now, up to the night in question, I had been most sceptical in the matter of dreams, holding that they could have no possible connection with the future. But my conversion was at hand. The following morning I rode with my club down towards Crawley, on the Brighton road, when just as we were passing through Horley a motor van swept by. As it passed I gave a glance upwards, and in that momentary glimpse recognised my chum of fifteen years before, his face bearing evidence of an accident, and holding a Safety, the front wheel of which was smashed. Before I could dismount the van had turned a corner, and was gone. Was this not a coincidence sufficient to establish one's belief in the prophecy of dreams?'

LETTERS TO THE EDITOR.

The Editor is not responsible for opinions expressed by correspondents and sometimes publishes what he does not agree with for the purpose of presenting views that may elicit discussion.

'The Man in the Street.'

SIR,—In your last issue (May 27th) you refer to me as 'a capital representative of "the man in the street."' May I ask on what ground you do so? The articles of mine you mention were a dry-as-dust investigation of a certain set of statements dealing with coincidental apparitions at death. I endeavoured by a lengthy study of the facts to test those statements. I nowhere hinted or assumed, as your readers are led to believe, that death coincidences were impossible or improbable, or that it was desirable to assent to them, or mischievous. Am I to be condemned by those who cry with Goethe, 'Light! more light!' simply because my conclusions do not agree with theirs?

The issue between me and the Psychical Researchers is not one of personality but of fact. Are apparitions (coinciding with death) proved to have occurred or not? That is the question. No conjuring with the names of well-known men, such as Sir William Crookes and Dr. Hodgson, and no allusions to Sadducees and Scribes, will satisfy the serious thinker. Your critic should have examined my results, and not have dismissed them in an airy fashion. Careful criticism, however trenchant, I should have welcomed.

In conclusion, let me say that my experiments, if reliable, attack, by implication, the chief positions of Spiritualism.

(GUSTAV SPILLER ('R. P. ELLIS').)

[If the phrase 'a capital representative of "the man in the street"' displeases Mr. Spiller, we will not insist upon it. We thought the phrase was a well-known and innocent one, fairly descriptive of the average man outside, with his prejudices and his certainty that the things he does not comprehend are impossible.—ED. 'LIGHT.']

'The Theosophical Review.'

SIR,—Many of your readers possibly see 'The Theosophical Review,' so I feel somewhat impelled to write a few lines with reference to a very able and truly scholarly paper by G. R. S. Mead, in the number of May 15th, just published, entitled 'The Trismegistus Literature.' Unfortunately, Mr. Mead speaks in disparagement of Dr. Everard's works, but more especially I am referring to his want of appreciation of the publications of the late A. Kingsford in her 'Virgin of the World,' 'Asclepius,' &c., published by Fryar, of Bath; for her work requires sincerer acknowledgment of its value than mere casual reference, as if it were but a pamphlet, in a foot-note. No doubt a translation of a translation is not held in high esteem as a scholarly production, and Ménard's first translation may not stand high test; nevertheless the work of Anna Kingsford and Edward Maitland, enriched as it is by *original* notes, should not, with justice to its inherent worth, be so lightly alluded to. Anna Kingsford was not a mere translator. She had, *in a measure*, entered into *original grounds* of knowledge; therefore she does not write as a neophyte, and her work is well worth the attention and earnest study of the Hermetic student.

This great philosophy is so rich and grand that we should welcome the works of all able thinkers of the science; possibly the variety, even the 'flaws' such as G. R. S. Mead detects in Dr. Everard, are not without value in determining the real point in question.

ISABEL DE STEIGER, F.T.S.

Reincarnation and the Late Countess of Caithness.

SIR.—'Trident' has left us for the other side, and in that last letter of his, published in 'LIGHT' of May 27th, he misunderstood, and so misrepresented, the views of the late Countess of Caithness on the subject of reincarnation. Possibly he may have met her by this time and know better; but in justice to her memory I think it as well now the subject is reopened—that her theory, which seems to have been forgotten, should be restated, especially as it reconciles the opinions of both parties and offers a key to explain the mystery.

It is true she thought herself a reincarnation of Mary, Queen of Scots, and yet professed to have held converse with her spirit. But in some of her last writings I remember noticing that her theory was that we are all reincarnations in the same sense that the rose budding on a branch of a rose tree is the reincarnation of the rose that budded there last year.

