

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

No. 1,061.—VOL. XXI. [Registered as]

SATURDAY, MAY 11, 1901.

[a Newspaper.]

PRICE TWOPENCE.

CONTENTS.

Notes by the Way	217	Conversazione of the London	
Poetry: Repetition	218	Spiritualist Alliance	223
Christian Science. By Mr. R.		An 'Amende Honorable'	225
Harte	218	'Animic Energy'	226
German Psychical Journals	219	'The Rothe Case'	226
Dreams and Premonitions	220	Physical Mediumship	227
A Wonderful Cure	221	Two Sorts of Goodness	227
George Elliot and F. W. H. Myers	221	Reincarnation	227
Pity the Poor Rich !	222	Society Work	228

NOTES BY THE WAY.

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This seemed to me so contrary to what I conceived to be the execution of Turner that I interrupted with the question, 'Do you mean to say that Turner rubbed out his lights?' to which she gave the affirmative sign. I asked further if in a drawing which I then had in my mind, the well-known 'Llanthony Abbey,' the central passage of sunlight and shadow through rain was done in that way, and she again gave the affirmative reply, emphatically. I was so firmly convinced to the contrary that I was now persuaded that there was a simulation of personality, such as was generally the case with the public mediums, and I said to my brother, who had not heard any of my questions, that this was another humbug, and then repeated what had passed, saying that Turner could not have worked in that way.

Six weeks later I sailed for England, and, on arriving in London, I went at once to see Ruskin, and told him the whole story. He declared the contrariness manifested by the medium to be entirely characteristic of Turner, and had the drawing in question down for examination. We scrutinised it closely, and both recognised beyond dispute that the drawing had been executed in the way that Miss A. indicated.

We shall return to this very modern work, for a fuller notice.

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The messages addressed to Mrs. Grey were very ordinary, and statements given as truths were absolutely false. The messages addressed to me were signed 'John Fairchild,' who said he was my guardian spirit. He was always serious and really very helpful. When asked where he lived when on earth, he gave the name of some place in Wisconsin. Such a place could not be found on the map. At another time I asked him why he had told me that which was not true. The answer was that he had been away from the earth life so long he had forgotten such things. He then said that he formerly lived in a certain town in England—which does not exist.

If such answers come from the sub-conscious mind, I cannot understand why the names of places *familiar* to us are not given instead of names that have never been conveyed to the consciousness.

One night, when Mrs. Grey and I were writing, we asked this question concerning a woman whom we did not know very well: 'What sort of woman is Mrs. Blank?' The reply was: 'She is all right for one of her kind, but she is of a d— poor kind.'

This seems to have been regarded as unsatisfactory, and, from one point of view, it is, but, if we make the inquiry a purely scientific one, it is singularly useful,—much more so than the 'elevated' and, we must confess, cloudy and stilted communications given farther on.

The conclusion is worth quoting, especially as this form of mediumship is one which has very great possibilities in it:—

I have tried to write with several different persons, but only occasionally succeed in doing work of any value. Perhaps this is because we do not persevere. Many are discouraged if they cannot 'get something' at the first sitting—and that something just what they happen to want. Nearly everyone asks about matters pertaining to *this* life, and it is upon this plane that the work is the most unsatisfactory. In my experience it has never been safe to follow advice given concerning business matters, or concerning the best course to pursue in any worldly undertaking. I have never been able to get anything of the least value relating to the future of this life.

Of what value, then, has automatic writing been to me? I have been strengthened and uplifted by the thoughts expressed, and it has awakened in me a keen interest in the unseen world about us. Such communications as my friend and I received the last time we were together affect me as do some of the words of the world's greatest sages. They have been wine to the soul. As a song is no less sweet because we may not see the singer, the beauty of these communications is not lost to me because I know not their source.

We have received from a valued correspondent in India, a copy of an extremely curious work on Hindu Astronomy, by W. Brennand. It was published a few years ago by C. Straker and Co., London (Bishopsgate-avenue), but has hitherto escaped our notice. It is a handsome volume of over 340 pages, curiously illustrated with full-page and other diagrams. To astronomers it could not fail to be highly interesting; some of whom might be astonished to know that long before painted skins went out of fashion here, thoughtful sages in India were studying the heavenly bodies on scientific lines. The story of this, as told by Mr. Brennand, is as valuable as it is entertaining: and we

Cornwall Lewis, whom I am always confounding, but as I was at the time in a lonely bungalow in India, far from books of reference, I wrote down one name intending to ask you, Mr. Editor, in a separate note to correct it if wrong, but I forgot the note and hence the error. The account of the sitting may appear in the promised great book of Mr. Myers, but if you think it of general interest to your readers I am prepared to give my verbatim notes of the actual words used in this interview.

FREDERIC THURSTAN, M.A.

'My First Experience.'

SIR,—Last night for the first time I attended, in quite a small family party in the dockyard here, what was simply an invitation to supper.

We tried making a table move in response to questions in what I believe to be the recognised method, and which was discovered by others than those present. The table rocked off one leg violently. I asked questions as though I wanted answers and would have no nonsense, when I found it really was the table rocking and no one moving it, and as this was the first manifestation I have ever experienced of this sort of thing I considered it extraordinary—that is, out of the ordinary but by no means unreasonable. I have since been reading the address by Mr. J. Bruce Wallace, M.A., and I am struck by the remark of Mr. J. Archer, that 'one of the elementary forms of mental philosophy was that happiness lay in the pursuit of an object. They should not soar into too high metaphysics.'

What higher pursuit can man have than trying with the sole heart, brain, and body to penetrate the veil? I am a bit of an 'hypnotist,' as they call it. I have a strong will, yet I do not recognise that that will is mine. It is given me by Nature, which is God, and it is at the service of God. I find it grows stronger daily, for which I praise God, not myself.

Now I drop this point and come to my next. Mind and matter meet in mankind in unmistakable manner. It is, I believe, a truism—by whom stated I do not know—that 'strong beliefs prevent the dissipation of mental energy.' Go a step further: certainties should entirely arrest it. That is, one's mental state is, so to say, at rest. Now as to the mind acting on matter: if the mind is at rest why should it not act on matter—the body—and bring it to a state of rest and prevent decay? In my case I feel it to be the mind and will of God, with whom what is impossible? This seems at first sight an awful and almost incredible truth; but I have thought it out carefully for some time and can see no flaw in the argument. We are told that we shall live for ever and ever, and I believe it.

N.B.—I am not a lunatic or I should not command H.M.S. 'Speedwell.'

H.M.S. 'Speedwell,'

J. W. POCHIN.

Sheerness.

April 22nd, 1901.

A Question for 'A Midland Rector.'

SIR,—Will you allow me to ask your interesting contributor, 'A Midland Rector,' if in his message from the Rev. H. K. Haweis as given in 'Light' of April 20th, there may not be a word wrongly transcribed? Mr. Haweis is made to speak of *amateur* mediums. Should not the word be *immature*? The sound is so similar that the mistake would be easy in taking down the words. To be an amateur should not imply reproach. Was not Mr. Haweis himself an ardent and accomplished amateur in music? and the amateur medium, other things being equal, is not below the professional. But with regard to the 'immature'! have we not all known and suffered?

BENJAMIN WYLES.

Southport.

SOCIETY WORK.

CALIFORNIA PSYCHIC SOCIETY (LONDON BRANCH) will hold its meeting at Steinway Hall, Portman-square, W., tomorrow (Sunday), May 5th, at 7 p.m. (doors open at 6.30 p.m.). Madame Montague will occupy the platform.—C. M. S.

TREVVETHICK HALL, MEERTHYR TYDFIL, WALES. On Sunday evening last Mrs. Cox gave a beautiful address entitled 'The Vacant Chair,' followed by successful clairvoyance through Mrs. Dowdall; both ladies kindly came from Cardiff to help. Our meetings at the above hall commence at 6.30 p.m.; circle for members, &c., at 8.—W. M. H.

THE UNION OF LONDON SPIRITUALISTS. The monthly meetings of the above union will be held at Battersea on Sunday next. At 3.30 p.m., open-air meetings will be held in Battersea Park and on Clapham Common. At 7 p.m. a public meeting will be held in Henley Hall. Tea at 5 p.m., 6d. each. Annual outing, Hayes Common, Whit Monday. D. J. DAVIS, Secretary.

SOUTHALL.—1, MILTON-VILLAS, FEATHERSTONE-ROAD. On Sunday evening last a very enjoyable time was spent. Mr. Millard's control spoke very ably on: 'Love Divine.' These meetings commence at 7.15 p.m. All truthseekers heartily welcome. No collection.—EDWARD BURTON, Hanworth-road, Hounslow.

LEICESTER SPIRITUALIST SOCIETY, LIBERAL CLUB LECTURE HALL.—On Sunday last Mr. E. Marklew received a hearty welcome on his first visit to this society. His address entitled: 'That Terrible "She," an Allegory,' and 'The Utility of Spiritualism,' were well delivered, maintaining the attention of the large audiences throughout. On Sunday next, at 11 a.m. and 6.30 p.m., Mr. Will Phillips, Editor of the 'Two Worlds,' will deliver addresses.—A. O. W.

CAMBERWELL.—GROVE-LANE PSYCHOLOGICAL INSTITUTE, 36, VICARAGE-ROAD.—On Sunday evening last Mrs. Holgate delivered an impressive address upon 'No Man hath seen God at any time' to a crowded audience. The clairvoyant and psychometrical descriptions which followed were exceptionally good and mostly recognised. On Sunday next, at 7 p.m., Mrs. Holgate will deliver a trance address and on Saturday, May 4th, a tea and social meeting will be held (tea at 6.30); tickets, including tea, 6d. each.—S. OSBORNE, Secretary.

HACKNEY SOCIETY OF SPIRITUALISTS, MANOR ROOMS, KENMURE-ROAD, MARE-STREET, N.E.—The vice-president opened the service on Sunday last with a reading from the New Testament, after which Mr. Alfred Peters delivered an address upon 'Search for Truth,' and subsequently described clairvoyantly several spirit people about the audience. With the exception of one or two all the descriptions were recognised. Next Sunday Mr. J. Alfred White will give an address, to be followed by clairvoyance.—O. H.

CHURCH OF THE SPIRIT, SURREY MASONIC HALL, CAMBERWELL NEW-ROAD, S.E.—The Sunday morning and evening services here continue to be well attended. The interest shown in the second of the addresses by a guide of Mr. W. E. Long upon 'The Revelation,' was apparent, and these addresses promise to stimulate inquiry into the life, teachings, and practices of Jesus before and after His death. On Sunday next, at 11 a.m., a public circle will be held, to which strangers are heartily invited; at 3 p.m., children's school, and at 6.30 p.m. the third of the series of addresses will be given by the guide of the leader upon 'The Revelation.'—J.C.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—Preparations had been made for another large meeting at these rooms on Sunday last, when Madame Montague occupied the platform, and at 6.45 p.m., every available seat was occupied, and there was still a large crowd outside. Madame Montague, in her concise and instructive answers to questions written by the audience, gave great pleasure to all assembled; forty-two questions in all being dealt with. Our president, Mr. T. Everitt, occupied the chair. Miss Edith Brinkley contributed greatly to the enjoyment of the audience by the sweet rendering of the solo, 'Oh, Rest in the Lord.' On Sunday next, at 7 p.m., Mr. J. J. Morse will deliver a trance address upon 'The Unblessed Dead.'—S. J. WATTS, Hon. Sec., 2c, Hyde Park-mansions.

