

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.

A great meeting has been held in Brighton to protest against prayers for the dead—an odd cause of offence! But the persons who object are aggrieved churchmen, who mourn over their archbishop. Poor archbishop! he has written or sanctioned a prayer for dead soldiers, and these vexed churchmen are very cross with him. It is true that he has explained that he only intended the prayer for the saved: but, of course, the objectors had him there. Why pray for the saved? Why, indeed? The saved are fully saved, and the lost are finally lost: so runs the sad old story: hence the former do not need our prayers, and for the latter they are useless. It is all very miserable.

The Rev. Dr. Wright said that God had put up a curtain, and did not want us to look through. How does he know? We have got behind or seen through hundreds of things that seemed like hopeless curtains. But if the curtain is so opaque, why not give the poor, dead, 'unsaved' soldier behind it the benefit of the doubt, and pray for him?

The Rev. Dr. Wainwright thought prayer for the dead cast a reflection upon the atonement, as though that was insufficient. Christ, he said, had made 'a full, perfect and sufficient sacrifice, oblation and satisfaction for the sins of the whole world.' And yet Dr. Wainwright believes in the eternally lost! It is he who limits the value of the atonement, and he certainly contradicts himself. But what muddles these old creeds, superstitions and harshnesses get us into!

Directly and indirectly, we have occasionally drawn attention to the proceedings of 'The Congress of Religion' in the United States. We do so again in order to give our readers the benefit of a Resolution lately carried unanimously at one of its meetings. It was as follows:—

The Congress of Religion, assembled at Boston in its sixth general session, would express the spirit that it seeks to promote and the principle for which it stands.

It recognises the underlying unity that must characterise all sincere and earnest seekers of God, and welcomes the free expression of positive convictions, believing that a sympathetic understanding between men of differing views will tend to finer catholicity of mind and more efficient service of men. Hence it would unite in fraternal conference those of whatever name who believe in the application of religious principles and spiritual forces to the present problems of life.

Believing that the era of protest is passing and that men of catholic temper are fast coming together, it simply seeks to provide a medium of fellowship and co-operation where the pressing needs of the time may be considered in the light of man's spiritual resources,

It lays emphasis upon the value of this growing spirit of fraternity. It affirms the religious value and significance of the various spheres of human work and service; and it seeks to generate an atmosphere in which the responsibilities of spiritual freedom shall be heartily accepted, equally with its rights and privileges.

Mr. C. B. Newcomb's new book, 'Discovery of a Lost Trail' (Boston, U.S.: Lee and Shepard), is a fountain of consoling and happy thoughts, simple enough and sometimes obvious enough, but very refreshing, for all that. The 'lost trail' is the knowledge of spirit-life and normal communion with it. But this communion with spirit-life is not otherworldliness and depreciation of this world and this life: rather is it the uplifting of this life and all that belongs to it, for intenser being, in the consecration of service and the joy of hope.

Mr. Newcomb's Gospel is a gospel of mastery and strength. 'This is the victory that overcometh the world, even your faith,' is his message. The place whereon we stand is holy ground. Every man and every woman is a revelation. God is in all things and in all places. He is ours, and we are His. Life can be understood only as we recover the lost trail and see where it leads: and the tragedies of life can be justified or harmonised only as we see something of the ultimate meaning, and correlate them with the flow of good and the general harmony.

The thirteen Essays in this book all tend, in various ways, to work out and commend these thoughts. They are written in a noticeably bright and happy style, all along suggesting a sunny and trustful spirit, with quite enough substance of science and thought to indicate that the writer knows as well as feels, and that he has insights as well as emotions. A sense of humour, too, helps him to avoid much that often spoils books of this kind.

'The Church Gazette' has published, as a kind of advertisement Supplement, two or three significant Papers on 'Universe societies' of immortals, and their influence upon us. The writer holds that 'our civilisation, here on earth, was started by a far more ancient and far higher civilisation, that of the Heaven.' 'Man is not next to God'; but, between Him and ourselves, there is 'a universe of Intellects, like Himself,' appointed to have Dominion over His Material Universe. It is highly necessary, he says, that we should learn to distinguish supernatural from superhuman, and 'contemplate the possibility of Nature generating Intellects higher than man, who yet are as natural as ourselves, and have formed a society, or societies, as naturally as we should.' They founded our civilisation and gave us the Bible; and our only hope of advance, or, indeed, of Immortality, is giving heed to their teachings, and entering into communion with them.

The Papers are not written with perfect lucidity, and seem to proceed from an anxious mind that is brooding in a deep groove of its own, but they are original in thought, and excellent, if only as straws on the stream, showing the direction and rate of its flow,

Two seriously beautiful little booklets are Tolstoy's 'The Christian teaching' and 'The Spirit of Christ's teaching.' It is not necessary that we should endorse all that is in them. What is necessary is that we should perceive that they are the outcome of a seer's insight into a great human and divine Gospel and life. 'The Christian teaching' contains sixty-four pages: the other, thirty-five: each in neat coloured cover. They are published by 'The Brotherhood Publishing Co.,' London, and are sold at the nominal price of one penny each. At the same price may be had Tolstoy's in every way wonderful story of 'Ivan the fool.'

Henry Van Dyke has lately given us this simple but comprehensive guide to peace;—a truly spiritual ideal!

To be glad of life, because it gives you the chance to love and to work and to play and to look up at the stars; to be satisfied with your possessions, but not contented with yourself until you have made the best of them; to despise nothing in the world except falsehood and meanness, and to fear nothing except cowardice; to be governed by your admirations rather than by your disgusts; to covet nothing that is your neighbour's except his kindness of heart and gentleness of manners; to think seldom of your enemies and often of your friends; and to spend as much time as you can, with body and with spirit, in God's out-of-doors—these are little guide posts on the foot-path to peace.

M. CAMILLE FLAMMARION.

With reference to the contradiction of M. Camille Flammarion's statement concerning the effect of electricity on the body of a man whose clothes remained intact, which contradiction, coming from an electrician, carries, of course, much weight, we should like to point out that this is by no means the only startling physical fact recorded in M. Flammarion's book. He does not give chapter and verse for these statements, but simply states them *as facts*; and such statements made in such a way, by a scientific man, are very misleading if they are not verifiable; and their effect is that they oblige one to discount considerably from the value of his testimony as a whole. Mr. Fitz-Gerald declares this particular fact about the effect of lightning to be 'incredible'; it may be so, but not a few of M. Flammarion's 'facts' seem equally incredible (we refer not to psychic but to physical 'facts,' particularly those on pp. 65, 66, 283, 292, 293). It seems only fair to him as well as to his readers that he should have an opportunity of justifying, if possible, his publication of these statements, and we therefore propose sending copies of the last number of 'LIGHT' and of this number to M. Flammarion, with the passage on p. 259 marked, with the hope that he may offer some corroboration of his statement or tell us on what authority he made it; he will doubtless recognise that it is only due to serious students that some such corroboration should be given.

H. A. D.

INTERNATIONAL CONGRESS OF PSYCHOLOGISTS.

This congress will be held in Paris from August 20th to 25th. The President will be Professor Ribot, and the vice-president, Professor Ch. Richet. The meetings will be held in the 'Palais des Congrès' in the Exhibition grounds.

In addition to assisting at the meetings, the members will have the advantage of being invited to visit several public institutions, museums, laboratories, hospitals, &c. All persons interested in psychology may become members, ladies included. Applications should be addressed to the general secretary, Dr. Pierre Janet, 21, Rue Barbet de Jouy, Paris, enclosing the subscription fee of 20 francs.

Among the papers to be read will, we believe, be included contributions by Mr. Myers, Dr. P. Gibier, and Dr. Ochorowicz. The last named will probably open the discussion on the International Psychical Institute, now being organised in Paris, dealing with the question of what such an institute should be.

A STUDY IN MEDIUMSHIP.*

(Continued from page 255.)

Professor Flournoy points out that Miss Smith's (as he names her) mother and grandmother, as also one of her brothers, presented various phases of 'automatism,' thus illustrating the hereditary tendency of mediumship.

Though as a child, and as young girl, she had visual and auditive hallucinations from time to time, it was only after she became twenty years of age and had attended some spiritualistic séances that her mediumship developed. About that time she suffered from an attack of nervous prostration. Her normal consciousness became often submerged under the uprush of the dream pictures generated in her sub-consciousness.

She has always refused to identify herself with Spiritualism, or to become a member of the Geneva Psychical Society, because, as she says, she does not understand these deep subjects, and refuses to accept ready-made theories, or to work for any party. Nevertheless she persists in insisting on the objective reality of her guide 'Leopold,' as also on the supernormal origin of her automatisms.

At first she only presented semi-trance states, or partial automatisms. Her hallucinations were limited to one or two senses, and occurred when she was partially awake, with consequent partial retention of memory. Later on, after Professor Flournoy took part in the séances, she became fully entranced, with loss of memory. The superficial somnambulism became transformed into total somnambulism.

The intervention of her sub-consciousness in her ordinary existence is rather profitable to her than otherwise, as it constitutes divination; finding of lost objects, correct previsions, true intuitions. On the other hand, she is sometimes obsessed for days by a visual hallucination entailed by a verbal suggestion on the part of some of the assistants at the séances, or by some object seen while coming out of the secondary state, before the negative state has passed away. Thus a hat seen by her lying on a chair while she was awakening, haunted her for days. A captive balloon noticed by her, reappeared daily to her, at the same hour, for over a week.

She has always refused to allow herself to be hypnotised or magnetised. While refusing the name, says M. Flournoy, she accepts the thing notwithstanding, as her spiritualistic experiences consist in an auto-hypnotisation, which degenerates into hetero-hypnotisation, by the fact that she becomes subject to the special influence of this or that person present.†

He explains the working of this auto-suggestion as follows: She sits down at the table with the idea in her mind that her mediumistic faculties will come into play. Under the influence of this idea she commences, after a short time, to have visions accompanied by various disturbances of sensibility and motricity, and gradually passes into the complete trance state.‡ Usually she remains in special connection with one of the people present, who then occupies a similar relation to her as the hypnotiser does to his

* 'Des Indes à la Planète Mars.' By PROFESSOR TH. FLOURNOY, Alcan, Paris.