She meant, I gather, that we are each expressions of some individuality or angelhood, and that our earthly personalities are buds of flowers on that tree, coming out after certain seasons and fading and falling in return, but ever existing

in the permanent world of ideas or types—to use Plato's expression.

This theory is worthy of attention, and if asked whether we believe in reincarnation, I think we may always sapiently reply: 'It is true of our individuality or angel, but as regards ourselves personally it is untrue, or at least unproved—if not unprovable.' F. W. THURSTAN, M.A.

Spirit Message Verified.

SIR,—As experiences which go to prove the reality of spirit communications are always interesting, I send the following: While holding séances last December a spirit used constantly to play the piano through a mediumistic friend, and one tune more often than any other. Out of curiosity we asked the name of the piece, and were told: 1. The name of the composition; 2. The name of the composer (whose sister the controlling spirit purported to be); 3. The name of the person to whom the music was dedicated; and 4. The town where the composer lived.

I made inquiries at several music shops in the town where I was then living, but with no result; and I admit that I thought the spirit had been tricking us. However, while sitting with Ouija about ten days ago, the same spirit wrote the name of a shop and of the town and street in which it was situated, and said that if I wrote there I should be able to get the composition. I then remembered that the same message had been received nearly six months previously, but I had neglected to write to the address, thinking it would be useless. But this time I wrote, with the result that three days afterwards the composition arrived, with the same name, dedication, and composer as the spirit had told us. The address of the publishers, too, printed on the cover, was in the same town as the one in which the spirit said her sister, the composer, had lived.

VIA LUCIS.

'Facts in Magic.'

SIR,—In 'LIGHT' of May 6th, there is a story quoted from 'The Theosophist,' and headed 'Facts in Magic.' At that story you say '*you draw the line.*' But may it not be possible in some way to associate the fact of a certain ointment having the effect of rendering the persons making use of it invisible for a given time, with the less occult but more spiritistic theory that the maker of the ointment possessed the secret of communicating with some invisible friend, having the same power we hear of as being frequently exercised through hypnotic control—the power of impressing a person with the idea that any particular individual present, say a nurse or other attendant, was invisible to him? May not the secret of the ointment lie in the fact that the maker of it could rely on the assistance of his invisible helper in hypnotising, *not* the person bearing the ointment, but any person present during the ten minutes for which the effect was warranted to last? The manufacturer of it would naturally demand a prohibitive price, seeing he could not *sell* the services of his invisible assistant.

AN INQUIRER.

Mr. Harris's Tract Enterprise.

SIR,—Mr. Bevan Harris has sent me some of the leaflets or tracts which he is engaged in distributing. I am pleased to see from these that there are other workers in the same field. Mr. R. Driver, of Burnley, has a very good leaflet, which is sold at cost price; and Messrs. Coombs and Dilks, of Bridgwater, print the important pronouncement by Sir William Crookes, as President of the British Association, at its meeting at Bristol last September. Mr. Harris is also circulating the leaflet 'What is Spiritualism?'

Two of the leaflets announce spiritualist publications, which will thus be brought under the notice of those who receive the tracts, so that good may be done in various ways at the same time.

But distributors are needed. Mr. Harris offers to send for threepence a neat case containing from fifteen to twenty tracts. This is an excellent opportunity for those who have accepted the recent invitation of Mr. Jones, of the Peckham society, to undertake to bring Spiritualism to the knowledge of a certain number of persons. The expense to any individual is small, and the personal trouble involved is not considerable. The gain to the cause will be much greater by a large number of people doing a little than by a few doing much.

Mr. Bevan Harris's address is Radcliffe-on-Trent, Notts.

A. J.

The Late Mr. Newton Crosland.

SIR,—As the late Mr. Newton Crosland was a much respected and beloved employer of mine, perhaps you will permit these few remarks. I can fully endorse all you say of him in your 'In Memoriam.' His belief and faith in Spiritualism and prayer was nothing short of beautiful. Since I have been out of his employ he has been to me a benefactor and friend; and his passing on has been a great

grief to me. I fear the vacant place can never, never be filled. From him I always received the best and soundest advice, and to him and his wife, the late Mrs. Newton Crossland, I owe much. I enclose for your perusal a copy of a letter from him to myself, which shows so clearly his faith in prayer. What he says in that letter has comforted and helped me through many a struggle. EMMA HOLMES.
70, Carthew-road, Hammersmith, W.

The Resurrection of Jesus.

SIR,—Can any of your readers kindly throw light upon John xx. 15, 16? Mary mistakes Jesus for the gardener and only recognises Him after hearing her name uttered.