SPIRITUAL PROGRESSIVE CHURCH, BLANCHE HALL, 99, WISSEBACH-ROAD, STOKE NEWINGTON.—On Sunday last an enjoyable and profitable evening was spent with the controls of Mr. J. A. White, who gave successful clairvoyance to a good audience, which included many strangers. Our good friend is always welcome among the members of our Church. On Sunday next, Mr. Edward Whyte will speak on 'The Valley of Dry Bones'; chairman, Councillor W. Beasley. Meeting for members on Wednesday, at 8 p.m. At the Public Hall, Forster-road, Tottenham, Mr. Edward Whyte's address on Sunday last included a strong and emphatic denial to remarks made by an orthodox Christian at a local meeting, who stated that Spiritualism sanctioned free love, &c. On Sunday next, a trance address will be given by Mr. E. W. Wallis upon, 'What Fate awaits us when we Die?' Chairman, H. Belstead, Esq.—ALFRED CLEGG, Secretary, 18, Fleetwood-street, Stoke Newington.

BATTERSEA SPIRITUALIST CHURCH, HENLEY-STREET, S.W.—An eloquent and interesting address was given by Mr. Cole on Sunday evening last upon 'Jesus: A View Based on Natural and Physical Causes.' The speaker claimed that whatever may be said of Jesus and his life it was not until he came that the cause of the outcast and the beggar was espoused. Mr. Adams presided. On Sunday next, at 11.30 a.m., the adjourned discussion will be resumed upon 'Open-Air Work and Workers'; at 3.30 p.m., meetings will be held in Battersea Park and on Clapham Common; at 3 p.m., Lyceum; at 5.30 p.m., tea will be provided, tickets 6d. each; at 7 p.m., speakers from the London Spiritualists' Union will address the meeting. On Tuesday, at 6.30 p.m., Band of Hope; on Thursday, at 8.30 p.m., public séance; and on Saturday, at 8.30 p.m., a social meeting will be held.—YULE.

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certainly agree with him that the Hindus have not received from Europeans the credit due to them for their literature and mathematical science.

A Californian paper, bearing the odd title of 'Spirit mothers,' has some sensible remarks on the influence of spirits over sensitives, for evil as well as good. It quotes a spirit-message containing the following pregnant remark: 'The world will yet be compelled to investigate mediumship and the laws governing spirit control, from the fact that mediumship in its general development will be so common and so manifest in criminals.' If more attention were paid to the subject, the truth of this singular remark would be recognised. What is more common than to find criminals saying, 'I was told to do it,' or, 'I know nothing about it,' or, 'I cannot tell how I came to do it'? This writer says, and it ought to be often said:—

The most difficult to deal with are those who, knowing nothing of spirit impulse and control, hear voices commanding them to do certain acts they would not be guilty of without such command, and believe they have received direct 'command from God.' Guiteau was a prominent example. He insisted to the last that 'God spoke to him and told him to shoot Garfield.' The nation was so shamefully ignorant, or too indifferent to investigate, and so hung him, as the easiest way to silence him.

There are voices ever ready to speak through such instruments as they find, but in the spread of Spiritualism all will yet be educated to know that reason must step in and decide whether the voices are from intelligent and wisely-loving spirits who seek to lead us upward towards the highest and best use of all our powers, or from undisciplined and undeveloped ones who still enjoy destruction more than construction, the use of brute force, rather than the far more potent influence of earnest, wise counsel given in the one supreme spirit of love.

We need not hesitate to admit this: on the contrary, it is highly desirable to bear it in mind as a warning. Spiritualism is a science, just as Chemistry is: and both have their perils.

Mr. Osbond (Devonport) has sent us a volume of 429 pages, on 'Alcohol, a dangerous and unnecessary medicine: how and why.' By Martha M. Allen. In the main, it is an industrious collection of medical testimonies on the subject, covering a wide field. Chapter VIII. is a decidedly practical one. It deals with the treatment of various diseases, and often in a way which any reasonable being could comprehend and practise. On the whole, a sensible and informing though perhaps one-sided book.

Bolton Hall tells the following story:—

The Caterpillar felt his body stiffening; the chrysalis lethargy oppressed him. 'What do you find hardest to leave behind you?' questioned his sister. The poor Caterpillar said, 'The Future.'

What does the answer mean? Will some of our young readers reply? We may print their explanations.

REPETITION.

BY ELLA WHEELER WILCOX.

Over and over and over,
These truths I will weave in song:
That God's great plan needs you and me,
That Will is greater than Destiny,
And that love moves the world along.

However mankind may question,
It shall listen and hear my Creed:
That God may ever be found within,
That the worship of self is the only sin,
And the only devil is greed.

Over and over and over,
These truths I will say and sing:
That love is mightier far than hate,
That a man's own thought is a man's own fate,
And that life is a goodly thing.

CHRISTIAN SCIENCE.

(Continued from page 211.)

We have seen that, apart from any intrinsic merits that Christian Science may possess, its rapid spread is to some extent accounted for by the attractive character of its services, by the simplicity of its teachings, and by the ease with which almost anyone can become a healer. Another contributory cause is that Christian Science holds out promises of direct practical advantages in this world; and it incidentally furnishes its adherents with a theory and a practice in religious matters that dovetail into and support each other, and which, therefore, awaken no qualms of conscience by their inconsistency. The Christian Scientist is not called upon by his religion to profess one standard of morality or of probability, while he is obliged by the conditions of our civilisation to conform his actions to quite another. He does not feel himself constrained to fold up his religion on Monday morning, and put it by for the rest of the week. He does not consider it his duty to offer up the Sunday as a mournful sacrifice to God, while he dedicates the next six days cheerfully to Mammon. The Christian Scientist practises what he professes; but everyone knows that were an orthodox Christian to live as he declares he ought—were he, for instance, to sell all that he has, and give the proceeds to the poor, or were he to take no thought for the morrow—he would soon find himself in the lunatic asylum, and his family would have to go to the Poorhouse. The Christian Scientist is not obliged to think of himself as a wretched humbug every time he co-ordinates his theory of right and wrong with his practice, and this incidental advantage is to a certain extent an inducement to join the movement; but the promise of direct practical advantage is much more so.

However much it may, perchance, profit a man in a future life to have been an orthodox Christian in this one, it does not do him any great good here and now. No missionary holds it out as an inducement to join the Church that the convert will be able to give up taking liver pills, or that as he grows in grace he will lose his constipation, or his rheumatism; nor does he tell the catechumen that a firm belief in the Day of Judgment will give him a cheerful and contented mind; still less does he promise him success in his business as a reward of piety, for he believes that worldly prosperity belongs of right to the children of the Devil. But if you ask a Christian Scientist what practical advantage he derives from his religion, he tells you that Christian Science makes him healthy in body, happy in mind, and successful in his undertakings. And here we get a glimpse of a feature in Christian Science about which the public knows little or nothing, for its attention is as yet concentrated on the power of belief to heal disease; whereas, a happy mind and worldly success are considered by Christian Scientists themselves as equally valuable effects of their religion. Now, to what can we attribute this worldly success which those who become Christian Scientists believe they enjoy? That they make themselves healthy and happy by dint of believing themselves to be so, may be 'explained' to the public by saying the same thing another way,—that belief or faith acts as a cause to produce health and happiness; but no one would accept that explanation in the case of business success or worldly prosperity, for things do not conform to our desires. The Christian Scientist, when he says that his religion helps him in his business, does not merely mean that it helps him indirectly, by reason of the good health and good spirits that it gives him; nor does he merely mean that his new co-religionists bring him their custom, or otherwise 'give him a lift'; what he really means is that by becoming a Christian Scientist he has put himself into harmony with the divine order of the Universe, and is now mysteriously or occultly carried along in the stream, whereas formerly he toiled and stumbled painfully along the bank. He will, perhaps, tell you that, do what he might, things used to go all wrong with him; but now everything turns out well, apparently 'of its own accord.' The Christian Scientist, in fact believes (more or less secretly) that he becomes a 'magnet' to attract success and repel failure. A consider-

able proportion of the wonders that one hears at Christian Science meetings, refer to this occult but practical 'help,' which comes mysteriously to the Christian Scientist in his worldly affairs; and the hope and expectation of this 'help' is a very real inducement to some people to join the movement.

Another cause of the quick growth of Christian Science is its exuberant Optimism. All men are by nature optimistic. It requires a good deal of misfortune to turn people sour, for Hope 'springs eternal' in the healthy mind. Nevertheless, to assert that 'There is no Evil,' and that 'The All is the Good,' seems at first sight to be a *reductio ad absurdum* of Optimism. And so it would be, if by those assertions were meant that what we call evil is in reality good, and that, therefore, there is no distinction between good and evil. But the Christian Scientist does not say that evil is good in disguise, as some good Christians maintain, in their desire to show themselves humbly trustful in Providence. He does not say, for instance, that a toothache is a salutary discipline, or a trial, or a warning, or serves some other good and wise purpose which, if we knew it, would 'justify God' for inflicting the torture upon us. When the Christian Scientist says 'there is no evil,' he means that evil does not exist at all, not even as good in disguise. He would say in the above instance that the toothache has no existence except as a belief in the mind of the sufferer—which is, after all, but a truism rather clumsily stated; but he would add that a belief in the existence of the toothache is an 'error of the moral mind,' which error the sufferer can avoid if he chooses.

It is here that the Christian Scientist gets at loggerheads with the orthodox Psychologist, who is perfectly willing to allow that the toothache is merely a state of consciousness, but denies that this state of consciousness can with truth or propriety be called 'an error,' and denies that we could avoid it if we chose. The difference between the views of the orthodox Psychologist and the Christian Scientist on this point is this: the former knows, or thinks he knows, that he cannot help believing in the reality of his toothache so long as he feels the pain; and he knows, or thinks he knows, that he cannot help feeling the pain so long as its physical cause continues. Whereas, the latter professes to have the ability to make himself to all intents and purposes unconscious of his toothache, by simply ceasing to believe that he feels the pain; and he declares that when he ceases to believe that he feels the pain, not only does the pain disappear, even as a mere colourless sensation, but the organic mischief that gave rise to the pain becomes gradually repaired by the curative power of Nature, or of 'the Spirit.'

How to accomplish this apparently impossible feat of ceasing to believe in the evidence of our senses, or of dictating to them what evidence they shall give us, is precisely that which Christian Science teachers are said to teach, and that in which Christian Science healers are said to assist; and if you presume to doubt it, there are a million of apparently sane adults who will come smilingly forward to testify personally that it is true—although, perhaps, it would need a regular Hercules in Christian Science to wrestle successfully with toothache, the example given above. But to believe contrary to the evidence of our senses is to create illusions for ourselves; and to play fast and loose with our sensations is rather a dangerous game, the partition between sanity and insanity being so slight as it is, and so easily broken down. On the other hand, everyone is aware that he owes a great deal of his happiness to his illusions; in fact, 'to disillusion' anyone generally means to deprive him of illusions that made him happy, inasmuch that to be 'utterly disillusioned' is synonymous with being utterly miserable. May it not be wise, after all, for a person to add to his happiness by welcoming harmless and agreeable illusions? Do we not all do so in a minor way every time we go to the theatre? Why be too critical with that which gives us pleasure? Why look a gift-horse in the mouth? It is the person who cultivates illusions under the impression that they are truths who must be considered to be hardly right in his mind; but even if this be the case with the Christian Scientists, which of us can say that he himself cultivates no illusions in mis-

take for realities? Which of us should cast the first stone at the Christian Scientist caught in the act?

