

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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

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[a Newspaper.]

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De Boismond, A. B.—On Hallucinations. A history and explanation of Apparitions, Visions, Dreams, Ecstacy, Magnetism and Somnambulism. Translated from the French by R. T. Hulme. London, 1859. Pp. 455. 3s. 6d.

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NOTES BY THE WAY.

Our Congress will probably be an object-lesson to some of our continental friends who are hardly used to the freedom which is a commonplace here. Our meetings will be held in the very heart of London, and not a whisper nor a finger will interfere with us. For our religious service on the Sunday, we ask no one's permission; and those who are responsible for it are, and will be, as free and as safe as the officials of the State Church at Westminster Abbey: and, to the end of the week, the law will have only one thing to do with us—to protect us, if necessary, in the full enjoyment of our freedom to act and speak as we please. It is a blessed outcome of generations of struggle and teaching and suffering.

But it has its disadvantages. There is great profit in persecution. A little of it would be immensely useful to us. If the law would only interfere with us, how we should flourish! What fine times we should have,—what rousing meetings,—what gripping of hands,—what beating of hearts,—what flashing of eyes,—if the persecutor knocked at our doors or broke them in!

Yes; it is hard lines to be so serenely let alone. But let us make the best of it, and find zeal and unity and resolution in some other way.

In the world-celebrated Plymouth Church, Brooklyn, New York, a complimentary entertainment, as our readers already know, was lately given to Miss Fancher, who, thanks to the telephone and graphophone, heard music for the first time during over thirty years. The proceedings were introduced by Professor C. E. West, who has known Miss Fancher for a great many years and has carefully watched her very remarkable experiences. Miss Fancher's case is fairly well known, but the following statement, included in a report of the Plymouth Church meeting, may be useful:—

Miss Fancher was born in Attleboro, Mass., August 16th, 1848. From her youth she showed great intelligence. She was of a nervous temperament but had pleasant manners.

On June 8th, 1865, in getting off a horse-car, her dress caught in some part of the car and she was dragged along for about a block on the pavement, receiving serious injuries. On February 2nd, 1866, she was taken ill and her nervous system became completely deranged. Following this she went into a trance and appeared as dead for a long time. On February 17th, she lost her eyesight, on the 18th her speech, on the 19th her hearing. On the 22nd she could speak and hear for half an hour, and then went off into another trance. Later Miss Fancher's jaws locked and her limbs became badly twisted. She had spasms off and on. On March 20th she took a spoonful of nourishment, the first in seven weeks. Since that time Miss Fancher has been in many trances and has had convulsions. She has been treated by hundreds of physicians and has been lying on

her right side for twelve years. For nine years, she was virtually paralysed, but about three years ago she underwent a great change. Her muscles are now more relaxed and her limbs can be moved. During the twelve years, she at times had no use of any of her senses and seemed as dead. If it had not been for the warmth around her heart she would have been buried long ago. Professor West then spoke of Miss Fancher's marvellous second sight, and told the audience of some things she could do despite the fact that she is blind. She can dictate the contents of a sealed letter which has never been in her hands; can find mislaid objects and distinguish delicate colours with great accuracy. In her embroidery and wax work she conceives the most beautiful patterns, although she never studied forms or took lessons in embroidery. She passes her fingers over a printed page and reads it. When passing into her new condition three years ago, Miss Fancher forgot everything that had happened in the nine preceding years. She, however, remembered everything which took place more than nine years ago.

Professor West keeps a daily journal in which he takes note of all points of interest concerning Miss Fancher.

What does 'The Christian World' mean? In its Leader on Gladstone, it says; 'The words of comfort spoken by angelic voices to the first visitors at the sepulchre of Christ—"He is not here, He is risen"—have been reverently accepted by successive generations of mourners as also true of their beloved dead. Not in the tomb, but in still living memories, in the unflinching touch of sympathy, and in the imperishable inspirations of example and of word, is the immortal part of the lost one to be sought on earth.'

It is true that further down it says, 'We do not refer to that which is "within the veil," and on which religious faith and personal love may wistfully dwell.' And yet, be it remembered that the subject of the Leader is 'The Immortal Part.' We should be more than sorry, we should be dismayed, if we had to draw the inference that 'The Christian World' had even unconsciously joined the Positivists, in finding 'The Immortal Part' in the continuity of influence. But the thing has a sinister appearance, and we do not like it, especially as it assigns to what we know as immortality only the thin support of a wistful glance.