† It must be observed that M. Flournoy excludes the possibility of telepathic influence from an invisible source, yet on p. 865 he quotes an instance in which she was influenced by him involuntarily from a distance, inducing a vision. He also refers to her having been similarly influenced by others. On p. 395 he admits that we do not know the limits of telepathy, and on p. 394 he acknowledges that the spiritual hypothesis is not untenable, yet on p. 397 he says that careful analysis of these phenomena (during six years) reveals no clear evidence of action from 'beyond,' and does not even afford indisputable proof of telepathic action by the living.

‡ It will be noticed that this description coincides with the process called concentration practised by occultists, mental scientists, and by those who practise volitional direction of dreams. Yet it may be remarked that this process of volitional self-hypnotisation entails the establishing of a continuous relation between the active and passive or normal and secondary consciousness, which, as pointed out in an article on the 'Study of Sleep States,' cease to be discreted. This is accompanied by the emerging into the awakened consciousness of the memory of the dream, or trance, or secondary, or somnambulant experiences. In this case, however, the medium remembers nothing of her trance experiences after awakening, which would imply that in her case the somnambulant state is not consciously self-induced. This consideration may perhaps be worthy of attention.

subject.* This person may then use this connection to effect any suggestion he pleases, either for immediate or post-hypnotic realisation.

Apart from such suggestions from the assistants, her own sub-consciousness then comes into play, and, whether as regards her 'controls,' or the short messages she gives, all is produced in her in spite of herself, as occurs in the dream-state to which this is so much akin. Her normal self does not produce these elaborations; they are due to sub-conscious incubation and elaboration, unknown to her awakened self.

In all of us the mental preparation for an expected event sets up a psycho-physiological adaptation. Behind this again there is the starting of a deeper sub-conscious work of preparation, entailing a cerebral adjustment and modification of the associative centres. In mediums the sub-consciousness is exceptionally developed. This sub-conscious elaboration is then proportionally large, and is more independent of the normal consciousness.

The curious phenomena of negative hallucinations which may be induced in hypnotic subjects by suggestion, appear also in this medium. She ceases to see the person to whom her messages will be specially addressed, though she may hear their voice or feel their contact, or the inhibition may affect another of the senses. She may see them, see their lips moving while speaking, and yet not hear their voice.

If while her mediumistic state is developing at a séance she is questioned and experimented with, the mediumistic state does not develop, and is replaced by one of ordinary suggestibility, in which the usual classic phenomena may be produced. She may have her vision concentrated upon any brilliant object, from which she can then no longer detach it (fascination). Emotional attitudes and expressions may be induced under the influence of music. Hallucinations may be induced by suggested ideas, such as serpents which she may pursue with the tongs, or flowers which she smells and distributes to the visitors, or imaginary wounds accompanied by pain, &c.

Mediumship is not necessarily a pathological phenomenon, says M. Flournoy. Though abnormal because rare, it is not morbid consequently. Its study is too recent to enable us to define its true character. Some scientists tend rather to define it as a superior faculty, healthy and useful, of which hysteria is a pathological imitation, a degenerate form or morbid caricature.

* This comparison is subject to criticism inasmuch as the assistants at a séance do not volitionally and consciously hypnotise the medium, as the hypnotiser does his subject. Nevertheless, these considerations will be recognised as of great value by those who have studied mediums. Whether the medium is hypnotised by an invisible operator, or passes into the secondary state by auto-suggestion, it is indisputable that a special relation is established between him and some of the assistants. This is especially apparent when only one sitter is present. It is most probable that the ideas dominant in the mind of the investigator take effect in the mind of the medium as suggestions, and much of what the medium gives forth is probably but the reflection thus entailed.

While some mediums affirm that they see a spirit who tells them so and so, others do not know where what they communicate comes from or how they receive it. It is evident that such mediums will not be able to distinguish the suggestions emanating from the investigator and realised through them, from the realisation of messages transmitted by a 'control'—the process being the same. This may account for much of the unsatisfactory communications coming through some mediums. It is evident that the entranced medium is hyper-suggestible. That the investigator may, and probably does suggest him, is a fact that will have to be acknowledged in the future. It renders the whole subject far more complex than has been supposed in the past. And this law must apply whether the medium is a subject for purely subjective, mental realisation, or for exteriorised, objective realisation in physical manifestation.

It is well known to all who have studied hypnotism that an idea suggested in the secondary state may be gestated and evolved by the subject's sub-consciousness, unknown to his awakened consciousness, and that the elaboration so matured may be presented subsequently when the subject is again thrown into the secondary state (or if a suggestion for post-hypnotic realisation, when he is awake). M. Flournoy shows that the same law applies to mediums. This demonstrates that mediums may be determined by investigators to deceive, either then and there, or at a later séance. But it also shows that their communications may consist in a sub-consciously elaborated presentation of the investigator's own ideas.

Q. V.

(To be continued.)

ILLNESS OF MR. JOHN LAMONT.—The many friends of the veteran Liverpool Spiritualist, Mr. John Lamont, will learn with deep regret that he was seriously affected by a paralytic seizure on Thursday, May 31st, and is in a critical condition. We extend sincere sympathy and good wishes to our old friend.

SOME INTERESTING SÉANCES.

By 'AN OLD CORRESPONDENT.'

IV.

On the evening of Wednesday, April 25th, I learned with sad surprise of the 'passing on' of a gentleman with whom I had had business relations extending over thirty years, and with whom almost every morning I exchanged a friendly greeting. Though over seventy years of age he had the 'heart of a boy,' was a man in most vigorous health and of splendid physique, and before I even knew he was ill he was taken away by a sudden seizure. His transition affected me so much that I again (as has been done by me on many previous occasions) resolved to ask our friends on 'the other side' to put me *en rapport* with my departed friend as speedily as possible. As my clairvoyant relative was then in bed with illness, I called on Mrs. Treadwell and arranged a séance with her on the evening of Friday, April 27th, at which only my wife and self were to be present. In arranging the séance the medium was simply informed I had just lost a friend whom I wished to try and find—hence my request for a séance so soon after the one which had preceded about three nights before. Here I may also state, in view of what occurred at the séance now to be dealt with, that Mrs. Treadwell was (in her 'normal' condition) quite unaware of our séance with Mrs. Titford, although when in trance at my last sitting with her it was stated by certain of my relatives who controlled her in succession, that they would materialise on the evening in question, and which statement or promise, I believe, was fulfilled, as stated in my last article.

We sat again in subdued light and the medium was very soon under control. As usual 'Sophy' was the first to come and greeted us in her usual childish and sprightly fashion. I then explained to her, as briefly as possible, that a certain friend of mine (name and residence given) had just 'passed on,' and that as in earth life he knew nothing of Spiritualism, I would be greatly obliged if she ('Sophy') could find him "hovering about his old home" and bring him to my clairvoyant relative, as I wanted, if possible, to have a message from him. 'Sophy,' after a second or two's deliberation, during which I imagine she visited the residence of my departed friend, and while the medium passed her hand across her eyes several times, replied, 'Yes, I know your friend was a very busy man' (which was undoubtedly a fact) 'and I find he is sleeping now and will be so for some time to come; but will see when he wakes up and be near him and bring him to your clairvoyante, and get him to speak to her.' With this promise I was quite satisfied and will wait with all due patience for my communication from my departed friend, whom I shall designate Mr. J. R.

To 'Sophy' succeeded (1) my boy, and (2) his aunt, Miss T., who has charge of him in the other world. Both in succession expressed themselves as delighted at having been able to materialise at Mrs. Titford's séance on the Tuesday preceding, and also that another relative had done so at the same time. The boy said he was getting 'quite "up" to this kind of thing,' as he has come to me (1) through Mrs. Mellon, (2) Mrs. Davidson, and (3) through Mrs. Titford; but more especially the latter.

Again reappeared my old friend S., of the quarry disaster, who explained to me how he had come to bring the person whom I shall designate as Mr. W. to speak with me at my last séance with Mrs. Treadwell; at the same time confirming what W. had told me, that one of his clerks had met me at a séance some years ago, and informed him of my knowledge of Spiritualism. I said to him, 'W. appears in deep distress.' S. replied, 'Yes, and you know the reason. There is no use of my repeating it, but I think his visit to you will do him good.' I then put this question: 'Is W. in your sphere?' 'Certainly not,' was the emphatic reply, 'I am far ahead of him.' 'How do you account,' said I, 'for this allocation or allotment of spirits into these several grades or spheres?' 'Well,' replied S., 'to put it into a homely fashion, it is a good deal this way. "Birds of a feather flock together" here,' which struck me as rather a 'neat' way of putting it.

To S. succeeded my old grandfather, whose voice and

gestures were reproduced, and he was able to gratify my curiosity regarding certain of my relatives and their spiritual condition on the other side, notably an uncle of mine whose characteristics in earth life he admirably summed up; and he also spoke of a clergyman of the very unco' guid species known to both of us, and whom he had also met 'over there,' and who was, he said, so much surprised at finding the other world so different from his ultra-evangelical views regarding it. One or two additional controls came, all well-known to me, but the most striking case was that of my father-in-law, who discoursed on family matters as he only could, and before he left reproduced (I presume as a test) his process of taking snuff, to which he was very partial when in earth-life, while the gestures and speech were just of the man as I knew him for many years.

I need scarcely say that not one of the personages here referred to were, when in earth-life, known to the medium, as they passed over long before I sought her aid. The séance lasted for an hour and a-half and the medium then quickly emerged from trance, not the least the worse for her prolonged control by so many spirit entities.

I crave space for an additional article, relative to events succeeding the séance above described.

(To be concluded.)

PRESENT DAY INSPIRATION.

The Rev. B. F. Austin is doing good work in Toronto, and his little monthly, 'The Sermon,' is bright and instructive. He recently expressed himself regarding inspiration, and among other things gave the following interesting experience:—

'Spiritualism teaches us present day inspiration; not only inspirational speaking, although that is very wonderful. In Lillydale, N. Y., I heard Lyman C. Howe speak. An old man, frail and weak, with a drawl in his voice, began talking to an audience of thousands. I was disappointed. Suddenly he paused, his voice changed, he stood erect, his eyes shone with a new light, and for over an hour he delivered an address which, for sublimity of thought and beauty of expression, I have never heard equalled in this world. Was it Lyman Howe? No. It was an intelligence from another world controlling his organism.'