Specialists in Insanity tell us that Sanity has no 'norm'; and that, therefore, such a thing as absolute sanity, or even perfect sanity, does not, and cannot, exist; that, in fact, no one is sane in all things, at all times, and therefore we have no right to draw a line, and say, 'On this side sanity lies, and on that side insanity.' If that be true (and the experts make out an exceedingly good case for it) no one can be considered perfectly sane. Now, emotional lunatics group themselves naturally in two great classes—those who are joyous without cause, and those who are melancholy without cause; and it is the absence of an adequate cause that constitutes them lunatics. But there is no one who is not at almost every moment either more hopeful or more despondent than is rational under the circumstances—frequently alternating between the two states, precisely as some insane patients do. It seems, therefore, to be a simple matter of fact that we all differ, not in kind, but merely in degree, from those in whom the existence of insanity is too conspicuous to be any longer ignored. This being so, it is surely better to be among the happy lunatics than among the unhappy ones. Those who believe in a cruel, vengeful God, in a place of torment for the dead, and in the natural depravity of mankind, are certainly among the unhappy lunatics, and generally among the dangerous ones. Those who believe that there is no Evil, and that the All is the Good, may, after all, be no better, or no worse, than happy and harmless lunatics; if, however, the only alternative is to be unhappy and dangerous lunatics, the Christian Scientists are surely to be congratulated. But we must remember that whether they are to be regarded as lunatics at all, depends upon their having or not having a reasonable cause for their Optimism, a question into which it is not the purpose of these articles to enter. Be that as it may, an outsider who goes among the Christian Scientists cannot but be struck by the atmosphere of joyousness and hopefulness that surrounds them; a happy 'aura' comes from them, which seems to carry an infection of happiness, but which the outsider, not being himself a believer, cannot account for on any grounds that seem to him wholly rational. Perhaps Agrippa had the same kind of experience when he said to Paul, 'Almost thou persuadest me to be a Christian'; and this tendency of Christian Science to make people happy is undoubtedly one of the causes of its rapid spread.

(To be continued.)

R. HARTE.

THE GERMAN PSYCHICAL JOURNALS.

In the 'Uebersinnliche Welt,' Dr. Nagel commences a review of M. Flournoy's work, 'Des Indes à la Planète Mars,' which has already reached the third edition. This book was noticed at some length in 'LIGHT' of May and June of last year.

The case of Frau Rothe, the flower medium, still occupies considerable space in 'Psychische Studien,' and the 'Spiritistische Rundschau.' In the former, however, after explanatory articles from Professor Sellin, Dr. v. Gaj, and the editor, I was pleased to read the concluding sentence of Dr. Maier's paper, which runs as follows: 'With these explanations, unless any fresh facts transpire about the "Rothe case," the debate must be considered as closed, since all the parties concerned in it have had an opportunity of stating their views in "Psychische Studien," and anything further on the subject should be treated of in another place, as our space must be reserved for matters of more importance.'

There are in 'Spiritistische Rundschau' an article by Professor Sellin dealing partly with this matter, and one by Dr. Egbert Müller called 'Spiritists and the Youthful Dr. Bohn's Rothe-Article in "Nord und Süd,"' in which he takes up the cudgels valiantly on Frau Rothe's behalf. At the conclusion of this paper the editor writes: 'How great is the interest taken in the Bohn-Rothe controversy is shown by the large number of letters we have received on the subject from all sides. In our next number we shall publish an article by Advocate D. v. Gaj containing important explanations from Herr Kühn and Herr Jentsch, as well as from Frau Rothe herself.'

M. T.

DREAMS AND PREMONITIONS.

Encouraged by the invitation in 'LIGHT' of April 27th, to your readers, to communicate their 'experiences,' I venture to send you the following account of some dreams or visions, premonitions, and clairaudient communications which have occurred to me. I may mention that I was brought up strictly in the Scottish Presbyterian Church, which does not countenance discussion on occult phenomena; and further, I am not associated with any psychic or occult institutions and could not, therefore, be biased by their teachings. Most of my experiences occurred long before I had heard of psychic or occult phenomena, and it is only for a very few years that I have read any literature on such subjects: but my repeated experiences have induced me to make inquiries, and I shall be much obliged to anyone who will be kind enough to tender suggestions to aid me in my researches.

Dreams or Visions.—About twenty-five years ago I dreamed that I was in a room that was very dark, but on one of the walls there was an illumined surface about five feet in diameter; very much like that seen when a magic-lantern is exhibited. The illumined surface was very bright, and the beam of light appeared to proceed from a small aperture at the opposite side through the roof. On the illumined surface, I beheld a vision of a very beautiful woman seated, holding an infant in her arms. She had golden hair, a crown of gold on her head, and a halo round the crown: she wore a rich scarlet robe, and looked quite regal. The infant's face was turned away from me, buried in the bosom of the woman, and I did not see it. While viewing the scene, I wept very bitterly: I was in great sorrow for some reason, and the beautiful woman was consoling me in the gentlest manner possible. I felt comforted, and woke up to find my cheeks wet with tears, and told my wife of my singular dream. She thought I was not quite well, and imagined my digestion was disordered. I felt instinctively that the dream had a meaning which I did not like to reflect upon. A couple of weeks after, our little one died very suddenly of convulsions while teething, and when the dear child breathed its last it was lying in its mother's lap, just as I had seen the infant lying in the arms of the beautiful woman I had seen in my dream. The feelings I then experienced recurred when I realised that our angel had passed away from us.

In September, 1896, I was in India, and dreamed of a Mr. B., a fellow employé, who, at the time, was in Scotland on leave. I dreamed that Mr. B. was conversing with other persons who were present and suddenly turned round and walked away. As he left, someone said, 'B. will retire from the service shortly.' The next morning I spoke to our secretary and inquired whether any news had been received about B.'s intentions, and whether he thought of retiring from the service. I was informed in reply that no such communication had been received from B., and it was very unlikely that it would be. I then mentioned what I had dreamt, and remarked that I felt sure my dream would be fulfilled. A couple of weeks later the secretary told me that a letter had just been received from B., who intimated that he was starting for India to rejoin his appointment; and this being the case my dream was not likely to be fulfilled. I replied that I was certain it *would* be fulfilled at an early date. B. arrived in India early in November, and informed me that he meant to remain in that country for nine years, and had taken leave of his family on that understanding. I still felt sure that he would soon retire. In nine weeks' time he was invalided, and on March 2nd ensuing, he sailed for Scotland, leaving India for good.

My dear wife's death was revealed to me about two weeks before it occurred, and at the time I had no reason to apprehend such a misfortune would overtake me. I was terribly cut up at losing her, feeling I had lost some portion of myself. For months I grieved her loss, but strange to say, though constantly in my thoughts while awake, I never dreamt of her for fifteen months after her death. After this period had elapsed, I was very much engrossed with business matters, and one night I went to sleep about midnight, after having cudgelled my brain working out intricate problems in applied mechanics, in connection

with some important engineering designs I had in hand. My mind, on the night in question (and for some days previously), was almost wholly filled with the details of the designs I was working out; and I certainly did not think about my wife before I retired. I had not been dozing very long before it seemed to me that I saw my dear wife, and was overjoyed. After an affectionate greeting we conversed on some subjects, but I need not recapitulate more than the following communications. I do so because to me they conveyed much meaning, and confirm certain opinions expressed by others. I asked my wife two questions: (1.) Could she, while in the spirit world, see all that we did here on earth? The reply was, *She could not see what happened here, except when God permitted her to see what transpired on earth.* (2.) How came it that she, being in the spirit world, appeared to, and conversed with, me? She replied, looking upwards the while, most reverently, '*God has permitted me to come to you, and that is how I am here.*' These communications have left a deep impression on my mind, and cleared doubts away.

Premonitions.—I have received innumerable premonitions of impending danger, but will recite only one instance. I was an engineer in charge of some extensive docks, which cost about two millions of pounds sterling to build and equip. The river with which these docks were connected was annually in flood, and at such times the dock gates would be thrown open by the flood tide. The tide fell rapidly after high water level had been attained, and it was a matter of great importance that the gates should be closed just as the tide showed signs of turning. Any delay in attending to this matter would have had disastrous results; and, as it often happened that the tide turned a few minutes before, or after, the expected time, it was usual to order hydraulic pressure quite *three-quarters of an hour before the predicted time* for the turn of the tide; and have the men ready to close the gates. On the occasion I am about to refer to it was expected that the tide would turn at *twelve o'clock midnight*, and the usual orders were issued accordingly. The pumping engines were nearly three quarters of a mile away from the dock gates, and at the time telephonic communication had not been established between the engine house and the station at the gates; consequently some time would necessarily elapse before messengers could pass from one station to another with inquiries, if pressure failed. On retiring to rest on the night in question, I felt very uneasy, and continued to grow more so as time wore on; sleep was out of the question; and at eleven o'clock I got up and announced my intention to go to the docks. I felt something was going wrong and I was wanted at once. I did not know very well what was wrong, and on arriving at the docks was led by some irresistible influence to go direct to the engine house. On entering it I saw that steam was up, the hands of the clock marked *ten minutes to twelve o'clock midnight*; the engines were *not* working, and the engineer and all his engine room crew were *sound asleep!* In a minute the engines were started, and, just as the tide turned at midnight, pressure was felt at the gates, and they were closed, averting a serious catastrophe, as, apart from the damage that may have been caused to the docks, there were about a dozen huge vessels in the docks, and it is as likely as not that they would have been wrecked if the gates had not been closed in time. Who warned me in this, and other instances?

I will conclude with one instance of clairaudient communication. My youngest son was a fine lad, very clever, good, and light-hearted; beloved by all who knew him, and doated upon by his mother. He was always laughing, especially when reading Dickens' books. Mrs. Gamp afforded him a continual source of merriment; and he fondly cherished the desire to go and see every place that our great novelist had mentioned, and that was still visible—Gadshill above all places he had read of. One evening, about eight o'clock, I was seated in my room reading, when I heard my son, Robert, laughing as usual, in his room. He crossed the drawing-room, and came into my room, repeating some of Mrs. Gamp's observations and laughing at them. I could not resist joining him in laughing, and he passed on to another room to his mother, to read to her, for the

hundredth time, some of the immortal observations Mrs. Camp uttered. Just as he passed me I heard a voice saying, 'Robert's end is near: he will not be with you very long.' I felt a terrible pang at my heart, and the laugh died away on my lips at once. I knew the warning was true, and immediately went to my daughters, telling them to be very kind to Robert while he was with us, as he would soon pass on to 'Peace, perfect Peace.' He died in three months' time; and his end was a very remarkable one.

Such 'experiences' as I have narrated above would no doubt be considered by many intelligent persons as evidence of a disordered imagination, but they are quite true, and judging from the tenor of what is printed in 'LIGHT,' I think there will be some persons who have had similar experience in such matters, and will think differently on the subject.

London.

P. W. S.

A WONDERFUL CURE.

A highly respected correspondent supplies the following story, with the assurance that it is perfectly true in every particular:—

'Mr. Brown had been ill for nearly three weeks, suffering from a series of carbuncles. The last and most painful one had come on the right side of his neck, and made it impossible for him to put on his collar. The doctor told him that he would have to stay in the house for ten days and have the carbuncle lanced, that he would probably have a run of them, and it would be a long time before he was well again.

'Mr. Brown and his wife were very much interested at this time in Spiritualism, and one evening while sitting at home the following remarkable occurrence took place.

'In the evening a friend of the Browns, a Mr. Hyde, came in, and after a while the talk drifted to spirit writing, &c., and Mr. Hyde said to Mrs. Brown, "Do you know, I believe you could write." "Nonsense!" said Mrs. Brown. "Well," said Mr. Hyde, "let us try just for fun." Mr. Brown got a big sheet of paper and a pencil and put them on the table. Mrs. Brown drew up her chair, and Mr. Hyde took a seat beside her, and began to stroke her arm slowly. Presently she seized the pencil and wrote "Samuel Elder" over and over again. She could not stop, although she protested vigorously, all the time that it was folly. Mr. Brown said, "Well, Samuel Elder, who are you?" Mrs. Brown wrote, "I am a doctor," repeating the writing again and again.