Professor W. M. Lockwood, in his criticism of Dr. C. Sellers, from which we lately quoted, got a good deal of amusement out of the grotesque testing of psychics by conjurers. There is serious sense as well as pretty satire in the following:—

The sublime comedy of the occasion, of an audience of 'Social Scientists' being entertained an hour by an exposition of a sleight-of-hand performer, and that such performance was submitted as the key that unlocks the correlations of conscious thought, with its electro affinities for matter, is a farce of most gigantic proportions; and outranks, as a mental freak, the ideals of the magistrate of Knickerbocker fame, who, in his conception of legal equity, weighed in a pair of scales the evidence submitted by civic disputants, and the party that had the largest volume of evidence estimated in pounds, won the suit.

To an interviewer, commissioned by 'The World' (U.S.), Mrs. Eddy, the founder of 'Christian Science,' has been very communicative. We learn, for the first time, that, when a child, she heard voices calling her by name,

Her mother, convinced of their reality, told her to reply, as Samuel did; 'What wouldst Thou, Lord! Here am I.' For a time, she was too frightened to do so: but, one night, in bed, she made that reply. Then 'a curious lightness' came over her, and she seemed to be lifted. But the voices never came again.

Mrs. Eddy is now the recognised head of over three hundred Christian Science churches, and all these teach healing by faith and will. Mrs. Eddy told the interviewer that she had 'given up everything to carry out the Lord's purpose': but the editor of the interview says:—

Mrs. Eddy lives, it seems, in 'a large mansion capable of entertaining twenty-five guests at a time,' which is located in Concord, N.H. It is 'sumptuously furnished,' and every room contains 'unique and magnificent gifts which Mrs. Eddy has been unable to decline or return,' made by those whom she has healed. Three pianos, an organ, and a large music book are to be found in the house. In addition to this home, Mrs. Eddy owns a residence on Commonwealth-avenue, in Boston, and a fine country residence in Roslindale. Her college has an annual income of 40,000dol., and she holds the copyrights on her nine books, which have a wide circulation. When she appeared to the interviewer, she was 'quietly but elegantly dressed' in brocaded satin; the collar of her dress was clasped with 'a diamond cross of eleven as superb white stones as are often found together,' and she had on a jewel of the Daughters of the American Revolution, which was 'thick with diamonds.'

We half promised to remember our young folks in these 'Notes,' and we are not going to forget it. Here is a dainty little poem, which is as full of thought as of beauty. We do not know who wrote it:—

THE BIRD'S STORY.

I once lived in a little house,
And lived there very well:
I thought the world was small and round,
And made of pale blue shell.

I lived next in a little nest,
Nor needed any other:
I thought the world was made of straw,
And brooded by my mother.

One day I fluttered from the nest
To see what I could find.
I said, 'The world is made of leaves:
I have been very blind.'

At length I flew beyond the tree,
Quite fit for grown-up labours:
I don't know how the world is made,
And neither do my neighbours.

Ah! that is a deep, deep story! We begin by thinking we know it all; and the 'all' is only the tiny shell; but, as we know more and more, we only go on from larger to larger, and from wonder to wonder. And then, when we become really wise, we begin to know our ignorance; and the great wonder grows, until we bow the head and say; 'We know nothing perfectly;—we only know that some one, who is greater than all, is over us, and that in Him we live and move and have our being.' It is the bird's story, —and the man's.

The following, from 'The Echo,' is not bad. It refers to a discussion on Religion which proves rather a barren business but for this touch of human simplicity:

STR.—Yes, we sadly want a new religion—one of honesty and consistency. Where is your own consistency in giving such expressions in large type as, 'Mr. Gladstone's last journey,' or, 'Preparing Mr. Gladstone's last resting-place,' with the picture of a grave above it, whilst, according to your own religion, he is either in Heaven or Hell. Again, whilst condemning torture of animals, you ask us to contribute our shillings to rebuild a tabernacle which has been notorious for teaching the eternal torture of human beings by a God who made them. Perhaps you will tell us which we are to believe—the grave, or Heaven and Hell the last resting-place.—FRED. W. SHEARING.

A book of 'Short studies on vital subjects,' by P. W. De Quetteville, M.A., (London: Elliot Stock) deserves

attention. The writer is the master of an exceedingly lucid style, beautifully corresponding with a charming lucidity of thought. The Studies are all on religion and life, and are entirely free from national theological criticism and controversy. There are twenty-six of them, and they might give to many who need them as many quiet and uplifting hours. Mr. De Quetteville evidently belongs to a spiritual order of religious teachers, and is with us in all the deep matters, as his Studies on 'Dives and Lazarus,' 'The sainted dead,' and 'The evolution of the spiritual,' show.