I once heard a lecturer say that in Palestine, gardeners wore garments of skin. T. E. M.
Carlisle.

Psychical Gifts.

SIR,—In the interest of Spiritualism generally, I should be much obliged if you would insert the following in your next issue of 'LIGHT.'

At the request of several friends, Mrs. Graddon has consented to form a class for the scientific development of psychical gifts. The class will be held at 8 p.m. on Thursdays, at 52, Adelaide-road, Haverstock Hill, the main object of which will be to find out how these gifts can be most usefully applied to the welfare of humanity. I shall have much pleasure in giving further particulars to those interested, on application. FRANK COCHRANE.
52, Adelaide-road, Haverstock Hill.

SOCIETY WORK.

GROVE-LANE PSYCHOLOGICAL SOCIETY.—On Sunday last, the meeting having been opened by Mr. Sear, a discourse was given by our leader on 'The Remission of Sins' to an attentive audience, followed by an address from 'John King' in his usual vigorous style. Successful clairvoyance by Messrs. Covatt and Tubb. Next Thursday, at 8 p.m., public circle.—H.P.

MERTHYR SPIRITUALISTS' SOCIETY, BENTLEY'S HALL, MERTHYR TYDFIL (WALES).—After twenty years' absence Mr. J. J. Morse visited Merthyr on Sunday last and delivered to good audiences admirable addresses on the subjects, 'Spiritual Gifts and Modern Mediumship' and 'What Spirits Say of the Hereafter.' Next Sunday, Mrs. Sadler (Cardiff).—W.M.H.

HACKNEY SOCIETY OF SPIRITUALISTS, MANOR ROOMS, KENMURE-ROAD, MARE-STREET, N.E.—On Sunday evening last Mr. D. J. Davis, of Canning Town, gave the address, in his usual able manner. Next Sunday, at 11.30 a.m., open-air meeting in Victoria Park; in the hall, at 7 p.m., Mr. J. A. White: on Wednesdays, at 8 p.m., members' circle at 233, High-road, Clapton.—O.H.

LONDON SPIRITUALIST CONFERENCE.—On Sunday next conference meetings will be held as follows: At 11 a.m., an open-air meeting at the corner of White Post-lane, Manor Park; at 3 p.m., at the Temperance Hall, White Post-lane, Manor Park, when a paper will be read by Mr. King—subject, 'Mediumship'; at 7 p.m. several speakers will address the meeting. Tea will be provided at 6d. per head.—M. CLEGG, Secretary.

NORTH LONDON SPIRITUALISTS' SOCIETY, 14, STROUD GREEN-ROAD, FINSBURY PARK.—Open-air Work.—On Sunday last a good meeting was held in the morning. In the evening, at 14, Stroud Green-road, Mr. Brooks in the chair, the subject was 'Mediumship and Sensitives,' upon which Messrs. Jones, Beavor, Willis, and Bailey spoke to an interested audience. Sunday next, at 11.30 a.m., in the Park; at 7 p.m., in the hall; Tuesday, at 8 p.m., members only; Wednesday, at 8 p.m., lecture.

HENLEY HALL, HENLEY-STREET, BATTERSEA PARK-ROAD, S.W.—Last Sunday Mr. Boddington spoke on 'Self-Hypnotisation and Mediumship.' During his able address Mr. Boddington cited several instances from our own society to prove that self-hypnotisation and mediumship were not the same. Mr. Adams also gave a brief address on the same subject. Next Sunday, at 3 p.m., Lyceum; at 3.30 p.m., meeting in Battersea Park; at 7 p.m., in Henley Hall, Mr. Boddington, 'Hypnotism, Magnetism,' &c.; Thursdays and Saturdays, members and friends.—A.J.T.

THE CHURCH OF THE SPIRIT, SURREY MASONIC HALL, CAMBERWELL NEW-ROAD, S.E.—Many strangers attended our public circle on Sunday morning, when Mr. W. E. Long presided. In the evening the subject of 'The Unpardonable Sin against the Holy Ghost' was dealt with at some length. The after-service circle was well attended, and good results followed in the short time at our disposal. Next Sunday morning, at 11 a.m., our public circle as usual; at 3 p.m., children's Lyceum; at 6.30 p.m., Mr. W. E. Long, 'The Ascension'; at 8 p.m., circle for members and associates, also on Saturdays, at 12, Lowth-road, S.E.—VERAX.