'Mr. Brown again said: "I am pleased to know you; what do you want?" Mrs. Brown wrote: "Cure your carbuncle." She still wrote the sentences several times. Mr. Brown replied: "Thank you, what shall I do for it?" Mrs. Brown's face screwed itself up into the most contemptuous expression, and she wrote *just once*: "Use Dallas Salve." She dropped the pencil, and began to try to coax her husband not to take the bandages off his neck, as she thought he would be risking his life by trying Dr. Elder's remedy. He, however, insisted, and sent the servant out after the salve. He put a generous quantity on a soft cloth, bound it on his neck, and went to bed. In the morning, Mrs. Brown was awakened by hearing her husband dancing around the room like a madman. When she asked what was the matter, he said: "Look there! look there! I have no carbuncle!" "Oh, you foolish man," she said, "it is on the other side." But this was not the case; there was no carbuncle on his neck, only a little red rim. He put on his collar and went to business, and never had a carbuncle afterwards.

'In the forenoon the doctor came in, asked for Mr. Brown, and was told that he was down at business. "Well," said the doctor, "he is a fool." "But," said Mrs. Brown, "he has no carbuncle." "Well," replied the doctor, "you are another; such a thing is absolutely impossible." Mrs. Brown related the circumstances, and still the doctor was not convinced, and although he was a very busy man, he took the trouble to go down to Mr. Brown's office to convince himself that such was the case.

And now the question arises—What was the real cause of so remarkable and sudden a cure? Was it due to a change in Mr. Brown's mental currents, or to his faith in the efficacy of the remedy? It was certainly not due merely to 'Dallas Salve,' for our correspondent assures us that though Mr. Brown subsequently recommended 'Dallas Salve' to various sufferers from carbuncle, it did not prove efficacious in a single instance.

SIGNS OF PROGRESS.—If one is to judge by many signs and tendencies, the new century should be one indicating a fresh growth of spiritualised consciousness, when a corresponding social and ethical advance will naturally follow.—Mrs. J. STANNARD.

GEORGE ELIOT AND F. W. H. MYERS.

With regard to the question of the identity of George Eliot and her friend on the occasion when they purported to visit Mr. Myers during his second or third sitting with Mrs. Thompson at Hampstead (in September, 1898), on which occasion I also was present and acted as recorder, herewith are the actual words taken down by me as uttered by 'Nellie' entrancing her mother, and I should mention, in reporting her words at the time, that I cut out much of her childish prattle and recorded words involving facts only:—

'I see a man—tall, thin, with black pointed beard; behind his ear a patch of grey or white hair; says he was the adviser of Mary Anne or Marion; name of Evans; also comes a name of Douglas, like the name of a seaside place. He has got a lady with him whom he is "cuddling." Now I see her, and she is just like the lady George that I saw last time, for I see she has just the same fuzzy grey hair, only her skin seems now more shrunk. I see a picture they are showing me, which I am to describe for you.

'The grey-haired lady, thinner than the other vision of the lady, sitting down in a chair. The dark gentleman just described comes behind her chair and says, "I know you can do something great," which she says she can't, and he cuddles her and worries her to do it. People give her flowers, and she says, "Not for me, but for this gentleman." (Mr. Myers asks for more description of the man.) He has got keen, steely eyes, penetrating intellect, observant; he has prominent teeth. (Mr. Myers: "Right.") He says he has got another peculiarity—his ears were peculiarly curled. (The picture is continued.) He gives her a lot of writing paper, done up in three separate packets. He keeps taking them up and scrutinising them. I see the writing. It is not like my mother's writing; it has a peculiar curl, especially the "d," and she does not cross her "t's." It is larger than my mother's, and more curly; the little "k" like capital "K's," but very curly. (Description of the man continued.) The man has a very shrunken-in face; has glasses on; nose long and thin, cheekbones most prominent. His heart is clean, but he has a face like a skeleton of an ape. (Mr. Myers laughed, and said, "Capital.") He had a way of turning up his chin. He loved and cuddled the lady with the grey fuzzy hair. By his side comes a big boy like "big Bertie" (note by F. W. Thurstan: "Big Bertie is a very tall gentleman friend of mine that 'Nellie' gave this name to"); a very fair young man; his hair goes up. He says he is a relative of the funny man who turns up his chin. He is dead now. Egypt comes out very clearly on the papers. He was good and worshipped the lady, but in his heart he had an antagonistic feeling to another man about these papers. The other man seems grasping, making the *savant* wild that the papers were served so. (Here Mr. Edward Maitland, who had frequently been controlling Mrs. Thompson lately, broke in on the efforts of the other visitors and made "Nellie" give a message for a friend of his. After a while the other two got "Nellie's" attention again and she resumed): Looks like poetry or verses. It seems as if that lady has an unfulfilled promise to you. She did not like Mr. Myers about something; she thought he ought to think otherwise. She says: "Fred, I will make up now for being such a reprobate by putting light in your way." She will give Mr. Myers something for a Christmas box—more worldly goods—not quite on the right tack. She says: "Oh, Fred, dear, I will help you; I scorned you, you know, now I will help you." Well, it is something she is going to give, I can't see what. She says if my mother had developed more she would have been able to speak through her in her own words. On the poetry paper I saw the word Minnie. Time not ripe. That man used to put wool in his ears sometimes. I see grey trousers held up by itself with a stripe down the sides. That man says he went to a funeral of someone belonging to Mr. Myers. He is like a walking skeleton: his brain powers too much for his physical strength. Another thing I see; his collar points much stuck down with big points; hat like a clergyman's: he presses it all round with his hands. There! he is pulled away in a bath chair. Have you been in Ventnor? ("Nellie" in difficulties here.) The lady says she is muddled herself. She puts on a pair of gloves, fur-lined, which shuts up with a spring, and she says that is enough for to-day—to be continued some other day—for all her work comes out in editions, you know.'

FREDERIC THURSTAN, M.A.

TO CORRESPONDENTS.

The communication of 'Searcher' is not accompanied by name and address—as all communications should be.

The contributions of 'Mabel Cook,' 'Tedec,' 'G. H. J. D.,' 'Midland Rector,' 'A. M. J.,' 'S. J. W.,' 'Joga,' 'H. W. T.,' 'E. J. S. J.,' and others are necessarily held over for another issue.

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PITY THE POOR RICH!

If an age in which anxiety for money prevails is sure to be an unspiritual age, there is indeed need for us now; for no one can deny that the money-hunger is distressingly keen, and that the standard of a man's worth is largely determined by conditions of finance. In truth, the question, 'What is he worth?' has come simply to mean, 'How much money has he got?' Against that view of personality and value, our Gospel is a constant and uncompromising protest.

'It is the richest country in the world,' men say; and so it is: and yet, if we pass behind the scenes, and dare to see what is there, the golden shield will be seen to have a sordid and dingy side. What we call 'civilisation' seems to increase rather than diminish life's inequalities. The struggle becomes keener, the demand for exceptional talent or energy to ensure firm footing becomes sterner, the merciless side of the law of the survival of the fittest shows its teeth: and all this, not because men and women are less merciful, but because the pressure behind us all is more masterful, and because, as we press on, the scene widens, the work increases, the inducements multiply. 'Behold, I make all things new,' whispers the deep mysterious Voice; and then the pace is quickened, and the world must obey.

On the whole, of course, the result is good, for Nature always gets her margin of gain, even out of our miseries and sins. In the meantime, the conscious sorrow of the world is increased, the struggle is intensified, and the human brute may, for a time, seem to be getting the upper hand, while the judgment of the world is that he who is rich wins.

It is a pathetic mistake. The poor, it is true, are, as by big waves, driven on to the shore and dashed to pieces or stranded; or else they are gripped, as by hands of iron, and held to their place and their circumstances, as though Fate decreed their destiny, as hopeless as it is inexorable. But it is a huge mistake to take the world's reckoning as giving the true account of failure and success. Nature is very motherly here, and the poor, for many reasons, are her special care. With what infinite patience and subtilty she adapts the back to the burden, and the senses to their circumstances! How cunningly she pleases them with their simple pleasures and homely satisfactions, making many a poor woman at her washtub, earning her dinner, happier than the jaded duchess in her carriage, trying to get an appetite for it. As Thomas Hood suggested, Nature, with the help of a little love, can make contentment and joy agree, and turn Garlick Hill into Mount Pleasant.

Then, beyond all that, what great suggestions come from the spiritual side of life as we think of the world's toilers! Unconscious of any heroism, multitudes of them may be,—perhaps even thinking they are dismal enough drudges, with as little heroism as beauty;—but what immense heroism there is in work, especially when done for as little recognition of any kind as usually attends the rough work of the world! Carlyle's splendid glorification of the labourer is often quoted, but never once too often:—

Venerable to me is the hard Hand, crooked, coarse; wherein notwithstanding lies a cunning virtue, indefeasibly royal, as of the Sceptre of this Planet. Venerable too is the rugged face, all weather-tanned, besotted, with its rude intelligence; for it is the face of a man living manlike. . . . Hardly-entreated Brother! For us was thy back so bent, for us were thy straight limbs and fingers so deformed: thou wert our Conscript, on whom the lot fell, and fighting our battles wert so marred. . . . Yet toil on, toil on; thou art in thy duty, be out of it who may.

So, too, may the rich man be in his duty, but he needs clearer credentials and perhaps deeper justifications, even as he is exposed to graver dangers. But, even on the score of peace and enjoyment, it is 'the poor rich man' who may often deserve our sincerest pity. Money cannot buy everything; and it certainly cannot buy the most precious things: it may, on the contrary, bar the things that might give the simplest pleasures, and most real peace. It may do 'more, and worse:—it may make a man arrogant and self-assertive, and spoil in him the human nature that gives one the 'fellow feeling' which makes us 'wondrous kind': for it is one of the seamy sides of money that it is apt to cut a man off from homely people and simple ways, and launch him on a sea of artificialities. That it often acts in the opposite and better way we know, but all experience confirms the warning of the Master that it is very hard for the rich man to enter into the kingdom.

This is the point of view from which Spiritualists are bound to look at this matter;—the probable influence upon character of the present-day anxiety about money. At the very root of our philosophy is the impregnable doctrine that 'the man's the thing,' the pearl of great price, the treasure hidden in the field. All the rest is decoration or dross. The standard of the world in this matter is simply all wrong, just as materialistic as it could be; and yet we all find it difficult to decline it: but the effort must be made if we would be true to our faith.

The only justification for the possession of wealth is that it is largely used for the good of the community which helped to get it together. Where this is not so, but where money is regarded as simply and absolutely a personal possession, to be hoarded or spent on self, we have no hesitation in saying that the danger is great. The man who is in that case is the man to be pitied, and not the costermonger who hawls behind a barrow, that he may keep the broker from his door. He who has grasped the idea that it is the manhood which is the main thing, and that money is only an instrument or a weapon, to be used in getting right things done, or in fighting the good fight of faith, has got hold of the right thought of life and duty and work. He will find it easy to keep in The Brotherhood, and to act like a brother: he will find it equally easy to distinguish between the man and his coat, the body and the soul. He may not call himself a Spiritualist, and may take no interest in 'ghosts,' but the root of the matter is in him: he is 'not far from the Kingdom of Heaven.'

LIFE ALL BOUNTIFUL.—It is better to risk something and take chances, than to be timorously over-careful. The moment you make some bold step, you will notice many circumstances arrange themselves around you, all in your interests; ways and means are opened, which before were unknown to you. We only need to make ourselves receptive—for life is all-bountiful.—'FRED BURRY'S JOURNAL.'