'The Open Court' for June is a remarkable number. Its exquisite Japanese picture of 'The Western Paradise,' and its beautiful Buddha pictures, are alone worth much more than the price of the publication. This number also contains a brilliant paper by Dr. Moncreux D. Conway, on 'The Song of Solomon,' and other enlightening articles. The English publishers are Kegan Paul and Co.

Incidentally, Dr. Conway makes a keen remark as to the difference between witches and prophetesses.

He says, of Josiah:—

He trusted Jahveh absolutely. He went to the prophetess Hulda, who told him that he should be 'gathered to his grave in peace.' He was slain miserably, by the King of Egypt, to whom the country then became subject.

Josephus ascribed the act of Josiah, in hurling himself against an army that was not attacking him, to fate. The fate was that Josiah, having exterminated the wizards and fortune-tellers, repaired to the only dangerous one among them, because she pretended to be a 'prophetess,' inspired by Jahveh.

That is not only a keen remark, but also a remark with a deep and most significant truth in it,—indicating the frequent difference between false prophets and true, as well as between witches and prophetesses.

SIGNS BY WHICH BELIEVERS MAY KNOW EACH OTHER.

Fads should be sternly repressed, and perhaps some few would deem the following suggestions better kept out of 'LIGHT,' as being too trivial for philosophers. Small things, however, are sometimes useful, and so these are now named.

Freemasons know each other by a certain sign, and thus induce useful association, or other service to each other. The Temperance reformers wear a tiny bit of blue ribbon to promote their cause; and, during some forty years of acquaintance with inner world intercourse, the writer has met a number of persons also having experience of it, though each one was then ignorant of that fact, and, when too late, accidentally heard how pleasant an exchange of views about it might have been. It seems, then, that the cause might be usefully served by some sign or signs of recognition, and in ways it is needless, now at least, to refer to. One suggestion is that men might wear a piece of strong narrow-ribbed scarlet ribbon as a watch guard, with a small silver, gold, or other crossbar at the button hole, and if their watch were worn, as safety and keeping dust from it suggest, *inside* the left-hand side of the waistcoat, only about half an inch of the ribbon would be seen. In shaking hands, if the end of the thumb lightly touched the back of the hand shaken, that sign might suffice. Both perhaps might be improved upon, and, if entertained, suggestions would probably be made by others. Instead of a ribbon or bar to the button hole, a small silver sphere might be used as the needful sign. It is, as I regard it, the symbol of purity, unity, harmony, and universality, and they represent the essentials of *Spiritualism*. ALPHA.

FRENCH AT THE CONGRESS.—As we go to press a letter reaches us from Paris, suggesting that, during the Congress, a special meeting should be held at which our French friends could speak in their own language to persons sufficiently familiar with French to understand them. Such a meeting could be arranged without difficulty—to be held in the French Salon.

CEREBRAL FORCE REGISTERS AND THE PSYCHICAL RESEARCH REPORT.

In the June 'Journal of the Society for Psychical Research,' Mr. St. George Lane-Fox and Dr. Abraham Wallace have jointly published their 'Report on Instruments Alleged to Indicate "Cerebral Force" and the "Psychic Action of the Will."'

This report is—on the surface—very scientific, very sweeping, and very condemnatory of 'every form of apparatus, including E. S. d'Odiardi's, Ditcham's, &c., which have been examined.'

The instruments are described as consisting 'essentially of a light body suspended in a glass bell jar by means of a silk or other fibre in such a manner that a very slight force exerted upon it from one side or other causes it to rotate about the point of suspension.'

The reasons for condemning these instruments are, briefly:—

- (1) The bodies suspended were made to move by the approach of the whole body or by the hand alone.
- (2) Also by heated bodies, as a glass of hot water.
- (3) Any such deflection might easily be accounted for, the air currents being set up inside the glass by the warmth or movement of the whole body or the hand.
- (4) That such air currents are actually set up inside was clearly shown by means of clouds of smoke.
- (5) The approach of a slightly electrified object would, of course, exert a certain amount of force on the suspended body.
- (6) As to the exercise of any 'psychic force' on it there was no evidence whatever.

(7) Neither in the suspended body nor in the method of suspension is there anything in any way striking or novel, or other than is perfectly familiar to every practical physicist.

(8) These instruments do not contribute to our knowledge of 'psychic force,' as it is obvious that in order to make any satisfactory test for its presence the various forces well known to the physicist must be eliminated altogether or duly accounted for in any experiment to be made.