Dealing with the general aspect of inspiration, he says:—

'Intelligences from the other world inspire authors and poets through the power of suggestion. Inventors also are no less inspired. There is a man in Detroit who is just now taking out a patent for a machine which was described to him in the trance state by a departed friend. Physicians are inspired. Some of the best doctors in the country call to their aid clairvoyants to help them in the diagnosis of difficult cases, and receive suggestions for their treatment. Many valuable recipes have been compounded from prescriptions given through mediums by physicians in the other world, and thousands upon thousands of people are being cured of serious troubles by psychics who have curative powers. Of course all this sounds very strange and untrue, but all we ask is investigation. Still, if you cannot believe the evidence of your own senses, a world full of evidence could not move you. So this present day inspiration has many applications and is exceedingly practical and helpful in preparing us for and aiding us in the work of life. . . . I am glad to know that many ministers are cutting loose from creeds and teaching the people the new gospel of intelligence and love. Creeds are dead; the soul is alive; you cannot unite them. It is because the Church refuses to keep up with the march of modern scientific thought that she is falling behind both in numbers and influence. We believe that any religion whose teachings would shock the mind of a little child, is not true.

'We believe in the moral government of the universe and accept the teachings of Nature. We seek truth everywhere, and teach that the noblest service of God is in doing good deeds to men. It is because the spiritual philosophy thus faces the future and believes that to-morrow should find us further than to-day, that it is the religion of progress.'

The 'flowing tide' is undoubtedly with us. The more rational and spiritual interpretation of the psychic experiences of past and present times which Spiritualism presents to the world will lead to the solution of many of the difficulties connected with inspiration and revelation, and give consolation and comfort to many who are now sad and sorrowful.

PSYCHIC PHOTOGRAPHY.

As I notice that there are frequent references in 'LIGHT' to Spirit Photography, some of your readers may be interested in my experiences many years ago with the then famous Spirit-Photographer, Mr. W. H. Mumler. I visited him in the summer of 1871 at his rooms, 170, West Springfield-street, Boston, Mass., for the purpose of testing his powers. I was a stranger to him, but on my telling him my object, he readily consented to give me a sitting, and to afford me every possible opportunity to test the genuineness of his productions. Accordingly I examined his room, his entire photographic apparatus, &c. He informed me that he was but an amateur in photography, and had no place but his parlour in which to take his pictures.

To oblige me he cut up some new glass for the negatives, and gave me the privilege of watching all his motions during the operations. I found him honest in every respect. When he was ready I took my seat, and fixed my mind upon my spirit mother, hoping to get her picture. He exposed the plate longer than was then usual, and as soon as he thought it ready, he invited me into the dark room to see the process of 'development.' When he had washed the negative he opened the door, and held it up for me to see the images thereon. To my great surprise, I saw above my own a clear-cut face of a cousin who had been twenty-two years in spirit life, and who never had any picture of herself taken while on earth. Her image could not have been obtained from my mind, for, as I before said, it was fixed upon my mother. Her photograph has been recognised by all to whom it has been shown, who knew her when in the earthly form. A few days afterwards I again visited Mr. Mumler, accompanied by a very intelligent gentleman who was very sceptical and wished to test the matter as I had done. Mr. Mumler readily assented to our crucial demands for tests, and allowed us every opportunity for witnessing his entire work. When ready, my companion took his seat, and we both watched the process narrowly. When the picture was developed we examined it, and found, in addition to his own face, the face of an old lady wearing a ruffled cap on her head, which he instantly pronounced to be that of his mother, who had been about eight years in spirit life. I myself then sat for a negative, which, when developed under our inspection, revealed an excellent image of my own mother.

The likeness was unmistakable, even to the side curls, which were the same in style and the same in number as my mother wore in life. There was till then no portrait of her in existence, except a small daguerreotype, a hundred and fifty miles away; and, though the faces in that and in Mr. Mumler's picture are clearly the same in every other respect, the poses of the head are different. I have these portraits yet, and have shown them to the Editor of 'LIGHT.' After obtaining my mother's likeness I sat again and obtained the likeness of an Indian who has been a 'guardian spirit' of mine for many years. Our crucial experiments proved beyond question the truth of spirit photography.

DEAN CLARKE.

DECEASE OF THE EARL OF RADNOR.

We regret to have to announce the somewhat sudden transition of the Earl of Radnor, which took place on Sunday last, at his town residence, 12, Upper Brook-street, at the age of fifty-nine. His Lordship attended the levée on the preceding Monday, though he was not feeling well at the time. He was seen by a medical man on the following Thursday. On Saturday morning Mr. Harcourt Coates, of Salisbury, his usual medical attendant, was sent for, and he, seeing the urgent nature of the case, summoned Mr. Sydney Ringer in consultation twice. Lord Radnor rallied somewhat on Saturday night, but relapsed early the next morning, and passed peacefully and painlessly away at a quarter to eleven a.m. on Sunday.

The deceased peer was a consistent Spiritualist, in no way ashamed of his creed; and was one of the subscribers to the Memorandum and Articles of Association of the London Spiritualist Alliance, Limited. He is succeeded by his son, Viscount Folkestone, M.P., now serving in South Africa, and last week reported to be dangerously ill.

OBSESSION IN INDIA.

I beg to submit herewith for your perusal, and also for the perusal of your numerous readers, a case of horrid obsession, as reported in the 'Amrita Bazar Patrika,' a native daily paper conducted on religious principles, and also in several other important newspapers of Bengal. Though I cannot personally vouch for the perfect accuracy of all the details, I can tell you that I know of very many cases of a similar nature in Bengal, and have, therefore, no reason to doubt the truth of this particular one. As these cases, however, naturally give rise to several questions of real and practical interest to humanity, I beg to approach you, respectfully, in the hope that your readers will, for the benefit of all concerned, be so kind as to throw such light on the subject as they may be able to do.

1. Every Spiritualist will freely admit that all this is the work of an evil-minded spirit who has, somehow or other, taken possession of the girl's body, and does not mean to leave her in peace, so long as he can manage to hold his ground. But, is there nothing like moral government on the other side in the lower spheres of the spirit world, that such evil and ugly spirits easily succeed in taking hold of innocent human beings, mostly girls, and go on tormenting them for years in a fashion that beggars description? Why do not the higher spirits interfere in such cases and save the obsessed from the torments of which only a hundredth has been mentioned in the published reports?

2. Can your readers prescribe any method that may be easily carried into practice, and by which people, not initiated into the inner mysteries of spiritual science, may drive away the evil ones, and protect themselves from their most odious oppression?

If there are so many well-trained physicians who come from the English shore to India every year to try the efficacy of their drugs, I don't understand why it does not enter into the head of some spiritual healers, well versed in the art of exorcism, to come and settle in India and save poor sufferers from obsession of evil spirits. I verily believe they would have plenty of business, whether they mean to work for lucre or for love. I subjoin the report as it appeared in the 'Amrita Bazar Patrika.'

KALI PRASANNA GHOSH.

Dacca, Bengal, May 1st, 1900.

POSSESSED BY A GHOST.

We received information of a Mahommedan woman at Jagannathnagar, who was possessed and behaving most extraordinarily, and sent a reporter there to make inquiries into the truth of the matter. Here is the interesting account given by him:—

A young Mahommedan woman of Jagannathnagar, near Monikhali, a village about six miles from Alipur, is possessed by a ghost. On the morning of Tuesday last she was seen sitting on the top of a cocoanut tree nearly sixty cubits high. There she remained for three days. Only on Monday night she had been sleeping in a room with bolted doors, in company of her mother and sister. But the next morning, to the utter astonishment of all, she was not found in bed—no, not even in the room. But what was stranger still, the door of the room was found to be bolted as before. It was a weird situation. Neither the mother nor the sister could account for her absence. She seemed to have been spirited away. A search was instituted for her. Every nook and corner of the village was searched, but to no purpose. At last she was seen by her brother sitting on the cocoanut tree, as already stated. Seeing the brother she began to laugh—a wild, sardonic laugh—and then she asked for a lota (jug) of water. He hurried away to fetch it, and returning in a few minutes conveyed the lota up to her. She then stood and began to dance—would you believe it?—on the leaf on which she had been perching. What a sight! Two days—yes, two whole days—passed in this way. On the third day information was sent to the local thana (police-station). The sub-inspector, with some gentlemen of the locality, came to the spot, when she was found, as before, standing on the cocoanut tree. She then said that she would never come down in the presence of so many gentlemen—no! that was what she was not capable of. After some time, however, she came down, but as she touched the ground she fell senseless. When she again came to her senses she was asked about her recent doings, including her perch on the leaf of the tree, but she felt astonished and denied every fact, and assured her hearers that she had been sleeping in her room all the time as soundly as a top!

Before this, she had been possessed thirteen or fourteen times, in regard to which two events are worth recording. One day she became senseless and wanted to eat a mango. She was told that that was not the mango season; but she laughed and began to distribute mangoes to every person present there. On another occasion when she had become senseless she said that she was a 'Brahmadwaitya,' a Brahmin ghost; that one day while she was at the 'ghat' (bathing place) of a pond, she was swimming in the tank when she touched him (the ghost) with her feet and so he possessed her, and as she was very beautiful, he, the spirit, said that he would never leave her!

The woman is a very beautiful young girl of seventeen. She had been possessed now for about two years.

[The cocoanut tree was tall! But we suspect that our readers will regard this story as *taller*.—Ed. 'LIGHT.']

THE OCCULTISTS' DEFENCE LEAGUE.

We have been favoured with the following report:—The first annual general meeting of this League was held at Turner's Restaurant, 16, Todd-street, Manchester, on Wednesday, May 23rd, and was well attended. In the absence of the president (Mr. W. A. Bishop-Culpeper, barrister-at-law, of Chiswick) the chair was taken by Mr. J. W. Taylor, of Morecambe. The general secretary's report stated the circumstances which had led to the formation of the League in November, 1898, viz., the general inability of magistrates to perceive and rise to the true spirit and interpretation of the Vagrant Act of 1824, combined with an un-English method of police procedure, consisting of 'manufacturing' offences by sending decoys 'to be deceived and imposed on,' who naturally came back as prosecuting witnesses, with such stories as were best calculated to procure the conviction determined upon.