CONVERSAZIONE OF THE LONDON SPIRITUALIST ALLIANCE.

ADDRESS BY MADAME FLORENCE MONTAGUE.

A Conversazione of the Members and Associates of the London Spiritualist Alliance was held on Friday evening, April 26th, in the Banqueting Room, St. James's Hall, when there was a very large gathering, including the following:—

Mr. & Mrs. B. F. Atkinson	Miss D'Ottaviani	Mrs. and Miss Dawson	Mrs. and Miss Morice
Mr. T. A. Amos	Miss E. K. Dyson	Miss E. K. Dyson	Miss F. Minchin
Miss Ida E. Amos	Mrs. Duke	Mrs. Vernon Millett	Miss MacCreddie
Mr. C. Adamson	Mrs. Daviss	Miss A. Marshall	Mrs. Vernon Millett
Mr. Arnold	Mr. Hinton Ellis	Miss Martin	Mrs. Martin
Mr. Geo. G. Andre	Mr. A. E. Elliott	Mrs. McKinley	Mrs. Murly
Mr. Alexander	Miss Everard	Miss Major	Mrs. Martin
Mr. Thos. Atwood	Miss Erskine	Mrs. Essington Nelson	Mrs. B. Nixon
Mr. W. R. Allen	Miss Eavery	Mrs. Howard Norton	Mrs. O'Shea
Mr. H. C. Allen	Mrs. Thos. Everitt	Mr. and Mrs. B. T. Puckle	
The Misses Allen	Mr. H. E. Frances		
Mrs. Andrews	Mrs. D. Finlay		
Madame Annam	Miss O. Findlay		
Mrs. E. Arthy	Mr. & Mrs. B. D. Godfrey		
Mrs. R. Aves	Colonel Stannus Gordon		
Mrs. Bush	Rev. Alfred H. Gray		
Mr. & Mrs. E. A. Barron	Mr. R. Gowie		
Mr. and Mrs. Bertram	Miss Gowie		
The Misses Bertram	Mr. D. Gow		
Mr. & Mrs. H. Bodding-	Miss Gihlett		
ton	Madame M. Godfrey		
Mr. & Mrs. W. P. Browne	Mrs. Goodall		
Mr. and Mrs. J. Leith	Mrs. Gillmore		
Bain	Miss A. Groves		
Mr. and Mrs. John Box	Mrs. W. Gordon		
Mr. and Mrs. J. Bowskill	Mrs. Gubbins		
Mr. T. and Miss Blyton	Mrs. S. Gunn		
Mrs. H. E. Bell and the	Miss S. Greenman		
Misses Bell	Mr. W. Homewood		
Mrs. A. D. Bell and the	Mr. Leslie Howe		
Misses Bell	Rev. J. Page Hopps		
Mrs. Braund	Dr. Berks T. Hutchinson		
The Misses Braund	Mr. James Howard		
Mrs. H. T. Bell	Mr. J. Hopgood Hart		
Miss Butler	Mrs. E. M. Hawkins		
Mrs. Barker	Mrs. and Miss Hett		
Miss Barker	Mrs. and Miss Home		
Mrs. Banister	Mrs. Hooper		
Mr. Brinkley	Mrs. Hickman		
Miss Boatwright	Mrs. and Miss Hall		
Miss Bartlett	Miss C. M. Hart		
Miss V. M. Burton	Mrs. Hunt		
Miss V. Bell	Mrs. & Miss Huskisson		
Mrs. Blake	Miss Holmes		
Miss Boucher	Mrs. J. A. Hardy		
Mrs. and Miss Bradgate	Mr. Alexander F. J. Johnson		
Rev. M. Brown	Miss Evelyn Jackson		
Mr. Greville Bathe	Mrs. E. S. James		
Professor S. A. Bhisie	Mrs. M. B. James		
Mr. L. Bristol	Miss Joyce		
Mr. P. Burrow	Miss Johnson		
Mr. Barley	Mr. and Mrs. Graddon-		
Mr. H. R. Boyden	Kent		
Mr. H. Blackwell	Mr. Robert King		
Mr. Olaf Baker	Mrs. K. R. Kemp		
Mr. F. W. Bainbridge	Miss Kirisch		
Mr. John Cox	Mrs. Kilby		
Mr. B. E. Crowe	Mr. & Mrs. W. J. Lucking		
Mr. H. S. Carstairs	Mr. Claude Lucking		
Mr. W. Gordon Campbell	Mr. Hubert Lucking		
Mr. H. M. Collison	Mr. C. Lacey		
Mr. J. F. Collingwood	Mr. A. Lawrence		
The Misses Cass	Mr. W. Lawrence		
The Misses Cressall	Mrs. W. F. Lawrence		
Miss L. Clark	Mr. E. Lucas		
Mrs. S. R. Canton	Mrs. S. J. Legge		
Mrs. Damer-Cape	Mrs. R. Low		
Miss Cannon	Mrs. A. Bell Lewis		
Mrs. Coles	Mrs. Lewis		
Mrs. Coppack	Captain and Madame		
Miss K. Collard	Montague		
The Misses Collingwood	Mr. & Mrs. J. J. Moses		
Mrs. L. A. Clatworthy	Mr. C. E. Moyley		
Dr. Ellen Colyer	Mr. J. Martin		
Miss Clelland	Mr. J. J. Morse		
Mr. and Mrs. A. Hamilton-	Miss Florence Morse		
ton-Dixon	Mr. J. Morris		
Mr. and Mrs. J. T. Davis	Mr. Arthur Mueller		
The Misses Davidson	Mr. T. Merrick		
Mr. Denmett	Mr. J. Moy		
Mr. H. E. Dunhill	Mr. John E. Morris		
Mr. H. P. Dominen			
Miss Davis			

'THE TRUE MISSION OF SPIRITUALISM.'

After an hour devoted to music and social intercourse the President, Mr. E. Dawson Rogers, briefly introduced Madame Montague, who addressed the meeting on 'The True Mission of Spiritualism.' MADAME MONTAGUE said:—

You will already have perceived that the subject chosen for our short address is so vast that it fills immensity, and yet so important that it appeals and applies to every individual member of this fraternity. To those who may justly have thought it presumptuous on our part to propose a dissertation on a subject of such magnitude, we say in apology—if apology be needed—that he who suggested it is himself well able to point out the mission of Spiritualism, since he has spent many years in mastering its mysteries, and has devoted his life to maintain the integrity of the mission; we refer to our worthy President, E. Dawson Rogers, Editor of 'LIGHT.'

The true mission of Spiritualism! There is inspiration in that appellation, which is equivalent to the statement that

truth is the keystone in the arch of our temple, and Spiritualism a mission that is a divine ordination, the test of which is qualification. This mission is of the very highest order, for besides including the most sublime ideals concerning human possibilities and potentialities, it contains in irrefutable form the revelation and proof of immortality, the unbroken continuity of life for all, without exception or partiality; and this, not merely based upon traditions or history, but subject to the most rigid examination and scrutiny.

The true mission of Spiritualism is the education of mankind, by demonstrating those truths which prove the unity of life, the law of creation, and the true order of evolution, ever preceded by involution—spirit before, as well as over, matter; the supremacy of the will and the origin of all effects; all proceeding from the same Eternal Cause using well-defined forces and immutable laws. In other words, the true mission of Spiritualism is the elevation of the race by assigning to man his proper place in the universe as the crown of creation, his relation to his Creator, his fellow-creatures, and his duty to himself; for 'Know thyself' and 'Be thyself' are the inseparable axioms of the philosophy of Spiritualism, both pointing to the same beautiful originality in every perfect entity in this marvellous creation, with its glorious variety.

The true mission of Spiritualism is the promotion of happiness and of human advancement through spiritual unfoldment, or the education of the higher normal faculties; for without education there can be no proper interpretation of revelation, inspiration, and prophecy.

It was suggested that we should be practical in our presentation, and we have just used two terms which seem contradictory—education and revelation. In the old dispensation we were taught that revelation demanded blind acceptance, and that any interpretation of its meaning other than that of the doctrinal version, or any research into spiritual mysteries, was dangerous, and even ungodly. The true mission of Spiritualism is to disabuse the present generation concerning such a misrepresentation, and to point that the fulfilment of the word of God is not in the ignorance but in the enlightenment of mankind. 'Come, let us reason together' was not said to the beast, but to the man, and if miraculous intervention had sufficed without spiritual attainment, or intellectual comprehension, Christ would not have said 'Learn of me,' or 'Be ye perfect, even as your Father in Heaven is perfect.'

The seer of Patmos, the most mystical of all the Biblical writers, only understood by the most spiritually-minded, or Masons of the highest order, endeavoured to point out this verity to humanity, for in the tenth chapter of the Apocalypse, at the ninth and tenth verses, he says that being 'in the spirit' (let those observe who continually would materialise the spiritual instead of spiritualising the material, that the seer spoke 'in the spirit') he went to the angel and asked for the little sealed book which contained the mysteries of life and the problems of existence. The answer, and what followed, are applicable to everyone desirous of angelic communion or spiritual illumination. 'Take it,' said the angel, 'and eat it up,' that is to say, 'Be not satisfied with casual observation, superficial examination, or even the pleasure of possession, but absorb, digest, assimilate it until it becometh part of thyself.' And after the seer had complied, but not before, he was told that he was ready to prophesy before many peoples, nations, and kings. He was not capable of doing so before this assimilation; no matter how beautiful the revelation, it needed the intellectual cultivation in order to give the proper spiritual interpretation. This cultivation includes the social wants, the moral needs, and the spiritual faculties, that is, man in all his phases and aspects, and it necessarily follows that the true mission of Spiritualism must be social reformation as well as religious interpretation or phenomenal demonstration; and this, scientifically, unbiassed by prejudice or bigotry.

The rock on which Spiritualism stands is the Universal Fatherhood and Motherhood of God, the Universal Brotherhood and Sisterhood of Man, the progression of the human entity, the spirit—sometimes, but erroneously, called the soul. And here comes the question, 'How is God to be defined in our mission?' The definition is that 'God is Spirit and must be worshipped in spirit and in truth,' and man, made in the Divine image, is also spirit and, therefore, must live for ever in spirit and in truth. And wherefore, and by what authority, do we speak of 'the spirit' of man? By the same authority of which we speak of 'the spirit' of God. We agree with the writer of the book of Genesis, who, in the second verse of the first chapter, has told us that before matter had assumed form and when darkness was on the face of the deep, 'the spirit of God moved on the face of the waters.'

Therefore, although there is a false testimony noised abroad concerning our nonconformity to Holy Writ, we find the foundation of our spiritual philosophy and the duplication of the spiritual phenomena, written in those wonderful pages which, when rescued from mutilation and interpola-

tion, reveal to us the history and aspirations of ancient races, striving, as we do, towards spiritual illumination. Now those peoples had their inspirations and their revelations even as the children of later generations, all moving under the impulse of eternal laws written within the constitution of man.

What is the Spiritualist's main article of faith? When our Western associations send out their inspired speakers and mediums as missionaries, there is only one main point insisted upon, and that is that the mantle of charity be made use of frequently. It is represented to them that proselytism is an abomination, and that no valuable time should be wasted in hair-splitting or controversy; that even concerning the great question of the belief in one Supreme Being, there are always three classes of men holding different opinions, for, as the sage has said, 'The savage or primitive man has many gods, the fool hath none, but the wise man always claims one God'; and that is the history of civilisation.

At first, in our infancy, we believe because we are told; next we inquire; and from orthodoxy we pass into heresy because we are honest and cannot wear the mask of hypocrisy. But there is a third stage, when the Creator is revealed to His creature, and we are born into a new faith based upon knowledge, and that revelation is ever in accord with our own true spirituality.