As an outsider myself, reading this report after Mr. Lovell's account of how O'diardi's instrument registered the passing emotions of his mind and his will, I should like to add a few comments in the hope of eliciting further light on the subject.

In the first place the reporters, despite their learned remarks about the non-discovery of psychic force, seem to me to have missed the real point of the question at stake. The value of the instruments for humanity do not depend on whether they can discover a new force at play, but on whether or not they can register the altering moods, the projection of determination, and the strength of attention.

In the next place, in the enumeration of experiments, one misses any reference to the important question whether a human body, sitting without altering the position in front of the instrument, can make the suspended index deflect according to varying moods of thought. If they tried this and failed, why do they not say so? If they succeeded, why do they not explain how it is that the index varies, although the conditions of heat, electricity, and bodily movements remain fixed?

It may well be that the different moods and cerebral projections do alter the factors of heat and electricity present and set in motion different air currents. If so, the instruments will do what the inventors claim for them, viz., register the alterations of cerebral force.

As to the eighth objection regarding the conditions necessary for demonstrating the existence of a 'psychic force,' it seems to me—as an outsider—rather an unscientific, or at any rate short-sighted, dictum of scientific opinion. I do not know whether Mr. d'Odiardi or Ditcham, or even Cheiro—who is also severely rebuked for saying 'the instrument is a means not only of demonstrating "cerebral force," but of registering its amount'—have ever committed themselves to the opinion that this said cerebral or psychic force is not also a physical force; but surely it might well be that this psychic force, even if extra-physical, acts on the emission of the physical nerve forces of the brain, and these in turn

act on the lower physical bodily forces of vital heat and electricity and project them beyond the body. If so, these instruments can register the presence of psychic forces, despite this learned opinion to the contrary.

F. W. THURSTAN, M.A.

THE REALITY OF HYPNOTISM.

AN INTERVIEW WITH DR. HARTENBERG.

Dr. Hartenberg, a pupil of Bernheim's, of Nancy, has recently established a 'clinique' in Paris for therapeutic treatment by suggestion, without previously inducing sleep by any mechanical process, whether by staring at a mirror, or at the operator's eyes, or any other brilliant point. In this he is carrying out the recently-formulated doctrine of Bernheim, that it is suggestion that causes subjects to sleep. There is no real state of hypnosis or hypnotism, according to this position. People are naturally more or less suggestible, i.e., credulous and impressionable. If made to believe beforehand that they can be influenced, they will be so. Persuasion and example are the great factors. Subjects are made to believe that they sleep, and act as if they do; but they do not sleep in the exact sense of the term. There is no known special state of the nervous system corresponding to sleep; we cannot yet say that the neurons indraw or contract their connecting processes and become disconnected. But there is a waking state of sensorial and visual hallucination, and suggested sleep produces a similar state, in which ideas entail their realisation. Believing that they sleep, subjects become more suggestible; the operator may then use this state of hyper-suggestibility to produce therapeutic effects without provoking hypnosis.

Dr. Hartenberg does not pursue speculative experimentation but confines his attention to the practice of psychotherapeutics, in cases of nervous derangements, without inducing hypnotic sleep. He follows the methods of Bernheim, Ribot, and W. James. Many people are now afraid of allowing themselves to be rendered sub-conscious and involuntary. The Church discourages it also. The patients at his clinic are not made to sleep; it is not a laboratory but a centre for psychic medication. He can produce the same effects in many cases as in hypnotic suggestion, without sleep, by stimulating and directing the activity of the brain on a given point or function in the organism, and thereby conquer local functional paralysis. He excites the function of ideation after previously inspiring trust, confidence, faith, and affection.

Dr. Hartenberg has in this new departure the support of Dr. P. Valentin, who previously was a prominent member of the Paris Société d'Hypnologie et Psychologie. They have co-operated together in the production of a new review to represent these views—'La Revue de Psychologie,' 174, Boulevard St. Germain, Paris.

This new school may be said to constitute the extreme opposition bench as regards the Salpêtrière school (called the Paris school), who maintain that the complete phenomena of suggestion, as distinguished from the effects of normal persuasion and belief, only occur in the presence of a special state of the nervous system, analogous to that of sleep, and which is generally accompanied by hysteria (indeed, they even maintain that hysterical symptoms are always present though they may not have been recognised). For the Salpêtrière school, hypnotism is the cause and suggestibility the effect; while for Nancy suggestion becomes the cause and hypnotism the effect. Both of these positions are probably too exclusive. Durand de Gros and Professor Boirac again occupy an intermediary attitude. Q. V.