The movement had been taken up with great enthusiasm, and the low membership fee had been fixed, of 10s., payable annually on January 1st, with a view to enable as many as possible to join, and by a wide membership to give the best defence and protection to any member prosecuted or interfered with, at the lowest individual cost. Already there is a membership of 140, and the League has been thickly involved in litigation on behalf of its members, having succeeded at Hull; at Wakefield Quarter Sessions on appeal from the Huddersfield magistrates, when the appeal was allowed with costs; also at Wolverhampton and Manchester; and failing only in one town out of five, viz., at Liverpool, when nothing could avail against the ignorance and bigotry of the officials there. Since the last-named prosecutions, however, the League's 'Notice to Consultants' had been issued to the members, which, when used, would justify the League in ignoring the adverse decision of an inferior court and taking the matter on appeal to the High Court. It is intended to make the League still more useful by keeping a register of rooms throughout the country suitable for hiring by its members, and also removing the 'boycott' against their advertisements which still exists in a section of the Press, and procuring reduced terms for members. The treasurer's account showed that the receipts to date were £180 14s. 1d., which had been slightly exceeded by payments amounting to £184 6s. 2d. Votes of thanks were passed to the retiring officers, and the president and secretary were re-elected for the ensuing year, and Mr. William Musgrove, of Blackpool, was appointed treasurer.

'SPIRITUALISM AND CHRISTIANITY': A SUGGESTION.

In 'LIGHT' of June 2nd we published a suggestion that £50 should be expended in forwarding copies of the address by the Rev. H. R. Haweis upon 'Spiritualism and Christianity' to clergy and other ministers of religion. In furtherance of this proposal we have received a promise of 10s. 6d. from Miss Frances Eavery; while a correspondent encloses £1, 'In memory of my sister,' and 'X.' the sum of 10s., for the same object. Of course the scheme will not be proceeded with until an adequate amount of support is forthcoming.

'LIGHT' SUSTENTATION FUND.—The Treasurer acknowledges with thanks the following contributions to this fund: Mrs. Jameson, £1; Miss Williams, 10s.

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EDITOR E. DAWSON ROGERS.

Assisted by a Staff of able Contributors.

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SCOTT HOLLAND'S GLIMPSE.

A Sermon in the 'Christian World Pulpit,' on 'The Life Beyond,' by Henry Scott Holland, Canon of St. Paul's, naturally attracts us, and we read it with almost eager hope. 'Here is a man,' we said, 'who speaks in the highest place—St. Paul's Cathedral itself,—a somewhat independent thinker and not entirely a conventional speaker.' 'What a chance!' we thought: 'what an opportunity for giving to the groping thousands of London a little light on this urgent subject!' But we read on with amazement. The first seventh of the sermon was simply a long drawn out cry of distress, as though there were no light:—'We are tangled in morose and moody broodings.' 'We follow Christ with a desperate hopelessness.' 'He says, "Whither I go ye know, and the way ye know," but we do *not* know; that is our trouble.' 'We set our thoughts to work upon it, but they will not bite; we reach out vain hands, and they close on emptiness.' Our loved ones vanish; 'we send out our cries, and there is no voice, nor any to answer; only that terrible weight of unrelenting silence into which, one by one, they have been engulfed. It is that awful silence we know which beats us down in despair; not one whisper steals across from them to us. Ah! these blank walls that ring us round like iron; this impenetrable darkness which never stirs to our appeal! And yet He stands there as in His own last hour, with all the terror of agony and death upon Him, and says, "Whither I go ye know, and the way ye know." No wonder that we cry out with a bewildered impatience, with the wounded indignation of St. Thomas, "Lord, we know not whither Thou goest, and how can we know the way?"'

This is all fairly miserable, but the good Canon evidently knows that in a picture lights and shadows are necessary, and he is jubilant enough—in words—before he finishes. 'In words,' we say, for in good truth he sorely puzzles us. He has no light to offer, incompatible with the doleful cry just quoted, 'not one whisper steals across from them to us,' and that other cry, 'these blank walls ring us round like iron, this impenetrable darkness never stirs to our appeal' (but let him ask his brother Canon, Wilberforce, as to that!). What then is it that lights the fire of his joy? *Christ*. And how? *It is difficult to say*.

We have carefully read his six columns on the subject, and we almost entirely fail to see any practical meaning in them, though we can quite believe they may give a conventional thrill to those who are used to the conventional phraseology.

But, before we indicate what this phraseology is, we feel strongly moved to say that we can connect Christ with our

hope of immortality as ardently as Canon Scott Holland, and we are not sure whether, if we translated the Canon's pulpit phrases and his peculiar exaggerations into the ordinary and sober language of daily life, we should not agree as to matters of fact.

For us, then, Christ stands as our representative. He shows us, in his own person, what it is to be a son of God. He sets forth, by a conspicuous instance, the deepest significance of manhood. He is 'the way, the truth, and the life,' because he is the revelation of the deep central fact of our common nature. He says, 'If I live, ye shall live'; in other words, 'what happens to me will happen to you.' When he says, 'I go to prepare a place for you,' he shows us what every dear friend, what every kind teacher, what every good father, mother, child may say, and for the same reason. He quite naturally presents the life beyond as a continuation of the human life. The beings there are interested in us. They rejoice when but one sinner repents. They carry earth's Lazaruses to Abraham's bosom. They herald the birth and attend the death of the well-beloved of the Father. And does he not teach us to pray to that Father, as ours in heaven? All that is simple, reasonable, understandable, convincing; and it exactly indicates our sense of the value and the great helpfulness of Christ in relation to the life beyond.

We wish Canon Scott Holland had turned his attention to this obvious but profound truth. That he did not is probably as much the fault of St. Paul's Cathedral as his own, so difficult is it for even the strong men of the Church to make the beaten path run up the pulpit stairs, or to escape the merely conventional rhetoric of their order. But a man like Scott Holland ought to have done better than he did in this sermon. Knowing as he does the practical need of hope and trust concerning a future life, he ought not to have offered even Christ in the way he did, for he only puzzles us. What, for instance, could this mean to a young engineer, to a lawyer's clerk, to a young lady from Shoolbred's: 'We have been struggling to conceive what it is like, this place to which he has gone, this home of the dead. We have been striving to picture its form, its nature, its habits, its speech; we can make nothing of it. But our Lord offers to our comprehension the sole meaning and interpretation of all that is in that other world—just Himself. He is Himself that home to which they go, the house in which our dead abide, He is its sole reality, He is its actual substance and force. Everything there speaks of Him, discloses Him, issues from Him.' It somehow seems right and religious, but will it bear examination? What *can* it mean, that Christ is 'Himself that home to which they go,' that he is 'the house in which our dead abide,' and that he is 'its actual substance'? Or what does this mean: 'His very presence within us lays down our way, and along that way, whatever He makes it to be, we have the power to go.' What is 'His very presence within us'? At best it is a simple fact put into the rhetoric of symbolism. We understand him better when he says: 'Thomas does know whither Christ goes, for he knows Christ; he knows Him as a friend knows a friend, as a brother understands a brother.' But we understand this because we at once perceive that the statement is alive with a universal truth. We only wish the preacher had said so plainly, instead of wandering away into mystical rhetoric. But we do not want to say any more about that, though it is a fruitful subject. It will be more profitable to point out the secret both of his dismal confession of nescience and his almost hysterical grasping at Christ.

We have seen that, in spite of his Bible, he has no belief in any appearance or message from the spirit-world, and we think it important now to add that he is evidently still hampered by the old notion of a resurrection. He asks,

'Where do they wait in peace until the great day dawn?' What does that mean if it does not refer to the 'general resurrection'? No wonder he is desperate! If no one has ever signalled to us from the unseen, and if no one's resurrection is complete, we are indeed in a piteous plight.

But we said, at the beginning, that the good Canon is probably, after all, very much at one with us, as a matter of fact. The conclusion of his discourse shows that, though the last line harks back to puzzlement. Yet, in the main, the truth we set forth, as our own view of the life beyond, comes out clearly enough:—

You know the home and house wherein your own loved dead are waiting; you know, you know what they are feeling now, thinking now, seeing now, desiring now; for you know more and more of Him in whom they are; where He is they are. And He is with you here, and with them there. And so walking, when you pass thither to the joy in those whom you loved, you will enter a familiar place filled with familiar persons, no strange land will it be, no unguessed experience, for already you know Him who is over there; the one path, the one life; and death will be but a passage for you from Christ to Christ, a passage from Him who is now your living way, to Him who is also for ever to be your eternal home.

WORK IN THE HEREAFTER.

Our good friend, Dr. Savage, publishes one of his sermons every week. The latest to hand is on 'Shadow and Sunshine,' and a really beautiful sermon it is. At the end of it, turning from the shadow and sunshine of life here, he says:—

I do not expect any day, when all pain shall have been forgotten, not even in the other life; no, not even there. The old conception of all the unhappiness shut up in one place of darkness, and all the perfect felicity enclosed by the walls of another city, seems to me not only impious, but unreasonable as well. How could Jesus be happy in heaven, he who they tell us left the glory he had with the Father before the world was, to come down here out of pity for men, how could he be happy with the wail and smoke of the torment ascending up for ever and ever? And how could you and I be happy in a heaven like that, and with a place outside like that? If you and I should ever get into a heaven like that, I should hate myself for being happy, and feel unspeakable contempt for you for being happy. There could be no comfort in that kind of heaven for decent people.

I do not look forward to a time in any future that I can conceive when there will be no rainbow created by sunshine flashing through tears. I do not expect to see any heaven where there will be no need, nobody to whom to minister, nobody needing my help, nobody to teach, nobody to care for. I do not anticipate a heaven where there will be no effort and no sense of victory in overcoming. It would be no heaven to me. I know we get dreadfully weary; and I hear people talk about resting in heaven. But suppose you had rested for a thousand years. By that time, I should think, you would want to do something. And doing something means that there is something to do; and to do something implies effort, implies overcoming, achieving. And, since there is being poured through the dark gates into the mystery of the beyond thousands and thousands of souls every day in every stage of development, I take it there will be an opportunity to teach and help over there, something to do as well as here, something to give meaning to life, something to rouse one's energies and call for the exercise of one's faculties; and I take it that our pleasures, our joys, would have a little keener edge if we could have in the cup that we drink a little bitter, giving a contrast and meaning to taste.