It is the true mission of Spiritualism to teach, by example and precept, spiritual liberty, and that this liberty consists not in merely tolerating but in respecting each other's persuasions or religious inclinations, because those beliefs are the outcome of, and correspond to, various stages of unfoldment in human progression. Any interference in this direction is simply a violation of those divine rights which every man inherits from his Creator. There are two documents in existence in which these rights are contained. One is the Divine proclamation called the 'Lord's Prayer,' and the other the Declaration of Independence of the United States. The latter begins with the words, 'Every man shall worship God according to the dictates of his own conscience.' The former proclaims the same liberty, with the addition that God is the Father of humanity, a sublime verity! It is the true mission of Spiritualism to maintain it in its integrity; but the revision of old customs and antiquated statutes is necessary before we can bring into full operation these divine proclamations of religious liberty. Be it said, to our sorrow, that after many centuries we are still persecuting and prosecuting publicly, because we cannot all think uniformly, because we give forth that originality which is our birthright, because the Divine image shines in man, pointing to his eternal destiny.

And what is the remedy? Education, higher education, and through it the proper interpretation of the nature of man, and the recognition of that Divine paternity which includes all humanity as a fraternity. This brings us to the second object of the true mission of Spiritualism, which is the establishment of the universal fraternity. Stupendous opposition is met with in that direction, for the movement lacks popularity, although it is of the people, by the people, and for the people. In the old dispensation—(let those who have ears, hear! the old dispensation is rampant in our own day)—fierce competition and the monstrous growth of syndicates and corporations crushed smaller enterprises and hindered national and individual expansion, blocking the way to reciprocity and co-operation, which are the root of fraternity.

Under the old dispensation it was 'an eye for an eye, a tooth for a tooth,' the barbaric law of retribution and retaliation on the one hand, and self-justification by means of rich donations, or pompous association with works of devotion, on the other. Christ, the great leveller of social inequalities, shook this fabrication to its very foundations when He represented the futility of protestations to the Deity whilst persecuting humanity, and showed to the men of old that it was useless to make pretences of love to God the Father whom they had not seen, whilst keeping in bondage the brother by their side whom they had seen; that the prayer of the Pharisee, 'Thank God I am not as other men,' must be reversed and made to run, 'Thank God that all other men are like me, and that I see myself in them as I see them in myself, not only with my possibilities, but also with my failings and liabilities.'

Christ taught that mutual aid and mutual protection must be the measure of true spirituality, and that it was useless to attempt to establish that universal fraternity unless it was on the system of co-operation and unity. Co-operation unites mankind in one federation. A great Spiritualist, Abraham Lincoln, demonstrated this in his grand proposition when he said: 'Equal rights to all; special privileges to none.' By this he meant not only equal opportunities, social, civil, religious, and political, but also industrial equality. Some may think we step out of our own domain when we speak thus of co-operation. Nay, verily, we keep within the due bounds of our jurisdiction,

for co-operation, rightly interpreted, means higher civilisation and spiritual emancipation. It means the golden reed of which we read in the book of Revelation, where we find the man measuring the perfect city and finding it four square, like the measurement of his own body, of which the length is equal to the breadth. It is upon that square of equity that we should start co-operation. Co-operation is the foundation of the religion of the future. How does the world conform to that golden rule at this stage of its history? What do we find in your records, missionaries and emissaries, whether ye be in the field of religion or in that of diplomacy?

Are we blest with universal peace and harmony? Are all questions, national or international, commercial, industrial, or political, settled by arbitration amicably? What about those standing armies and navies of which we are so proud, and which we consider to be so necessary to maintain our rights and defend our territories? Our children will look upon them as a blot on our civilisation, sapping the resources of the nation, resources extorted from the necessities of a hard-working population. What about those prisons and penitentiaries, those slums and dens of vice and infamy, all denoting poverty and degradation, seen in the great centres of the world to-day?

Another great Spiritualist, the poet Longfellow, breathed forth his true mission when he said that if half the wealth now spent on shams and shows and useless displays were given to redeem the human mind from error, there would no longer be need of prisons, arsenals, or forts.

Brothers and sisters, since it is only through education and co-operation that we can work out the world's salvation, let us unite our forces in that direction. Every unit in the community is a power, and no one is free from responsibility.

Before the world is much older our true mission must shine forth, not only by its blossoms but by its fruits, and those amongst us who have entered the social side of that mission must realise the necessity of working for wiser legislation, impartial administration, and equal representation. Let us remember that the mother of mankind has no participation in the councils of the nation, being treated as an idiot or minor, except in the hour of contribution, for she has to pay tribute and taxation; and in this only is she treated as a responsible member of the community, a direct violation of right and equity. Let us remember in the hour of trial—whether the trial be by jury, by vote, or by ballot—that a double standard of morality absolves the man and condemns the woman for the same offence, expelling her from society, and depriving her of that sympathy the absence of which will often hurl her further down the road of shame and misery, whilst the man remains an honoured member of the same society.

Let us remember that capital punishment is a crime, for which we shall be made answerable personally, for the punishment of the criminal should have in view, not revenge, but reformation, and yet we deprive him or her of proper opportunity by destroying the physical organisation. Spiritualists, since education and co-operation are the basis of our true mission, how, let us ask ourselves, have we conformed to these during the past fifty-three years? Where are our schools, our colleges, and our universities? Where are our temples, libraries, and sanatoria; our homes for the aged and disabled? Where are our funds for the brother or sister in his or her hour of necessity? Are we too few, too feeble, or too ignorant to realise the great importance of consolidation and unity? In the United States alone we number nearly four millions, many being people of great wealth, and yet there the same indifference prevails as elsewhere, and, to our shame be it said, it has often been found necessary to ask from the platform for contributions to defray the funeral expenses of a fellow-worker, medium or speaker, whose terrestrial experience has been devoted to good deeds and to whom many members of the community owed their restoration to health or the return of happiness. True, there is room for congratulation, but it is not by repetitions and glorifications of the past that we can change the conditions of the present. The achievements of the past must spur us on to greater efforts for the future, for our motto is 'Excelsior, come up higher'; eternal progression on all planes of manifestation.

The true mission of Spiritualism points to better agreement, greater harmony in our midst. Reformation, like charity, must begin at home before it can travel beyond. We need to have our forces well combined before we can combat the common enemy, prejudice and bigotry. At present our movement is retarded by petty differences, whereas the great object of our true mission escapes our attention. The diversity of our gifts—which are simply natural faculties to be cultivated—should unite us more closely instead of sowing dissension and separation. Petty jealousies should be excluded from the code of teachers of spirituality, who require their energies for work in a grander cause, the upliftment of suffering humanity. Individuality we must

always have, but it need not be expressed aggressively. There is room for all. Remember that united we stand, divided we fall.

The philosophy and the phenomena of Spiritualism must ever go hand in hand. Both are united, one, to point to, and the other, to prove the way to, the Better Land.

In conclusion, our true mission points out this to us: that no one is yet perfect, and we all need tender compassion, encouragement, and sympathy.

We have now entered upon a new century in which many marvels are to be revealed to us, in which many mysteries are to be explained. The hour cometh when we shall forget distinctions, personalities, persuasions and nationalities in the grand realisation of love and unity, wisdom and spirituality, all based on the grand principles of truth and equality, for that is the true interpretation of the mission of our fraternity. (Applause.)

The PRESIDENT, referring to Madame Montague's address, said that it indicated that the true mission of Spiritualism was to hasten the millennium, and that if everybody became a Spiritualist the world would be better and happier. Certainly there was no reason, so far as he could see, why everybody should *not* become a Spiritualist, and there was no reason why every Spiritualist should not be a pattern of excellence. But, alas! experience pointed the other way. During the thirty years in which he had been investigating the subject, his experience had not led him to the belief that Spiritualists were any better than other people. He thought they ought to be, and he thought they would be failing in their duty, not only to themselves, but to the community, if they did not exemplify in their daily conduct all that Madame Montague had said concerning their mission. She had pointed out the need of charity; but he was afraid that there was at present a disposition amongst Spiritualists, as amongst other people, to depreciate one another. He should like to see every Spiritualist manifest to the world how good a thing it is for brethren to dwell together in unity. They ought to have no dissentient note, no jarring chord amongst them. (Hear, hear.) Everyone should have his mind concentrated on the one point, the spread of their faith, not only inducing others to believe, but showing them how they may *know*, that there is a life after death. They were now at the end of the present session. If during the interval between this and the next session their friends would make it a point to lose no proper opportunity of inducing others to investigate the truth of Spiritualism, they would render a splendid service to humanity. There were a sufficient number of people present to revolutionise society in the course of a very few years if they were only faithful to their professions. He proposed that they should record their thanks to Madame Montague for her practical and large-hearted address.

Mr. J. J. MORSE, in seconding the proposition, said that it occurred to him that the true mission of Spiritualism had already been accomplished in so far as it had gathered some hundreds of ladies and gentlemen together in love and harmony within the four walls of that hall. They had in it a practical illustration of some of Madame Montague's remarks. It was a pleasant sight and a pleasant thing to know that the London Spiritualist Alliance had been able on more than one occasion to weld the heterogeneous elements of Modern Spiritualism into one homogeneous whole. Referring to Madame Montague's expression of regret regarding Spiritualism's lack of libraries, charitable institutions, funds, and similar enterprises, Mr. Morse pointed to the existence of the Spiritualists' Benevolent Fund, of which he was the financial secretary.

The resolution of thanks was then put to the meeting and cordially adopted. In acknowledging the vote, Madame Montague said: I am truly grateful for this manifestation of welcome and goodwill, and, as our friend has said, delighted to be in such good company.

The PRESIDENT, in some concluding remarks, referred to the symbol or token which the late Miss Rowan Vincent had left in a sealed envelope in charge of Mr. Lucking, in order to form the basis of a test of her identity. Since her passing over, a number of mediums believed that they had had communication with her, and had received the sign that was to form the test of identity. It was considered that the time had now arrived to examine the results, and compare them with the contents of the sealed

packet, which had, of course, not yet been opened. Those who professed to have had any communication with their departed friend were therefore requested to supply, as early as possible, their names and addresses. Afterwards they might be invited to furnish privately, under seal, a description of any test sign of identity they might have received, and at an appointed time these would be examined in the presence of witnesses and compared with the original. The President concluded his remarks with some allusions to the success of the Alliance, which he stated was never in a better position than to-day. But, whatever their numbers were, he wanted to see them doubled; and he would like every Member and Associate between now and the next session to prevail on some friend to join the Alliance. That was the way to increase their strength and to make some impression on the world.

Under the direction of Mr. Lorne Wallet, a well-known vocalist, an excellent programme of music was performed during the evening.

Miss Lucy Cressall was heard to advantage in the following violin solos, executed in most artistic fashion: 'Polonaise' (Mlynarski), 'Rhapsodie Hongroise' and 'Chanson' (Wieniauski). Miss Kate Giblett, an exceedingly charming vocalist, gave a delightful rendering of 'Ever so Far Away' (S. Adams), following this with 'The Lass with the Delicate Air' and 'A Japanese Love Song,' both these songs being rendered with great daintiness and vivacity. Mr. Lorne Wallet gave 'The Devout Lover' (M. V. White), 'Loch Lomond,' and 'The Fond Kiss' in a style that showed him to be the possessor of a voice of unusually fine quality. Miss Cressall proved an efficient accompanist, and gave also a brilliant pianoforte solo, 'Rondo' (Richards). Altogether the concert may justly be classed as one of the best which has been performed at any of the Alliance gatherings.