'MODERN ASTROLOGY.'—The June number of 'Modern Astrology' is interesting reading. Special attention is drawn to the fact that the March number contained the following prediction: 'In the map for Washington there is grave danger of foreign complications, and even war with some country over the sea. A martial spirit will be abroad. . . . Grave mistakes in policy are threatened'; and the further statement is hazarded that the coming August will see the God of War busy among the great nations, stirring America and England to extreme measures. We shall see. Meanwhile it may be conceded that the present war was clearly foreshadowed.

STRANGE CASE OF AUTOMATIC WRITING.

BY COUNSELLOR MAX SEILING, OF MUNICH. TRANSLATED FROM 'PSYCHISCHE STUDIEN.'

An article by Herr von Grumppenberg on the importance of a closer inquiry into the phenomena of automatic writing, has suggested to me the advisability of making public the following rather uncommon case of this writing.

The medium in question is my own wife, so that I can at least guarantee the genuineness of the phenomena; and I shall limit myself for the present to describing some of the most important occurrences, as I intend later on to give a more detailed account of my wife's mediumship.

My wife, who is in a normal condition of health and is subject to no complaints of a nervous kind, was forty-three years of age when she first became aware of possessing medial powers. In April of 1893, after obtaining some practical knowledge of automatic writing with planchette, when sitting with a friendly circle, she tried by herself, and soon obtained favourable results, as in a very short time she began to receive communications. The intelligence by whom her hand was controlled gave itself out to be her 'unconscious self.' According to what has been told me by several members of the Psychological Research Society, this was a very unusual thing, since the controls almost unanimously say that they are the spirits of the departed.

The 'unconscious self' took every opportunity of communicating and was particularly fond of making prophecies, which, however, never came true. After the space of three months, it manifested by means of a kind of inner voice, using both methods of communication simultaneously, till at last the automatic writing was let drop. Several times direct writing with the pencil was made use of, but this method was not a favourite one.

Towards the end of the same year we were so fortunate as to be present at some sésances for materialisation, given by Madame d'Espérance in Helsingfors, which greatly increased our interest in Spiritualism, and we then became members of a private circle, at which it soon became evident that my wife was likewise a medium for 'spirit' manifestations. At the very first sésance, she felt as though a strange influence were taking possession of her, causing a sensation of cold and trembling in her left arm, when she was forced to strike upon the table with the palm of her hand. These raps on the table were then made use of, in conjunction with the alphabet, by the invisible agents to spell out communications.

The messages at the first sittings were unconnected and confused, but at the sixth, my wife's father, who had been dead two years, manifested, and told her 'to go to Olga, and say that her father was awaiting her.' Thus, a speedy death was predicted for Olga, who is my wife's eldest sister. When my father-in-law at the next sésance again communicated, he was asked if it would not be easier to write with pencil and paper, to which he assented. It was curious to see how my wife's right hand was moved about involuntarily to herself, till at last it seized the pencil, only to make a number of zig-zag strokes with great velocity. This was the more strange as the 'unconscious self' had written on several previous occasions without any difficulty. Soon afterwards my father-in-law took to manifesting at times when the sésances were not being held, and at every available opportunity. At these times, my wife first experienced a cold sensation at the left side of the back of her head, then a trembling and starting in her left arm, and felt as though she were being taken possession of. After the left hand had rapped three times either on the table or on her lap—as a signal to begin—the right one made movements as though writing till, writing materials being procured, the writing itself commenced. This was always accomplished very rapidly and without pause, the writing being quite unlike that of my wife in her normal state.

My father-in-law was unable to give any satisfactory proof of his identity, the contents of the messages never exceeding what my wife herself knew. But on the other hand, the writing greatly resembled that of her father, even in the smallest details, and was not like her own, which was not the case when the 'unconscious self' wrote; besides which, she was forced, contrary to her usual custom, to hold the pencil with fingers outstretched, just as her father had been used to do in life.

These voluminous communications were sometimes to the effect that in his lifetime the father had often misjudged his daughter, but that he now understood her better; sometimes they were about the promising nature of my wife's mediumship and about the future life, but mostly, and at first almost always, about the approaching unexpected death of my sister-in-law Olga. The supposed spirit was so excited on this subject that he pressed my wife to tell her sister of it, in order that she might be properly prepared, which it was very important she should be, in view of the great change. He reproached my wife bitterly for hesitating, and begged her earnestly to comply with his last wish, which bound him down to earth. As my wife was strongly under the impression that the communicating spirit was really that of her father, she determined to invite her sister—who, as a disciple of Swedenborg, was not unacquainted with these matters—to a sésance, at which the spirit might make the announcement himself. This took place, but the fatal word 'death' was so indistinctly written as to be undecipherable apart from the context. Fortunately, my sister-in-law was in no wise upset by the matter, for further messages from the spirit convinced her that it was an impostor, and this important prediction all came to nothing.