I want no uninterrupted peace: it would be a cessation of consciousness after a time. I want no uninterrupted sweet: it would abolish taste after a while. I want no uninterrupted and universal light: it would abolish vision after a while. I want life—and there can be nothing grander than life—so I can feel that all the while life and good are supreme and victorious, and accomplishing their end and achieving that towards which they are striving.

A VISIT TO SIENA.

BY LILIAN WHITING.

'The divine guide of Katherine of Siena charged her to mix with her brothers and sisters in this earthly exile. "Remain with them and I will be with thee," was the message. Katherine so inclined to solitude that to her mind such a step appeared grave, as exchanging a life of perpetual prayer for one of dangerous and worldly interests and occupations. "Wherein have I offended thee, my God?" she cried, "that thou dost send me from Thee? It is not by bread alone that man lives. Are not the words that proceed from Thee far better to impart energy to the soul? Thou knowest that I fled from the society of men that I might find Thee, my Lord and my God. And must I now mingle anew in worldly affairs to fall again into my former worldliness and stupidity,—and perhaps offend against Thee?" Then the Lord answered her. The answer, as she told her confessor, "was not given in these very words, but these," she said, "are the things which He made me understand as the expression of His will concerning me." The counsel as expressed in words was as follows:—

"Be calm, my child; thou must accomplish all justice that my grace may become fruitful in thee and in others. I desire not that thou shouldst be separated from Me; on the contrary, I desire that thou shouldst become more closely united to Me by charity towards thy fellow creatures. Thou knowest that love has two commandments, to love Me and to love thy neighbour. I desire that thou shouldst walk not on one, but on two feet, and fly to Heaven on two wings."—Mrs. Butler's 'Life of Katherine of Siena.'

The legends of Katherine of Siena that have seemed, perchance, half mythical, become informed with life and vitality on visiting that unique Italian city that is the scene of her nativity and earlier religious experiences. In southern Tuscany, between the Appenines and the sea, some fifty miles west of Florence, lies Siena, built on three hills, with streets so narrow and steep that on many of them no horse can proceed, as they are more like stone stairways. Siena is purely mediæval. It is a walled city, whose buildings are limited absolutely to the space within the walls, outside of which the country stretches away with no hint of suburban dwellings. In the fourteenth century Siena was the successful rival of Florence, but while the latter city progressed, Siena remained unchanged, and journeying to it from Florence, one leaves the twentieth century behind him and exchanges it for the middle of the fourteenth. Siena is a most important town for art study. It is here alone that the frescoes of Sodoma can be seen with any degree of completeness, and the Siennese school of painting can be studied chronologically in the galleries. The paintings and carvings in the Palazzo Pubblico, the Cathedral, and the paintings and sculptures in the 'belle arti' are rich in charm, but the special point of pilgrimage to Siena will always be the home and haunts of St. Katherine, and the house where she lived in the Contrada d'Oca, and the Church of St. Domenico, where she prayed and saw visions, are invested with a passionate interest to all who are drawn to study and research in the development of the spirituality of life. The history of Katherine of Siena is made vivid and tangible by a visit to her native city. Every tale that might have seemed legendary and mythical is illustrated by its own objects and scenery, and—in the increasingly large revelation of the divine laws now given to humanity—it is not difficult to trace the identity of operation between that age and this. For instance, when Katherine relates to her confessor that the divine counsel 'was not given in these very words,' but that the Lord made her understand certain things—now here is the exact counterpart of what we, in the present day, know as telepathy. The narration shows this same relation of spirit to spirit which permits the current of thought to flash from one mind to another. John Addington Symonds rationalises the history of Katherine and says:—

'The supernatural element in the life of St. Katherine may be explained partly by the mythologising adoration of the people ready to find a miracle in every act of her they worshipped, and partly by her temperament and mode of life. . . . It is related that she took but little sleep, scarcely more than two hours at night, and that, too, on the bare floor; she ate only vegetables and the sacred wafer of the Host. This diet depressed her physical forces, and her nervous system was thrown into a state of the highest exaltation. Thoughts became things and ideas were projected from her vivid fancy upon the empty air about her.'

Mr. Symonds wrote this paragraph in 1882—eighteen years ago. In the light of psychic science to-day a very

different interpretation will be made. The physical body is the barrier between the spiritual man and the inhabitants of the unseen realm by which we are surrounded as by an atmosphere. It is possible to so render it subservient to the psychic body as to admit of the open communion between those in the seen and the unseen, while in perfect and abounding health, and this, indeed, is the higher condition, and is that in which the physical body is seen in its true aspect, as the instrument of the spiritual self, which, like any other instrument, is the better for being in perfect repair and capable of performing anything required of it. But this abounding energy—which is the perfection of physical health—is far more a mental and a moral than it is a physical condition. A man is not made strong or in abounding health by meat or wine, or by this thing or that; but by the way in which he permits the psychic self to take command and manifest its infinite and irresistible energy through the physical organism. This condition in its perfection is perfect health. It is the art of so regulating physical hygiene in diet, sleep, exercise, and baths as to keep the physical body plastic, responsive, and subservient to the spiritual forces. When this result is obtained by the abnormal means of undue fasting, vigils, and hardships, as employed by Katherine, it effaces the physical barrier largely; and, instead of using it as an instrument (which is the appointed and normal way while in this life), it allows the spirit to transcend it to a greater or less degree, and thus place itself in the open communion with the unseen world in an abnormal rather than in a normal manner. The matter of food, for instance, has two sides. Those who take it in the sense of mere physical appetites and enjoyment inevitably sink to the material plane, and if this were the only alternative, fasting and vigils were needed. But when food is taken to supply the normal needs of the physical life, as a piano is tuned that the player may be able to produce the greater harmony, it is then a source of power contributing to the normal, easy, and joyous manifestation of spiritual energy, which is seen in perfect health and equipoise, in intellectual activity and power and in spiritual exaltation.

In the age of Katherine of Siena the crucifixion of the physical powers was the spiritual ideal; in the present age the fine balance of the physical to be used as an instrumental power is the nobler spiritual ideal.

That Katherine of Siena in her brief and marvellous life of thirty-three years—between 1347 and 1380—had this open communion with the unseen world in telepathic intercourse, in clairvoyance and clairsaudience, there can be no more doubt than of any other historic and authentic chain of facts. 'Thoughts became things'—not because, as Mr. Symonds says, they were 'fancies projected on the empty air,' but because, as in this age we have learned to know, thoughts *are* things; because thought is the most substantial reality in the universe, and is the substance, indeed, of which the universe is made.

On a hill in the western part of Siena stands the great church of St. Domenico, the scene of the devotions of Katherine. In a little valley near, known as the Contrada d'Oca, stands her father's house, over the door of which is inscribed in golden letters the words, 'Sponsæ Christi Katherine domus.' The rooms are now made into a series of chapels, but there are preserved various relics, among which is the lantern that she carried when visiting the poor in her ministrations. That this woman, born in the humblest walks of life, should, at the age of thirteen, have been admitted to the Dominican Order; that she should address and calm infuriated mobs, execute diplomatic negotiations, reform the republic of Florence, correspond and give the wisest counsel to queens and kings and popes; that by her eloquence, her ardour and her marvellous personal power she should have induced Gregory XI. to leave Avignon and return to Rome and reconstruct the Church; that, strong in divine authority, she rebuked cardinals, princes, and monarchs; that she wisely solved the intricate political problems of Italy; that the people crowded about her in thousands whenever she appeared, and that multitudes became animated with holy zeal from the force of her appeals; that her own life was that of a passionate exaltation and purity and holy love,—what explanation can there be of such a life as this, that left its determining impress on all the ages to come, but that

it was a life in closest and perpetual communion with the divine?

One cannot linger in this quaint mediæval city without realising how the thread of psychic communication runs through all the ages, and continually (and increasingly) manifests its evidences of truth.

Villa Trollope, Florence, Italy.

SPIRIT MYSTERIES.

Under the above heading Mr. W. T. Stead contributes a series of interesting articles to 'Science Siftings.' In number five, dealing with 'mind reading and second sight,' he gives the following account of a curious phenomenon on the authority of a 'correspondent in India' in whose 'good faith' he has 'every reason to believe.' The story is as follows:—

'An engine driver on our line died suddenly the other day through a "sudden stoppage of the heart's action," presumably "heart disease," and, as the doctor stated, brought on through extensive use of alcohol. This driver died at Bulsar, a distance of 124½ miles from the Bombay, Baroda, and Central India Railway's terminus, and from Parel, where he resided, 118½ miles. As a general rule drivers adopt a system of having a double set of bedding and pillows, &c., so that at the end of their "run" they retire to the running room and get their meals or rests until they have to return with another engine or train to Bombay.

'This driver, therefore, like the remainder, had a bed here (at Parel) and one at Bulsar, so that everything would be clean and comfortable on his arrival. On the morning of his sudden demise, he arrived at the running room at Bulsar, and ordering something to be prepared for a meal, went to lie down. He suddenly felt very unwell, and on getting up fell in the arms of another man present, and immediately expired.

'The dead man's brother, who works in the "running shed" at Parel, received a telegram informing him of his brother's death, and as it is near the recess hour (noon) goes off home to the house where both brothers resided, or, in fact, really lodged. The brother's intention being to go by mail that night (no other or quicker train could get him there), and as the dead brother's bedding is already rolled up (pending the return of the dead man, had he lived), he asked his landlady to undo it and place several necessary articles in it while he goes away to obtain leave from his foreman. When the landlady unrolled the bedding in which were two pillows, one on top of the other, she discovered to her dismay, upon the pillow-slip of the underneath one, a distinct likeness or impression of the dead man's face; not in profile but full face.

'The Dhobi had that morning brought the clean clothes from the wash, and the pillow-slips had been put on quite clean, pending the return of the dead man, who of course did not return in the flesh, but may have returned in the spirit. The likeness (of the impression) to the dead man, although in some parts rather vague, or I might say faded, is still so clearly the features of the man as to leave no doubt as to whom the features belong—to those who knew him in life.

'I have seen the man sometimes on his engine, but do not know him intimately, as he belongs to quite another branch of the railway system; but when I saw the pillow-case I immediately recognised the features as those belonging to the dead man, and the peculiar patch of hair he had brushed back from his forehead, which used to be very conspicuous when his hat was off. The impression appeared to be of an oily black or brownish-yellow kind of splotch, such as might have been produced by a man dirty and oily by the very nature of his particular work, after a long "run," lying face downwards just as he got off his engine.