The grand piano used on the occasion was kindly lent by Messrs. Brinsmead.

AN 'AMENDE HONORABLE.'

The editor of the 'Clarion' has been reading Dr. A. R. Wallace's book on 'Miracles and Modern Spiritualism' and admits, in his paper of May 4th, that he has changed his opinions regarding Spiritualism and Spiritualists as the result of what he has read. He feels that in his own mind he has been unjust to Spiritualists but 'was unjust through ignorance.' He defines his position to-day in the following words:—

'That is my position to-day. I am not a Spiritualist. But I have read the statements of eminent and honourable witnesses, and I can only say, that on the testimony of these men, I am bound to accept the statements as facts unless I can *disprove* them.

'I cannot disprove them. I know, of my own knowledge, nothing at all about them. But I guess I'm going to try.

'Since there are so many men and women of intelligence who honestly believe in spirits, and say they can commune with them, I say, for one, that as a candid man, with an open mind and a desire for knowledge, it is incumbent upon us all to have these repeated statements thoroughly tested and publicly investigated.

'If there is another life beyond the grave; if there are other worlds than ours, I should like to know something about them. I want to be *sure*, if I can, first of all, whether or not there *is* another life.'

This is *just* as far as it goes, and we congratulate 'Nunquam' upon his characteristically frank avowal of his change of attitude. If he will investigate with his usual painstaking thoroughness and patience, we have no doubt that he will reach the goal which such men as Crookes, Wallace, Myers, Hodgson, Hyslop, Kenworthy, and hosts of others have already attained, viz., a full conviction of the certainty of another life for man after physical death.

THE face of Death is toward the Sun of Life;
His shadow darkens earth; his truer name
Is 'Onward'; no discordance in the roll
And march of that eternal harmony,
Whereto the worlds beat time, tho' faintly heard,
Until the great hereafter.

—TENNYSON.

'ANIMIC ENERGY.'

We should like to draw attention to an interesting paragraph in 'Psychism, or Analysis of Things Existing,' a book published by Dr. Paul Gibier in 1899. On page 237 he gives reasons for believing that what he calls 'animic death, following intellectual death, occurs only progressively'; in other words, he holds that after the spirit has quitted the body, cellular life is not extinct, that an energy remains in the cells, and this energy he calls 'animic.' He suggests that it is by means of this energy that psychic manifestations and after-death appearances are effected. The passage in which he states this is on page 247 :—

'We will endeavour to explain how manifestations like the one just related (*i.e.*, an apparition coinciding with a death) occur more especially at the time of death. According to the theory which we deduce from our observations, it is because the intelligence may dispose immediately after death of a certain amount of free animic energy which abandons the body little by little after what we have termed the intellectual secession.'

Again on page 233 he says :—

'When true death occurs, the spirit is the first to abandon the body, leaving it in a more or less rapid way, according to the manner of death. At the same time a certain part of the animic energy is dissipated, and, in a gradual way, re-enters the great common storehouse of universal energy. Another part of this force remains bound to the spirit. . . . But it is later that the animic force definitely leaves the body, provided it (the body) has not been destroyed by fire, or any other destructive cause, immediately after death.'

He further goes on to state that he thinks that the 'animic energy' which lingers in the cells is gradually attracted again to the spirit, 'in virtue of a law analogous to the attractions which we observe, but whose nature at present is equally unknown to us.'

We draw attention to this, not because the statement propounds a new theory, but because a special interest attaches to it by reason of the fact that it is a conclusion arrived at by a man whose scientific status is evidenced by the position he held. Dr. Paul Gibier was director of the New York Bacteriological Institute, and assistant professor to the Museum of Natural Philosophy of Paris (Comparative and Experimental Medicine), Interne of the Hospital of Paris, and Member of the Academy of Sciences of New York. This being so, his opinion carries some weight, and it is very instructive to find how closely it bears upon the theory discussed in this journal about Easter, this year and the year previously. That theory contained the suggestion that the physical manifestations of the Christ after death were effected by the withdrawal of energy still remaining in the discarded body, and that the suddenness and completeness of that withdrawal *may* have resulted in the total collapse of the corpse; and that this may have accounted for the fact that there was no manifestation till the third day, inasmuch as the force may not have been completely withdrawn until then.

Another suggestion made in connection with this subject last year and the year before was that the disposition of the grave clothes favours the theory of such a collapse; since they seem to have been found exactly as they had been when enveloping the corpse. This fact is attracting a good deal of attention just now in some circles of theological students, because Dr. Latham has recently published a work called, 'The Risen Master,' in which he lays stress upon this disposition of the grave clothes. He thinks they evidently indicate that the wrappings were undisturbed and that it was this strange fact which so startled the disciples. He does not draw from it the conclusion which we have drawn, but the fact itself is treated as significant. The following comment on Dr. Latham's argument is made by the Rev. G. Henslow in the April 27th number of 'The Church of England Pulpit':—

'The meaning of this is that the long linen strips with which a dead body was bound . . . were still "lying," *i.e.*, flat on the ground, but just as they were bound round the body of Jesus, enclosing it, is presumed, the spices, as no mention is made of their being scattered about. The napkin, too, retains its form as if it were wrapped round the head. In a word, the body has disappeared without disturbing the clothes and the napkin.'

We should not venture to recur to this matter, which has been already discussed, but that we are convinced that the subject is one which very deeply interests a large number of thoughtful people, and that those who are perplexed by it will welcome any sidelights that can be thrown upon it. All things come to those who wait; fuller illumination will doubtless come in due course; in the meantime we watch for the gleams.

H. A. D.

'THE ROTHE CASE.'

'A CRIMINAL PSYCHOLOGICAL INQUIRY.' BY DR. ERICH BOHN.

Motto: '*J'accuse!*'—ZOLA.

I have received a copy of this work, which has created a great sensation in psychological circles throughout Germany, and it is impossible to read it, as well as all the articles in the German journals relating to Frau Rothe (as I have done), without forming some opinion on the subject. Dr. Erich Bohn is a young advocate and a member of the Breslau Psychical Society, who, for the last two or three years, has given much attention to psychological matters, though *as yet* he does not appear inclined to adopt the spiritistic theory.

The book just published contains a *resumé* of his articles against Frau Rothe in 'Nord und Süd,' as well as all the controversial articles on both sides which they have elicited, and finally the decision at which he has arrived, as well as several photogravures and facsimiles of writings. Although Dr. Bohn shows every wish to be fair, and has taken an immense amount of trouble in collecting evidence, he cannot altogether refrain from personalities, and shows some want of taste in frequently speaking of Frau Rothe as 'the tin-smith's wife (Kesselschmiedfrau),' and of Professor Sellin as 'the seventy-years-old Sellin,' as though that *advanced* age disqualified him for forming correct opinions on spiritistic matters, which he has spent so many years of his life in studying!

I cannot here recapitulate the evidence Dr. Bohn has brought forward; suffice it to say that in the last chapter he says that Frau Rothe stands self-convicted, in that she has not accepted the challenge to sit with a committee of psychical researchers, under their own conditions.

My own opinion with regard to Frau Rothe is that she is a strong physical medium, especially in the phase of 'apports,' but that, unfortunately, like so many paid mediums, she has not at times hesitated to supplement her real powers by fraud. Whether this is entirely due to herself or has been forced upon her by unscrupulous controls is an open question. Dr. Bohn will have to study mediumship and 'conditions' for many years before he can at all understand this most difficult and intricate problem.

Among the pictures is a likeness of Frau Rothe herself, a homely looking woman, about fifty years of age, with an almost emaciated face; and a flashlight snapshot is also given of the notorious Hamburg exposure of 1894, in which Frau Rothe is seen standing just outside the curtain, with her left arm inside it, where the hand no doubt holds the 'materialisation' or puppet, which appears at the outer edge of the curtain and which was presumably formed of a woollen wrap which she took into the cabinet with her (and which she is not seen wearing), covered by a couple of cloths which she had concealed under her corset. I am sorry to say it, but I do not think anyone could see this picture and entertain the slightest doubt of the so-called 'materialisation' being a fraud, and it would be scarcely fair to Dr. Bohn to refrain from mentioning it. All the same he goes too far, and at present cannot understand that the phenomena with a medium may at one time be perfectly genuine, while the same medium may on another occasion cheat unscrupulously and even clumsily. This is one of the mysteries of mediumship, which render the study of it so puzzling and even dangerous.

Dr. Bohn, in his book of 155 pages, has certainly made out a very strong case.

M. T.

PHYSICAL MEDIUMSHIP.

As a Spiritualist of twenty years' standing, and one who has availed himself of every opportunity of investigating the various forms of manifestation, I am bound to confess that if materialisation were the only thread upon which the cause of Spiritualism hung, it would indeed be a very slender one and liable to be snapped at any moment. During the past three or four years it has been my privilege to attend a great number of sances given at intervals by four of the best-known physical mediums; but so far, as the result of close and unprejudiced observations, I am not yet satisfied of the material appearance of spirit forms.

At the same time I am thoroughly convinced of the existence of a physical unseen force by which heavy substances may be moved, an instance of which occurred under my own observation about two years ago. I was in the drawing-room of a friend when there were also present three ladies and a doctor. The latter had been discussing the superiority of Theosophy to Spiritualism, much to the chagrin of one of the ladies present, who was a medium (unprofessional). Having apparently exhausted her power of argument I came to her aid, for which assistance she seemed grateful, and when the doctor had retired her gratitude assumed a practical form by giving me a demonstration of her physical powers in full gaslight. The medium and one of the ladies and myself, without contact with each other, stood over a table covered with books and ornaments, weighing, I assume, about forty pounds. Our hands, which were twelve inches above the table, suddenly became apparently bloodless, and in less than a minute the table was suspended in mid air fully eight inches from the floor. Then, clearing the table, we sat around it, the two ladies placing their hands upon it, and I my arms, and using considerable pressure. To my astonishment the table was lifted bodily on my side, and shortly afterwards both the medium's chair and mine, with our bodies, weighing respectively about one hundred and twenty-six pounds, and one hundred and eighty pounds, were lifted from the floor about three inches, and suddenly pushed about two feet farther apart. She then gave me a proof of the all-round development of her psychic gifts by describing events in my past life which astounded me, and her prognostications of future events in my career have proved accurate and no less astonishing. This lady is well-known in the world of psychical research, but I have not her permission to give her name.

My contention is, and has been for some years, that everyone possesses some psychic gift, which, if cultivated, will manifest itself according to the degree of intelligence possessed by the individual who desires to cultivate it. My advice to all who are desirous of ascertaining the truth or otherwise of spirit communion, is to severely let materialising sances alone but to investigate, under the direction of some one who has had experience in the conduct of sances, in their own homes, when they will have plenty of strange experiences; and I am convinced that the small tests will be found to be far better calculated to effect their conversion than the more pretentious experiments, where they are asked to sit in total darkness, and where instruments, &c., have been treated with luminous preparations, and where, if anything beyond the usual floating of instruments and ventriloquial voices occur, it is furnished by the sitters, whose magnetism is bound to supply some of the higher forms of development, such as clairvoyance, clairaudience, mental impressions, &c.

P.

THE WORLD A 'WHISPERING GALLERY.'—'We have not yet mastered the law of thought-transference, we cannot yet use this power at will; but it is demonstrated beyond all rational question that minds can communicate without any regard to distance, and practically without any regard to time, clear round the world. I know cases of this thought-transference from the Indian Ocean to the Atlantic. I know a case recently from Manila to New York. Thousands of them have been demonstrated to be true. The world is a whispering gallery; and it is all alive in response to our thoughts, our feelings, our hopes, our fears, our human activities.'—REV. M. J. SAVAGE.