One fine day the spirit sorrowfully announced that he must take his leave for good and all, as he perceived that a much more powerful spirit was wishing to make use of my wife as a medium. Ten minutes only after he had taken leave—it was one morning when my wife was busied with her household affairs—the new control appeared, giving himself out to be 'Schopenhauer,' and although the medium felt herself possessed just in the same way as she had by the other control, she distinctly felt that she was under a strange influence.

'Schopenhauer,' after stating that he would prefer to use pen and ink instead of pencil, said that hitherto he had failed to find a medium through whom he would be able to correct the errors and contradictions in his works, but he thought he had found such a medium in my wife, as she was somewhat acquainted with his writings. But first she must accustom herself to be more passive during the writing; he likewise gave many directions as to the regulation of her life and added strict conditions to be observed so that he might accomplish his task without mishap.

Three days later, however, he declared that he had not sufficient patience to write himself through my wife, but that he would send another philosopher for the purpose, and accordingly a few days later 'Mainländer,' the author of the 'Philosophy of Redemption,' came forward and wrote just as this calm philosopher might be expected to do. After writing on four occasions and filling thirteen pages, this spirit likewise took leave, saying that he too had found out that he was not adapted for this sort of work but that a lesser philosopher who could undertake it would soon be found.

The new control announced himself that very evening and said his name was 'Seiling,' and that he was my grandfather. He played his part fairly well but, like both his predecessors, was unable to give any proof of his identity.

After a few days he declared that he wished to be my wife's guardian; he gave advice about all sorts of matters, health included, and delivered long though not very instructive moral lectures.

A week after 'Schopenhauer' had first communicated he came to see how the automatic writing was progressing, and this he did several times; but he always had some pretext at hand for deferring to begin his work, till at last he said he must give it up, as he found it impossible that a spirit could communicate his thoughts properly and clearly through a medium. At intervals, besides the 'guardian,' a number of other spirits wrote, among whom were a cousin of my wife an inventor, several 'lesser' spirits, and six 'evil' spirits, as they described themselves.

In the space of three months no less than 562 pages of letter-paper were covered. The handwriting did not differ in all cases, but, and especially at first, strongly resembled that of my father-in-law; gradually, however, it became more like my wife's. The 'lesser' spirits complained that their state was one of great discomfort and sadness because in their lifetime they had lived too much for the world and material things. They said that writing did them some

good, even when they had nothing of importance to say, and begged my wife to have patience with them. Once a 'very little' spirit wrote a few lines, simply to see if he could write.

One fine day a 'lesser' spirit announced that an 'evil' spirit was preparing to come, and the very next day this spirit appeared. He demanded that my wife should serve him alone, and threatened fearful vengeance if she did not obey him, that he would make terrible noises night and day and destroy everything belonging to her. My wife told him she was not afraid of him and that she would have nothing to do with him, but would only write for higher spirits, who had something of importance to communicate. At last he took his departure, after renewed threats, shaking the medium's arm violently and making her thump her hand upon the table.

Thereupon the 'guardian' and several of the 'lesser' spirits congratulated her upon her victory. The same farce was repeated by six other 'evil' spirits, some of whom threatened to make horrid noises, which they never, however, succeeded in doing. One of these 'lubbers,' as one of the 'little' spirits called him, turned up on one occasion in the night, when my wife tried to keep him at bay by folding her arms tightly together across her chest, so that he could not throw them wildly about, as the custom of these 'evil' spirits was. For over two hours she had a regular struggle with this spirit, and was bathed in perspiration in the effort to prevent him freeing her arms; the next morning he wrote that he could not understand why she resisted him.

After 'Schopenhauer' had withdrawn, we told the 'guardian,' who, in company with the other spirits, came nearly every day, that in spite of his assurances we were very doubtful of 'Schopenhauer's' identity. He answered that he himself was beginning to have doubts, but that he would make further inquiries. The next day he announced that the supposed 'Schopenhauer' was, in fact, an impostor, and almost directly afterwards the impostor himself avowed that he had personated the character not only of 'Schopenhauer' but that of several other persons. He said he wished to teach my wife the useful lesson not to believe everything told by the spirits, without further confirmation. He thanked her for the pleasure he had had in writing through her instrumentality, but said he would now take his leave of her for ever, as her writing mediumship was nearly at an end. On the three following days a number of 'lesser' spirits likewise took leave with thanks, and with many remarks on the impostures which had taken place, as well as concerning my wife's future mediumship, though not one of them threw any doubts upon the identity of my father-in-law.