'But why should it have been on the pillow-case *miles away from the man*, and on that on which the man laid his head (of course after washing himself and in every way preparing for six hours of rest from his oily duties), and where he was present not having anything upon it? The thing, as far as I am concerned, is genuine enough, even to the landlady's fright, who made everyone living near aware that something unusual was in the wind, and, of course, people rushed in to find out what the woman was shouting for and declaring that she would not go into that house again whilst that "uncanny thing" was there.

'My daughter asked the brother two days after to allow her to bring the pillow-slip for my gratification, and that is how I came to see it. I rubbed it, smelt it, examined it with a large magnifying glass, and thoroughly satisfied myself that there was no hoax as far as I was concerned, and having decided to send this case to you (as it may be useful to you), here it is.'

THOUGHTS ABOUT SLEEP.

(Continued from page 263.)

Sleep is a great renovater ; it refreshes the body in all its parts, and tranquillises the soul. It may be called the Great Panacea for body, soul, and spirit.

If you are tired or ill, sleep. If you have the heart-ache, sleep. If your mind is troubled by care, sleep. SLEEP ! the great consolation to weary man ; the great comforter ; how can I sing sufficiently thy praises ? Thou art a never-failing friend, and carriest me safely through many a dreary hour. How faithful thou hast been to me when all other friends have failed ! How thou hast soothed my anguished soul, and given me strength to meet the heartrending trials of the morrow ! When I want to forget my sorrows I nestle at thy breast, and soon a peaceful calmness steals over my soul, and I am far away from the turbulent world.

The spirit of man is like an engineer, and his body is the engine. The engineer does not want to be always with his engine, though he needs to keep it in order so that it may work automatically when he is not at hand. He needs change and facilities for research into the inner conditions of life, to search out the capabilities and requirements of his Ego, and to live somewhat in that inner life to which he so rightfully belongs. So sleep is a means of physical recuperation and soul enlightenment.

During the process of sleep the system becomes polarised ; the electricity which goes from pole to pole passes more readily through the system—especially when the head is turned towards the north ; the parts become tranquillised, and the system becomes equalised.

During sleep, the magnetic current flows more evenly, and the spirit can attend to the restoration of the body, and prepare it for renewed action. Over-exercise of certain portions of the mind or body causes feverishness ; and the system is thrown out of equilibrium, into a condition of disease—discomfort. If we do not allow the spirit and Nature sufficient time to restore the body, we deprive the body and spirit of opportunities within our reach.

The amount of sleep required depends upon the nature of the individual, and the state of health in which he may be at the time. You can make no hard and fast rules with the amount of food or drink you want, neither should you deprive yourself of the sleep you feel you need.

In winter we need decidedly more rest than we do in spring and summer, because winter is Nature's chief period for so-called rest.

When man has not sufficient time for sleep, he has not sufficient time for proper health ; therefore his physical and spiritual development is interrupted. The spiritual side has been too much interfered with by undue attention to the material side : so he looks at questions from an outside point of view, and at spiritual matters from too material a standpoint. The external has absorbed too much of his attention, and it is difficult if not impossible for him to look at 'the soul of things.'

Some may say, 'Ah ! but the spirit needs little if any sleep.' I am not pleading for the slumber of the spirit ; I am pleading for its awakening and unfoldment.

In the springtime Nature, like the dormouse, wakes up from her slumbers. She decks herself in her new verdant garments. Birds sing her praises. Sunbeams bring beautiful blossoms. Flowers give their fragrance to the breezes. Bees and butterflies may feed their pampered appetites while resting on perfumed petals of roses ; mountain tips seem to vie with the rainbow in their varied hues, and all seems so joyful and gay. Summer and autumn bring their ripened grain and luscious fruit. Then solemn winter comes : the time for rest.

Now Nature takes off her outer robes and settles down to sleep, and shows little sign of life ; but she is merely collecting her forces for a new and more glorious display. Soon she will awaken again with renewed hope and activity ; her smile will be fresh and bright again ; her birds will sing as merrily as before ; her flowers will be as beautiful and as fair, and their odours will be as sweet ; zephyrs will carry the perfume of roses ; the silver streams

will sparkle again, and the rippling brooks will give their merry sounds.

So it is with man. He sleeps to gather up new forces, to develop the inner life, and to express that life more perfectly in the external world when he awakes.

F. S.

(To be continued.)

GATES OF EDEN.

BY LILIAN WHITING.

'Moreover something is or seems,
That touches me with mystic gleams,
Like glimpses of forgotten dreams.'

O, Love ! in the Heavenly Country,
Immortally young and fair,
With the rose and the gold of the morning
Just touching your lips and your hair,
Through the rifts of the mists and the shadows,
I catch a hint of your grace ;
And, turning, I feel your presence
Where before was but empty space.

Sometimes, in the star-lit silence,
On an inner sense there falls
Your voice, like remembered music,
And a vanished time recalls ;
But the present is richer, my darling,
Though between us now there lies
That wonderful, mystical region
Beyond which is Paradise.

And thus, ever sweet-companioned,
I will go on my way ;
Life deepens in beauty and meaning
With every succeeding day.
While you, in the Heavenly Country,
Immortally young and fair,
Meet the rose and the gold of the morning
Just kissing your lips and your hair !

[From the collection of Lilian Whiting's poems called
'From Dreamland Sent: Verses of the Life to Come.']

MRS. AND MISS GIDDINS.

Mr. Ralph Grey, writing from Copenhagen, sends us some careful and copious notes of a series of sittings which he had with Mrs. and Miss Giddins during the first four months of this year, detailing the precautions he took against any conscious participation on the part of the mediums in the manifestations that ensued, and also setting down what phenomena occurred. He entered upon the investigation as a branch of scientific research, and thanks Mrs. and Miss Giddins for their unfailing readiness to meet his wishes 'as regards safeguards against deception, which they readily understood were necessary in the interest of mediums and sitters alike.' The phenomena were of the usual physical kind, with which sitters at these séances are familiar, including 'raps,' movements of the table and other articles, scratches upon marked sheets of paper laid upon the floor, touches by a materialised hand (those of the mediums being secured) ; and the lower end of a concertina was pulled and pushed and notes were sounded while it was being held at one end by Mr. Grey, whose experiments terminated in April, much to his regret, because of his departure to Copenhagen. He expresses the hope that others will continue the work of scientific observation of these phenomena and sit systematically with these mediums for that purpose.

WE ourselves in our ignorance create our own sufferings. If we would consider that we are all children trying to find the way to peace and happiness, we would not strike back and try to crush each other when in our ignorance we tread upon each other's toes.—'World's Advance Thought.'

THE 'LYCEUM BANNER.'—The June issue of the 'Lyceum Banner' is mainly devoted to the report of the tenth annual conference of the British Lyceum Union. The portrait of the newly-elected president, Mr. A. Smedley, of Belper, who well deserves the honour, occupies the front page, and the portraits of Mr. and Mrs. H. A. Kersey, of Newcastle-on-Tyne, are also given. A special article by Mr. Hudson Tuttle, and a four-page supplement, entitled 'Spiritual Notes,' add variety and interest to the contents of this number.

BORDERLAND PHENOMENA.

There is a constantly increasing body of testimony to experiences which demonstrate the existence of psychic powers in man. Many of these occurrences are spontaneous and so unexpected as to be quite startling to those to whom they come. By and bye, when we become more familiar with, and reconciled to, these transcorporeal activities of our 'inner,' 'higher,' or true selves, we shall probably be able to take more careful note of the circumstances attending our excursions 'in the astral,' or on the spiritual plane—whichever is the correct way of describing them. Nay, we may acquire the facility and freedom by which we may enter, and roam at will, within the, at present, strange and mysterious invisible realm where ghosts do congregate, and from which spectres, as they are termed, occasionally emerge. The 'Religio-Philosophical Journal,' of San Francisco, says :—

'That spectral illusions are not necessarily the spirits of the departed, or of those who are about to depart this life, is proved by well-established instances of their appearance during the perfect health and remote absence of the person supposed to be seen.

'There is an instance of a well-known citizen of Northern Virginia appearing at his home while it was burning down at night, which illustrates this.

'He had gone to the Shenandoah Valley, thirty or forty miles distant, on a business trip of some days' duration. While there he had a very distinct dream that his house was burned down, and that he was standing under a near-by apple tree watching the fire, but unable to help.

'He returned home as soon as possible, and found that his house had been burned on the night of his dream. So far he had only repeated the experience of Emanuel Swedenborg, in Great Britain, during the burning of Stockholm ; but the strangest part of it is what followed.

'On the morning after the fire, several days before his actual arrival, an old coloured "aunt" said to the absent gentleman's wife :

"Miss, when did Massa get home ?"

"Why, Aunt, he isn't here ! Why do you ask ?"

"Certainly Massa's got home ! I seed him last night standin' under dat tree out dar, and he was lookin' mighty well, too."

'It was the tree he had dreamed of being under.'

Did he 'dream,' or did he while sleeping visit his home ? That the spirit is frequently active, and consciously living a fuller and freer life on 'the other side' while the body is resting, is firmly believed by many who claim to speak from knowledge, and is also affirmed by spirits who tell us they enjoy our companionship 'over there,' although we do not recollect the incidents, or the delightful communion with the spirits when we resume our outer consciousness. It is indeed a helpful thought that we shall not be strangers in a strange land when we fare forth to the spirit states, but shall merely resume our existence and extend our associations in a land with which we are already familiar, among people who know us as we are, and will give us glad welcome.

The following narrative, also from the 'Religio-Philosophical Journal,' is a story of the kind of experience which, while it saddens those who thus receive the tidings of the departure of their beloved, yet gives them the comforting assurance that death does not destroy but liberates the soul, and confirms the poet who declared 'There is no death : what seems so is transition' :—

'A young Virginian, the brother of a distinguished Governor of the State, went to Mississippi to teach school. So far as his friends knew, his health was perfect.

'But one moonlight night his mother, on the old plantation in Virginia, was wakeful. At last, thinking she would sleep better for getting up and taking a little exercise, she left her bed, walked across the room and looked at the clock with the aid of the moonlight. It was two o'clock.