SITTINGBOURNE (KENT).—Mr. J. W. Boulding paid a visit to this town on Thursday, 25th ult., and gave an oration on 'Spiritualism' in the Town Hall. No spiritualist lecturer or clairvoyant has ever visited this place, so that Mr. Boulding may be credited with great courage in flinging down the challenge in the midst of the town, especially as he took the Town Hall himself, and sustained, therefore, not only the labour but the expenses also. The chair was taken by the principal of the Sittingbourne Bank, who was, I understand, a schoolfellow of Mr. Boulding's, and the oration was received by the large audience with the greatest enthusiasm.—A. ADLEY.

STOKE NEWINGTON SPIRITUAL SOCIETY, BLANCHE HALL, 99, WIESBADEN-ROAD, STOKE NEWINGTON-ROAD (Near Alexandra Theatre).—On Sunday morning last, Mr. G. H. Bibbings delivered a stirring outdoor address in Victoria Park; and in the evening, at our hall spoke on 'Spiritualism, the joy that cometh in the morning.' The subject was well handled, and listened to by a crowded and attentive audience. Many expressed the wish that Mr. Bibbings could be more frequently in London to bring Spiritualism more prominently before the great city. On Sunday next, Mr. A. Peters will give clairvoyance. Members and friends desiring a seat must come early.—C.A.W., Sec., *pro tem.*

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday evening last, Miss Rowan Vincent occupied our platform and delivered a fine address, taking for her subject 'The Passing Show,' the procession of life along the line of progress being most interestingly considered, and life from the point of view of the Spiritualist being dealt with in such a way as to bring the teachings of Spiritualism before inquirers in a most fitting manner. In the course of some remarks concerning the increasing notice which psychic matters are receiving from the clergy of the Church of England, Miss Vincent said: 'The clergy will in the future take Spiritualism into the Church as much as they dare, and will teach it, forgetting that the laity knew of it long before knew of it when it was ridiculed, derided, and denounced by the leading lights of that same Church.' Miss Vincent gave thirteen clairvoyant descriptions at the close of her address; six of these were recognised immediately and two more were remembered ere the meeting dispersed. The choir of the Marylebone Association were heard to advantage in their rendering of 'The Sabbath Day.' Much credit is due to the few faithful workers who have continued their musical services to this association. More voices are needed. Please write to Mrs. Cooper, 82, East-street, Marylebone-road, W. On Sunday next, at 7 p.m., Mr. J. J. Morse will reply to written questions concerning Spiritualism. Doors open at 6.30 p.m. It is specially requested that questions be legibly and tersely written.—L.H.

NEW PUBLICATIONS RECEIVED.

- 'The Psychology of Reasoning. Based on Experimental Researches in Hypnotism.' By ALFRED BINET. London: Kegan Paul, Trench, Trübner & Co., Paternoster House, Charing Cross-road, W.C. Price 3s. 6d.
- 'Anti-Ritualism: The Church Association and the Jesuits.' Second edition, enlarged. Brighton: Sprake, publisher, 87, St. James-street. Price 2d.
- 'The English Theosophist,' for June. London: H.P.B. Press, 60, Malmesbury-road, Bow, E. Price 1d.
- 'The Englishwoman,' for June. London: 8, Paternoster-row, E.C. Price 6d.
- 'The Humanitarian,' for June, contains: 'Why Women are Ceasing to Marry,' by ELLA HEPWORTH DIXON; 'M. Jules Bois' "Studies in Hypnotism"; 'Degeneracy and Genius'; 'Marriage Laws and Customs of the Cynri'; 'Colour and Thought,' by HOWARD SWAN, &c. London: Duckworth & Co., 3, Henrietta-street, Covent Garden, W.C. Price 6d.

ETERNITY.—No man can pass into eternity, for he is already in it. The dead are no more in eternity now than they always were, or than every one of us is at this moment. We may ignore the things eternal; shut our eyes hard to them; live as though they had no existence—nevertheless, eternity is around us here, now, at this moment, at all moments; and it will have been around us every day of our ignorant, sinful, selfish lives. Its stars are ever over our head while we are so diligent in the dust of our worldliness, or in the tainted stream of our desires. The dull brute globe moves through its ether and knows it not; even so our souls are bathed in eternity and are never conscious of it.—DEAN FARRAR.

THE ADDRESS of Mr. E. W. and Mrs. M. H. Wallis will, in future, be 62, Station-road, Church End, Finchley, London, N.