As a fact, the writing ceased quite suddenly in the middle of May, 1894, after having lasted about three months. I will here remark with reference to this silly and tedious farce, that my wife seems to have been an exception to other writing mediums, in that she never sat down intentionally to write, but was always invited to do so without the option of refusal, and sometimes under very disagreeable and awkward circumstances, such as in public places or when on a visit.

After an interval of about ten weeks, the writing recommenced and again went on for three months. This time my wife had but one control, who, however, gave himself out to be no less a person than 'Jesus Christ'! 'The unconscious self,' who during the time the writing went on seldom manifested, said, later on, that this part was played by the same spirit who had personated 'Schopenhauer.' The idea might have occurred to him from the fact that my wife had recently become acquainted with some so-called 'New Theosophical' works, purporting to be 'revealed from the Lord,' which had made some impression upon her, although she preserved the attitude of a freethinker. The presumed 'Jesus Christ,' who manifested likewise by means of the inner voice, which was not to be confounded with that of the 'unconscious self,' played his part, on the whole, very well, but he gave himself away by predicting—like the others—the impending death of my sister-in-law. Here I will remark that the 'unconscious self' as well as the 'guardian' likewise prophesied the same event.

The self-styled 'Jesus' retired finally in October, 1894, on the pretext that my wife should refrain for the present

from any exercise of her medial powers on account of the progress of her inner development; he said he would take care that no other spirits attempted to write through her hand, and since that time the writing has entirely ceased. It is true that now and then my wife has been bothered by spirits trying to jerk her arms about when she has been tired; but if she took up a pencil by way of experiment, the only words written would be, 'It is no use, I must not write.' The inner voice continued for some time longer, generally at night-time, when my wife would be woke up by some plausible speech.

Now, what is the meaning of all these manifestations? Are they from one or from various sources? and what are these sources? Is the agent the unconscious self of some other person, influencing telepathically the unconscious self of the medium? or are the actors the spirits of dead persons or of another order of intelligent beings?

In the cases above narrated, the animistic theory is confronted by several almost insurmountable objections. Especially is it difficult to imagine that the unconscious second half of one's being should have been able so to deceive the other conscious half; such a thing can scarcely be explained by any amount of severance of the 'Ego.' Then it seems too absurd to think that the unconscious self would assume the part of the medium's own father, and make her, against her conviction, predict her sister's speedy decease, in order to prepare the latter for an event which never took place. The resemblance, too, of the writing to that of my father-in-law, and the sensation experienced by my wife of its being his spirit, can hardly be set down to the unconscious self. Besides, how is it to be accounted for that my father-in-law had to learn to do the writing, which the 'unconscious self' of the medium had been performing quite easily?

Against the animistic explanation, I would further advance the following facts: The undoubted feeling the medium had of being possessed; the demand for her to write, which she could not avoid complying with, however inconvenient the time and place; the struggle, lasting two hours in the night, with an 'evil' spirit; and the being awakened to listen to the speeches of 'Jesus.' Finally, why should the 'unconscious self,' who in the beginning and at other times avowed itself as the author of the communications, have at others distinctly repudiated its action? And even if, together with the other actors in the comedy, it joined in predicting my sister-in-law's death, this is no proof that it was the one and only source of all the phenomena.

But if we accept the theory of a strange agent, it seems—at least to me—that the supposition of the actors being the spirits of the departed is the most tenable one.

HE GIVETH HIS BELOVED SLEEP.*

Weary in sins I lay me down,
And ask of God to feed His sheep:
Deep silent darkness comes to me—
He giveth His beloved sleep.

His angels watch me as I pray,
And tell my soul they will it keep:
Until the dawning of the day
He giveth His beloved sleep.

On seraphs' wings I soar on high,
Their holiness doth make me weep:
They bear me to the promised land;
He giveth His beloved sleep.

I taking then from Christ's own hand,
That Bread of Life which he did reap:
Which purgeth all my sins away;
He giveth His beloved sleep.

* He giveth to His beloved in sleep, is the correct reading. That is, He giveth to the soul in true sleep a revelation of the light and life of the spirit.

Oxford.

GEORGE WYLD, M.D.

MORE helpful than all wisdom or counsel is one draught of simple human piety that will not forsake us.—GEORGE ELIOT.