'As she turned away from the mantelpiece she saw her absent son before her, dressed in white. She describes his expression as one of peaceful unconcern for himself, or sympathy for her.

'She reached out her arms to embrace him, but he turned away in silence and left the room. She saw him go out into the back yard and down through the old-fashioned terraced garden to the foot of the hill on which the house was built, then up the mountain side to where the family graveyard lies in a grove of trees, and there she lost sight of his form, which to the last seemed to her to be white.

'When day came she spoke of the occurrence to her

family, and they told her she must have been dreaming, but she always insisted that she was wide awake.

'The slow mail service of the period brought her in a few days the news that her son had died of fever in Mississippi, at two o'clock that morning. He was her favourite child, with whom she had much in common.'

 'THE BANNER OF LIGHT.'

'The Progressive Thinker,' of Chicago, in a recent issue, says :—

"The Banner of Light," the oldest Spiritualist paper published on this earth to-day, has at last passed into the hands of Mr. Harrison D. Barrett, who will in the future shape its entire policy. The "Banner," the principal pioneer paper devoted to our cause, has been instrumental in doing a grand work for Spiritualism, and we have no doubt that in the future it will prove equally as efficient in the advancement of our philosophy. Every Spiritualist in the land will feel an abiding interest in this old landmark of our cause, and hope that it will at least reach its hundredth year of publication, and that even then Mr. Barrett's name may stand forth as its editor.'

We cordially concur in the kindly sentiments expressed by 'The Progressive Thinker' towards the 'Banner,' and have been especially pleased to notice the mutual good feeling which has recently been specially apparent between our American contemporaries.

 A BAD TIME COMING.

Another prophet has been forecasting the future, according to the 'Religio-Philosophical Journal.' He is said to be an intelligent Washingtonian who has written books, held a high official position, and is well known as a public speaker. Here is his 'tale of woe' :—

'Within the next quarter of a century a great upheaval of European Governments will take place. Republican Governments will be the rule ; monarchies the exception. At the opening of the first quarter of the century Queen Victoria will die very suddenly. The Prince of Wales will come to the throne. After a short reign he will die by violence. The Duke of York will succeed him and be the last of the line of monarchs of Great Britain for the present. A republic will be established in England in about fifteen years. India will be lost to Great Britain in the meantime. After the loss of India a rapid decline of the power of Great Britain will take place. France will have comparative peace and prosperity, with a stable Republican Government for at least twenty-five years to come.'

 ASTROLOGICAL.

The recent eclipse, according to 'Modern Astrology' for June, 'is favourable for peace, although its complete establishment is not to be expected during the present quarter. It also portends a disastrous time for shipping, and someone eminent in the State is likely to die.' There is a clever study of 'A Saturnian,' by Ellice Beere, and a continuation of the well written and scholarly papers upon 'Astrology in the Hands.' Other articles deal with the coming 'Eclipse of the Moon,' 'The Symbol of Pars Fortuna,' and 'Numbers.'

'The Astrological Magazine,' for May (published in Madras), does not confine itself entirely to astrology, as it contains 'Medical Notes—Health Tests,' a paper on 'Liquid Air,' and another on 'Colour Influences.' Of the astrological articles the most interesting are—'Saturn or Sani,' 'Unfortunate Combinations or Misfortunes,' 'Queen Victoria's Horoscope,' and 'The Evolution of Astronomy.' The correspondence column is, as usual, a striking feature of the magazine.

PROFESSOR SIDGWICK.—A wide circle will regret to hear that Dr. Henry Sidgwick, for nearly twenty years Professor of Moral Philosophy at Cambridge, is compelled to resign his chair by serious ill-health. During his tenure of office Professor Sidgwick has added the touch of human-heartedness which was lacking to the austere utilitarianism of John Stuart Mill, and made valuable contributions towards the solution of many political and economic problems. He was one of the earliest and most strenuous advocates for the higher education of women. Dr. Sidgwick married the sister of Mr. A. J. Balfour.—'Daily Chronicle.'

THE QUEEN AND THE CLAIRVOYANT.

The May number of the 'Journal du Magnétisme' is responsible for the following:—

'The Queen of England, it seems, is somewhat uneasy since a prediction was made concerning her by a clairvoyant. Her Majesty, who possesses very clear judgment, is in no way superstitious, has never attached any importance to the so-called marvels of Spiritualism, magnetism, or second-sight. She never entertained any beliefs on the subjects, and would often chaff any of those members of her family or the Court circle who showed any credulity on these matters. One day, however, in 1895, the Queen gave in to some curiosity, and allowed herself to be introduced to a woman seer. More in fun than anything else she permitted the inspection of her hands, and begged to be told something of the future. After a moment's attentive consideration, the medium declared that she could predict to the Queen three things: (1) That in the last year of the century England would see herself engaged in a sanguinary war; (2) that the succession to the Duchy of Coburg would not operate in the line direct; (3) that the day Her Majesty became attacked with influenza her health would never be established again. Events having already justified the two first prophecies, it is easy to understand that she feels some anxiety whenever an outbreak of influenza takes place, especially in view of her eighty-one years of age.'

It would be interesting to learn from what source the 'Journal du Magnétisme' obtained this information. For our own part we question whether any single item of the story is correct.

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.

What Does He Mean?

SIR,—In Mr. W. T. Stead's article in 'Science Siftings' for June 2nd I find the following curious sentence:—

'I think also that we shall learn a great deal more as to the many-sided personality of our own Ego, and realise as we have never done before how exceedingly vast and multifarious are the elements which make up the bundle of entities which we regard as ourselves.'

I confess that I am perplexed, puzzled, nonplussed by this extraordinary passage. What does it mean? Can any of your readers assist me to understand, or will Mr. Stead please explain? True, Mr. Stead tells us, further on in the same article, that 'the Ego' is 'more multifarious in its methods of manifestation than we have hitherto imagined'—but are these modes of manifestation 'personalities' or 'entities'? Is the Ego one, or many? Mr. Stead concludes that 'the entity behind it all will pass on to complete the circle of its experiences,' but what then is 'the bundle of entities which we regard as ourselves'? and what are we? Further, are we on a spiral way or moving to complete a 'circle'?

ONE WHO DESIRES LIGHT.

What to Do.

SIR,—Permit me to state that however great the ability which some issues of 'LIGHT' have presented, none should appeal to us so cordially as its leading article of last week—'Can we live up to it?'

What we all can do and *must* do, as we become too enlightened to consciously commit serious sin, is to ever cherish first principles of truth as our guiding star, and so work towards their realisation by promoting the abolition of oppressive monopolies and furthering co-operative industry.

As Ruskin states it, *true life is the only wealth* and the only real religion; and whilst people fail to realise simply what they essentially are, and why, therefore, they are mainly here, is not general progress and well-being impossible?

Self-evidently, neither ethics nor justice can exist without the spiritual and eternal basis of life, and it is the systematic brutal one, by which persons and nations prey upon the labour fruits and lands of their fellow beings, combined with self-ignorance, that causes the preventable want, sin and misery which are overwhelming nations.

Though the change from false to true principles of life must be gradual, it has to be commenced, and if any people should be to the fore in doing so, they are surely those who seem to deem the spiritual flag their own.

If, then, there ever was a time when the imperative living need pressed upon every honest soul to avert national degeneracy, surely it is now! Cannot a spiritual temple of

Universalists, embracing psychic philosophy and its uses, be established? I would very gladly aid in promoting it, if anything like a suitable response were made by those who have far more of worldly means than myself.

Clive-avenue, Hastings.

A. C. SWINTON.

One Who Wants to Know.

SIR,—Having read Mr. Trine's 'In Tune with the Infinite' with a great deal of pleasure, I am anxious to obtain further light upon the subject of Mental Science and shall be thankful for any assistance that your readers can give me. My difficulty is this. While I can realise the possibility of a hopeful optimistic frame of mind having a very beneficial effect upon the person who encourages it, I am not so sure about the influence of kindly thought upon another individual—especially one who is antagonistic to the thinker who projects his thought. For instance, I know a student of this alleged 'New Thought' who for some time made it a rule daily to think kindly of one who had been a close friend for years, but who, owing to an unfortunate misunderstanding, had severed the ties of comradeship and persistently held aloof, regarding himself as an injured party. My friend has steadily encouraged the earnest desire that the breach might be healed, fraternal relations restored, and all feelings of resentment dissipated. His wishes have been sincere, and he has concentrated his thought upon his old-time friend, but after the lapse of several months there is no apparent result, and success seems as far off as ever.

Now I should like to know if any of your readers can tell me of similar efforts in which success has been achieved?

If there must be harmony of mental states and psychic vibrations before the projected thought can be received and become efficacious, what probability is there that the kindly thought will prevail with one who is antagonistic—or persists in feeling aggrieved? If two hearts must beat as one, and two minds vibrate rhythmically, before there can be thought transference and reciprocal relations, I fear Mental Science will not help us very much to dispel misconceptions, to break down unbrotherly relations, and to restore confidence and good will, however helpful it may prove as a tonic to our own mental and spiritual nature.

INQUIRER.

[We know of a case precisely similar to that which 'Inquirer' describes. It is very sad indeed that anyone, fancying himself aggrieved, should love to nurse the thought and steadily refuse all reconciliation. We shall be glad to hear what our friends, the Mental Scientists, have to say to 'Inquirer's' questions.—ED. 'LIGHT'.]

A Forewarning of Trouble.

SIR,—About a week ago my maid, G., told me that she was constantly sensing the presence of her mother, who passed over many years ago, and had also several times dreamed of her—experiences which always portended trouble to her or some of her near relatives, she said.

I tried to dispossess her mind of this idea, and, unfortunately, I did not attribute enough importance to her statement to put it down in writing at the time. Neither did I refer to it again to her in any way. But yesterday, Wednesday, May 30th, G. told me that she still continued to sense her mother's presence and that, therefore, she was quite sure trouble was coming. Again I discountenanced the idea. But yesterday evening she heard that a little son of one of her sisters had been taken suddenly ill on Sunday afternoon, the 27th, and had passed over at 3 a.m. on Monday, the 28th. The death was so sudden and unexpected that an inquest may be held.

MARY MACK WALL.

Chelsea, S.W., May 30th, 1900.

The Spiritualists' National Federation Fund of Benevolence (formerly O.P.S. Funds).