TWO SORTS OF GOODNESS.

Mr. Kenworthy, in a letter to you, asks in what respect goodness is good if it produce no good results. May I suggest, in reply, that there is moral colour in an agent's intentions as well as in the results which follow from his actions? And supposing we cannot have the benefit of (a) good intentions and (b) good results in combination, there is surely more moral beauty to be found in (a) without (b) than in (b) without (a).

In truth, a good man is not less good for making mistakes and being ignorant; and if he be really 'good' in his intention he will, as Jesus said, come to the light as soon as ever it is presented to him, and get his errors corrected.

Per contra, any man whose actions at present are beneficent, not because he meant them to be so, but by a mere fluke, is as likely as not to prove an enemy of society if it turns out some day to be to his personal interest to pursue an anti-social course of action.

In a word, the moral colour of an individual's motives is of more importance, not only to himself, but to the society he belongs to, than the material results of his conduct, however large in quantity and expedient from a material point of view such results may be.

Take, *e.g.*, the two types of givers to worthy objects, (a) the widow who devoted 'all her livelihood'—only two mites objectively; and (b) the wealthy men who out of their abundance cast big gifts into the treasury. Weighed against each other in the scales of true morality, does not the (b) type kick the beam? And was not that 'poor widow' a more precious possession to her nation and day than all those men of wealth whose gifts so greatly outshone hers?

That good intentions ought by rights to aim at good results is as certain as that plum trees ought to bear plums and not horse-chestnuts; but the two do not always go together, and, indeed, it has been observed that much of the wisdom of the wise has to be devoted to remedying the follies of the good.

Of course, the proverb that 'Hell is paved with good intentions' does not apply to the present question, since the intentions there referred to are obviously destitute of all results—a mere willing of ends without any willing of means to correspond.

E. D. G.

Sutton Coldfield.

REINCARNATION.

Having been interested in the letters recently published in 'LIGHT' on the subject of reincarnation, I beg to offer you what, to my mind, is the best statement of the case against this theory that I know of. It is taken from 'Psychic Studies,' by Morton:—

'Mediums desirous of attracting elevated spirits should shun the psychological influences of mortals or spirits who proclaim such fallacious doctrines (as reincarnation) as they would a pestilence; for such teachers are doing more to cast discredit upon the grand truths of Spiritualism than the combined efforts of scientific materialists and bigoted theologians.

'The Kardecian philosophers apparently ignore the lessons taught by the processes of our bountiful mother, Nature. The rocks disintegrate to form the soil that produces the vegetation which may nourish the human body, and through various refining, chemical, and spiritual processes, may become transformed into sublime thoughts and lofty aspirations, in accordance with the law of evolution, of progression from crass materiality to refined and ethereal spiritual conditions; but we cannot conceive of the retrogression of high aspirations into a state of petrification as a process of spiritual unfoldment; yet this is analogous to the doctrine that spiritual growth necessitates a return of the spirit to be again subjected to the environments of the flesh.

'It is now generally conceded that the most potent forces are imponderable and invisible to the material senses. The bird does not return to its shell, nor the beautiful butterfly to its chrysalis, but we are told that man, the apex of animal life, endowed with an imperishable spark of divinity, must return to human embodiments, virtually making spiritual progression dependent upon material environments, and the soul of man the appendage of an animal.'

I read your paper every week to an old friend of mine who has been a Spiritualist over forty years, and we look forward to it as to the greatest treat.

A. K. VENNING,

Los Angeles, Cal., U.S.A.

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 do we mean by the 'Soul'?

SIR,—Your correspondent 'Inquirer' and others may be interested to know the definition of this word 'soul,' as given in the Creed issued by the Society of Spiritists, a creed which has been approved by high controls on the 'other side':—

'Every human being is a trinity in unity—body, soul (or spirit body) and spirit—and when the earth life is finished, the material body will pass away for ever; but the freed spirit, clothed or enveloped in its spirit body (the soul), will live through all eternity.'

There is a natural body, and there is a spiritual body.
—Paul.

A SPIRITIST.

'A Perplexed Inquirer.'

SIR,—As far as my experience goes, the case of 'A Perplexed Inquirer' is by no means a singular one. I know that his experience has also been ours. When we (three women) first started to explore, there came to our table literally all sorts and conditions of spirit people, mostly men. The result was so baffling, so bewildering, and worse, that it must ever remain an abiding wonder what power impelled us to proceed. But there were compensations. *Our own* had come to us first, and many a golden grain of wheat we gratefully gathered from amongst the chaff. Then, some who came to scoff remained to pray, and are now earnest workers in their respective spheres, from whom we occasionally hear. This period passed away, and there dawned a day when there came to us from a higher source the sweet and satisfactory assurance 'that no spirit would be permitted to speak to us without having first obtained permission.' Since then we have all the time been most abundantly blessed, and have been given far more than ever it was in our hearts to conceive or desire. So I would say to 'Perplexed Inquirer': 'Hope on, pray on, work on; the glory lies in front. You must give your own people time to obtain complete control of *their* end of the wire, doing all in your power to assist them.'

(MADAME) EDITH PEARS.

The Spiritualists' National Federation Fund of Benevolence.

SIR,—On behalf of my committee may I once again through your columns most cordially thank our friends for the substantial assistance contributed to the above Fund during the month of April? It is gratifying to find that the appeal in my previous letter has been so well responded to, and among those who have helped us so well must be mentioned Mrs. Kate Taylor Robinson, whose three separate remittances, of 29s. in all, were raised through her personal solicitation, assisted by the Misses Minnie Wood and Jessy Sutton, who disposed of bunches of scented violets made by the 'Star Lyceum Guild,' and sold to the guests at the celebration of the silver wedding of Mr. and Mrs. Lamb, of Manchester. Two fresh cases have come on our books during the past month, and the committee would willingly respond to other appeals for aid did the funds permit, but, excellent as is the total stated below, it will not enable us to go very far in our necessary work. May the committee hope for a continuance of the liberality of its friends, so that help and some comfort may be afforded to the sick and needy in our ranks? I am, Sir, with the best thanks of my committee and myself,

Faithfully yours,

J. J. MORSE, Hon. Financial Secretary.

Florence House,
26, Osnaburgh-street,
London, N.W.
May 4th, 1901.

CONTRIBUTIONS RECEIVED DURING APRIL, 1901.—Mr. T. H. Wright, 1s.; Morse's Hotel collecting box, 8s. 6d.; Mr. Ernest Bertram, 5s.; Miss Hodges, 2s.; 'S. E.', 2s.; Miss E. L. Boswell Stone, 3s. 6d.; 'A Friend,' Brighton, £1; The 'Star Lyceum Workers' Guild,' 10s., per Mrs. Kate Taylor Robinson; Mrs. K. T. Robinson, 1s.; Mrs. S. E. Coates, £5; From the 'Stella' circle, per Mrs. Kate Taylor Robinson, 10s.; Proceeds of violets sold at Mr. and Mrs. Lamb's Reception by the Misses Minnie Wood and Jessy Sutton, sent per Mrs. K. T. Robinson, 6s.; Mrs. L. Morley, £1; 'Onward,' 2s. 6d.; Miss Hodges, second contribution, 2s.; Mrs. Squire, per Mrs. K. T. Robinson, 2s.; The Plymouth Progressive Spiritualists' Society, per Mr. R. Forbes, for Mr. C. Ware, 3s.—Total, £9 18s.

Astral Influences.

SIR,—I recently attended a newly formed circle. Among other laudable objects of inquiry is 'How to protect mediums from astral influences.' I wish to impress upon your readers the extreme importance this has for mediums of all sorts, for some would like to inquire 'How to open mediums to astral influences,' and the applause with which an answer of 'Tien's' concerning trance and conscious mediumship was lately received at St. James's Hall, showed want of knowledge of a very necessary description on the part of both control and audience.

H. W. THATCHER.

Black Sheep in Most Folds.

SIR,—I have read Mr. Kenworthy's most interesting address and I rejoice at the recognition he gives of the absolute genuineness of a clairvoyant, Miss Findlay. My own initiation into Spiritualism was most unfortunate, for I encountered some very black sheep, who misled and even maligned me, and I was nearly denouncing the whole thing, when fate brought me to Miss Findlay, and for nearly two years I have been more and more impressed with her absolute truthfulness, freedom from greed, and great psychic gifts. We must not shut our eyes to the fact that abuses creep in, and that there are black sheep in most folds, and some slight excuse for the attacks of our enemies. Is there not too much 'crossing the hand with gold and the oracle speaketh,' in fact too much trafficking in holy things and, consequently, much deceit? May not these psychic gifts in the hands of unscrupulous people prove a curse to mankind? Should not the soil be prepared before the seed is sown broadcast in these shilling developing classes?

A SEARCHER AFTER TRUTH.

SOCIETY WORK.

SOUTHALL—1, MILTON-VILLAS, FEATHERSTONE-ROAD.—On Sunday evening last Mr. Millard's control gave an instructive address on 'A Few Leaves from the Book of Books—Nature.' Good attendance of friends, many of whom are developing as mediums.—ED. BURTON, Hon. Sec., Hanworth-road, Hounslow.

SHEPHERD'S BUSH SPIRITUALIST SOCIETY, 73, BECKLOW-ROAD, W.—On Sunday last, Miss Porter gave an excellent address on 'The Power of Love.' She expressed many beautiful truths in a manner that all must have understood, and also related some interesting personal experiences. Good after-circle. On Sunday next, Mr. Geo. Cole.—C.

LEICESTER SPIRITUALIST SOCIETY, LIBERAL CLUB LECTURE HALL.—On Sunday last Mr. Will Phillips delivered two stirring addresses upon 'The Revolt of the Pulpit' and 'Christ and Barabbas,' which were greatly appreciated by large congregations. On Sunday next, at 11 a.m. and 6.30 p.m., Mrs. L. A. Peters, of Manchester, will officiate.—A. O. W.

HACKNEY SOCIETY OF SPIRITUALISTS, MANOR ROOMS, KENMURE-ROAD, MARE-STREET, N.E.—On Sunday last the president opened with a reading from the New Testament. The trance address delivered through Mr. J. A. White concerned clairvoyance, and explained how spirit people appear to the clairvoyant's vision as they were before death, so-called. Mr. White afterwards gave clairvoyant descriptions, which, with two exceptions, were all recognised. On Sunday next, Mr. Ronald Brailey will occupy the platform.—COR.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—The Marylebone Association again had the services of Mr. J. J. Morse on Sunday evening last, when a trance address was delivered to a large audience and met with high appreciation. The subject, 'The Unblessed Dead,' gave full scope to the eloquence that is always associated with addresses from this source. A solo by Miss Florence Morse, 'Beloved it is Morn,' and the reading of two poems were pleasing contributions to the evening service. On Sunday next, at 7 p.m., Miss MacCreddie will give clairvoyance; doors open at 6.30 p.m.—S. J. WATTS, Hon. Sec., 2c, Hyde Park-mansions.

CALIFORNIA PSYCHIC SOCIETY (LONDON BRANCH) held its last meeting for this season at the Steinway Hall, Portman-square, W., on Sunday last, when a large and enthusiastic audience greeted the speaker, Madame Florence Montague, who gave a beautiful and soul-inspiring address on 'The Science of Health,' and answered a large number of questions in her usual brilliant manner. Mr. Thomas Atwood read Whittier's beautiful poem 'My Soul and I.' Miss Bateman, who has a very fine, rich contralto voice, sang Liddle's 'Abide with Me,' with great effect. Madame Montague has been engaged by the 'London Psychic Mission' to hold regular Sunday services for the remainder of the year, commencing on June 9th; the place of meeting will be announced next week.—C. M. S.