SIR,—Again may I ask you to be so good as to afford me the space in which to make my customary acknowledgment of the various contributions to the above fund which have reached me during the past month? My committee and myself regret that the amount is very small, though we feel that this is due to the many calls upon our subscribers and friends to contribute to the various war and patriotic funds, and not to any lessening of interest in this particular work. However, we trust for a more liberal response during the present month, and that in my next communication the figures may more nearly approximate to the hitherto customary and satisfactory totals. With the renewed thanks of my committee for your kindness in inserting our communications, I am,

Yours truly,

Florence House,
Osnaburgh-street, London, N.W.,
June 2nd, 1900.

LIST OF CONTRIBUTIONS RECEIVED DURING MAY:—The Plymouth Spiritualists' Society, per Mr. J. Forbes, secretary,

for Rev. C. Ware fund, 3s.; Miss E. M. Hodges, 2s.; 'S. E.', 2s.; Dr. J. Stevenson Hooker, 10s.; J. Bowring Sloman, per the 'Two Worlds' Publishing Company, Manchester, 10s.; J. Thackeray, 1s. 6d.; Box at Mrs. Morse's Hotel, 6s. 8d.; Mrs. Ada L. Pratt, 4s.; Total, £1 19s. 2d.

Proposed Psychic Hospital.

SIR,—I should be glad to find that something *practical* is likely to come from the recent correspondence on the proposed Psychic Hospital. It might easily be started on a small scale if some wealthy Spiritualists would give donations and others yearly subscriptions. A house might be taken for three years in a healthy position and fitted up with beds, &c. This would not entail much expense and would be an experiment as to whether it would be advisable at the end of the term to start on a larger scale or not.

Whalley Range.

ELNOR OLDHAM.

SOCIETY WORK.

EAST LONDON SPIRITUALISTS' ASSOCIATION, WORKMAN'S HALL, WEST HAM-LANE, STRATFORD, E.—On Sunday next at 7 p.m., Madame Florence Montague will answer questions, &c.—T. McC.

THE UNION OF LONDON SPIRITUALISTS.—The monthly conference of this union was held at Battersea (see Battersea Spiritualist Church report). The next conference will take place at the annual 'outing' at Bostal Woods on Sunday, July 8th.—D. J. DAVIS, secretary, 256, Barking-road, London.

STOKE NEWINGTON SPIRITUAL SOCIETY, BLANCHE HALL, 99, WIESBADEN-ROAD, STOKE NEWINGTON-ROAD (Near Alexandra Theatre).—On Sunday last, Mr. Alfred Peters, after a brief seasonable address, gave a large number of clairvoyant delineations which, with but one or two exceptions, were recognised. The service was enlivened by two solos very pleasingly rendered by Madame Nellie Cope. On Sunday next, Mr. E. Whyte, president, will speak upon 'The Pentecost: Ancient and Modern.'—Cor. Sec., Miss Johnson, 81, Dunsmure-road, N.; Financial Sec., Mr. V. R. Hickman, 95, Rectory-road, N.

HACKNEY SOCIETY OF SPIRITUALISTS, MANOR ROOMS, KENMURE-ROAD, MARE-STREET, N.E.—On Sunday last Mr. W. Ronald Brailey's friends from the 'other side' favoured the audience with an inspirational poem on three subjects selected by the audience, and an address on 'The Influence of Spirits on Mortals,' in which much useful information was blended with seasonable advice. Mr. Brailey then gave several clairvoyant descriptions. Next Sunday, at 7 p.m., Mr. Alfred V. Peters will deliver an address and give illustrations of clairvoyance. On Thursday, at 8.15 p.m., the usual members' circle will be held at 226, Dalston-lane.—J.K.

CHURCH OF THE SPIRIT, SURREY MASONIC HALL, CAMBERWELL NEW-ROAD, S.E.—The morning meeting of Sunday last was well attended and good work resulted therefrom. The subject of the address was 'The Day of Pentecost.' The beauty of the spiritual truths presented had the pleasing effect of promoting much inquiry and many applications for associatiship at the close of the meeting. Any question that may suggest itself to investigators will be gladly answered next Sunday morning at the public circle held at 11 a.m. (doors closed at 11.15 a.m. prompt). At 3 p.m., children's Lyceum; at 6.30 p.m., Mr. W. E. Long's Irish guide will deliver an address upon 'The Religion of Ghosts.'—J.C.

BATTERSEA SPIRITUALIST CHURCH, HENLEY-STREET, S.W.—On Sunday last our 'Field Day' meetings in Battersea Park and on Clapham Common were very successful: large audiences assembled and good speeches were delivered by a number of friends. In the evening the following speakers gave brief and bright addresses at the hall: Mrs. Roberts, Mr. Gwinn, Mr. Thompson, Mr. Drake, and Mr. Wilcox, a gentleman from the United States, who in a few well chosen words conveyed to the meeting the hearty greetings and good wishes of our friends in America, in response to which Mr. Roberts moved, and Mr. Colman seconded, 'That we send our heartfelt greetings and good wishes to our friends across the sea.' On Sunday, May 27th, the annual meeting and election of officers for the Lyceum took place, with the following result: Conductor, Mr. H. Boddington; secretary, Mr. J. Imison; treasurer, Miss Morris; drill instructor, Mr. J. Imison; musical conductor, Miss Morris; group leaders, Mrs. Boddington, Miss Morris, Miss Imison, and Miss Doncaster, Mr. W. Boddington and Mr. Stebbens; book guardians, Miss Wills and Miss Bracebridge; Band of Hope conductor, Mr. Boddington; secretary, Mrs. Boddington. On Sunday, June 10th, at 11.30 a.m., public discussion; at 3 p.m., Lyceum and meetings in Battersea Park and on Clapham Common; at 7 p.m., Mrs. Bell Lewis will speak upon 'The Relationship of Mesmerism to Mental Science.' On Tuesday, at 6.30 p.m., Band of Hope. On Thursday, at 8.30 p.m., public circle. On Saturday, at 8.30 p.m., social evening.—YULE.

THE MARYLEBONE ASSOCIATION OF SPIRITUALISTS.—MEETING AT THE CAVENDISH ROOMS.

SPECIAL REPORT.

Many as have been the occasions upon which the above association have had the privilege of hearing questions answered by the able inspirers of Mr. J. J. Morse, we do not think we have ever heard replies that were more interesting, instructive, and uplifting than those given at these rooms last Sunday. The spontaneous and masterly manner in which abstruse problems were elucidated and commented upon, the brilliant oratorical power manifested, and the lucidity of expression, won the closest attention and appreciation of the audience, who (to quote a familiar expression) were truly refreshed by 'a feast of reason and a flow of soul.' Questions concerning God, spirit, the state of life after physical dissolution of the suicide, murderer, and of the soldier killed on the battlefield, drew forth from the mind of Tien-Sien-Tie, whom we have for so many years past learned to deeply respect, such evidence of knowledge and ability that all present felt it was indeed a privilege to listen to such eloquent utterances and such valuable teaching. Truly has Spiritualism a great and useful work to perform in the world, and right nobly is such work sustained and enhanced by meetings like the one now under notice. Prior to the replies to questions Mr. Morse read a poem culled from an American paper, entitled 'The City of No-Good'; and Miss Florence Morse sang 'The Holy City' (Stephen Adams), to the evident delight and appreciation of all present.

Before the meeting dispersed, the Chairman, Mr. W. T. Cooper, Vice-President of the M.A.S., introduced to the audience Dr. Dean Clarke, of Boston, U.S.A., the well-known and greatly esteemed American pioneer Spiritualist. Dr. Clarke, who received a warm and hearty welcome, then, in a few well chosen words, fittingly referred to the ties of kinship existing between the American and English peoples, and concluded by reciting in a finished and effective manner a poem illustrative of the first experiences of the great poet, Edgar Allan Poe, after he had passed through the change called death, which appeared to be almost a continuation of this famous poet's composition, 'The Raven.' Requested by the meeting to convey to his fellow Spiritualists in America the fraternal greeting and hearty goodwill of the members and friends meeting at the Cavendish Rooms, Dr. Clarke expressed the great pleasure it would give him to accede to this request. Mr. Morse added to the chairman's remarks a few supplementary observations commendatory of Dr. Clarke, with whom he had been acquainted since 1875, and for whom he had ever retained the greatest respect. This meeting was also rendered a memorable one by the presence of Mrs. Adelina L. Pratt, of Boston, U.S.A.—another well-known transatlantic worker in the ranks of Spiritualism—who, with Dr. Clarke, was the recipient of the greetings and good wishes of all present. Thus ended a most successful meeting, and one which it was felt had proved a credit to the cause which the Marylebone Association is striving to fittingly sustain. On Sunday next, at 7 p.m., Miss MacCreddie will give clairvoyance. Doors open at 6.30 p.m. Early attendance is specially requested.—L.H.

NEW PUBLICATIONS RECEIVED.

- 'Astrology for All'; to which is added a complete system of Predictive Astrology for Advanced Students. By ALAN LEO. Published by Alan Leo, 9, Lyncroft-gardens, West Hampstead, London, N.W. Price 5s. 4d. post free.
- 'Mesmerism and Hypnotism.' An Epitome of all the best works on the Hypnotic Phases of Psychology in the form of Question and Answer. By AN ADEPT. Illustrated. Published by the Ellis Family, Promenade, Blackpool. Price 1s.
- 'The Mission of Evil.' A Problem Reconsidered. Being a Suggestion towards a Philosophy of Absolute Optimism. By the REV. G. W. ALLEN, Vicar of Thornton Steward, Yorkshire. Published by Skeffington & Son, Piccadilly, W.
- 'The Humanitarian,' for June, contains: 'An Unknown Side in the Life of a Hospital Nurse,' 'What are we Fighting For?' 'The Negro's Case in Equity,' 'Mesmerism and Hypnotism,' 'Pensions for Aged Women,' 'Ancient Cures and Charms,' &c. London: Duckworth & Co., 3, Henrietta-street, Covent Garden, W.C. Price 6d.

TO CORRESPONDENTS.

- T. ATWOOD, AND 'SPIRITUALISM FOR THE PEOPLE'—Next week.
- 'J. G.'—Not quite up to our standard. The sentiments are excellent, but the lines lack rhythm and the language is ungrammatical.