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PRICE TWOPENCE WEEKLY.

THE NAME 'SPIRITUALIST.'

The word 'Spiritualist' will, naturally enough, be used a great number of times during the coming week. What does it mean? What may it be made to mean? What ought it not to be made to mean? These are questions which it is becoming increasingly necessary to ask. Nicknames are an abomination, compulsory labels are impertinences, but honest definitions or designations are necessary. A case in point may here throw light just where it is wanted. We have, of late, frequently used the word 'Psychicalist,' and we believe we are the inventors of that word. What do we intend by it? Frankly, we have used it to describe a sympathetic member of the Psychical Research Society or one who seriously takes that Society's point of view. But what is the difference between a Psychicalist and a Spiritualist? In reality, there is none, so far as the dictionary is concerned, but in practice there may be a great deal of difference. 'Spirit' is Latin; 'Psychic' is Greek; both amount to about the same thing; though, oddly enough, 'psychical' is lexicographically nearer to the view of the modern Spiritualist than 'spiritual'; for 'spiritus' radically goes no farther than *breath*, while *ψυχή* means *life or soul*; though 'spiro' and *ψύχω* both mean simply *to breathe*. For present purposes, however, a Spiritualist may be defined as one who believes that the real self is a spirit-self which leaves the body at what we call 'death,' and which, in certain circumstances, can afterwards communicate with the so-called 'living,' while a Psychicalist is one who believes in the existence of certain mysterious human powers, seldom, or as yet but imperfectly, developed, which may act beyond the ordinary limits of the body and the bodily senses, but which may share the fate of the body at 'death.' But if the Psychicalist passes beyond this limited belief, and is induced to go on to the belief of the Spiritualist, what can we do but say, 'You are, in effect, a Spiritualist,' or even 'You are a Spiritualist'? This brings us to a matter of considerable and growing interest. Indeed we urgently need a sensible exposition of what we may call—'The Ethics of naming: or the morality and decency of the use of labels.' It has always been a difficulty: and it is not to our credit, as a civilised community, that we are still without our social Ten Commandments on this subject.

For instance, not in the slightest degree with any political reference, but purely for the sake of illustrating our meaning: in a late political crisis, Mr. Gladstone and his followers were called 'Separatists,'—not in the heat of debate, and not only for the purpose of perhaps allowable reproach, but habitually and for historical purposes: and this in the face of vehement repudiation by Mr. Gladstone and his followers. Was this justifiable under any acceptable code connected with the Ethics of naming or the morality of the use of labels? If it was, then we should have to admit that no man has a right to choose his own designation, but that the right of naming, or nick-naming, resides with a critic, an opponent, or a would-be

comrade. But we hardly think that is right. The fact is that there is no accepted code of honour or right here, and we must get on as well as we can without it.

But there is a code of common-sense which practically guides us all. In a very useful, if somewhat rough-and-ready, way, we recognise three varieties of designations:—Names accepted, such as Liberal, Conservative, Churchman, Roman Catholic, Astronomer; Names of reproach, such as ranter, iconoclast, scoundrel, trimmer, cad; and Names which hover around these two, and are merely descriptive, with perhaps a touch of reproach but, as frequently, a note of welcome in them; these are names which are used merely for convenience, in a world where descriptions and labels seem necessary for clearness.

It is in this last sense that the word 'Spiritualist' is often used: and it seems inevitable. If not, to what are we to confine the use of the word? Shall we say that a Spiritualist is a public advocate of Spiritualism? or that a Spiritualist is a member of some spiritualist organisation? or that a Spiritualist is one who freely admits his belief in spirit-life and spirit-communion? or that a Spiritualist is one who takes the name? Some would accept that last alternative, and it looks reasonable; but, in practice, it would be found too narrow. It is, of course, in varying degrees, improper to go on calling a man that which he repudiates, but it can hardly be improper to tentatively describe a man by a word which seems best to indicate his opinions. This is our excuse, if an excuse is needed, for saying, as we have said before to-day, that such men as Mr. Myers and Dr. Hodgson are Spiritualists, just as Sir William Crookes and Dr. Alfred R. Wallace are Spiritualists, inasmuch as they all publicly avow their belief that the spirits of the so-called 'dead' have communicated and do communicate with the so-called 'living.' We do not desire to push this home, or to go on insisting upon it, but it is highly necessary to understand the world we are living in; and, in order to do that, it seems necessary to use clarifying names.

So then, next week we shall meet as representatives of a vast multitude who, for various reasons, do not join us. We bear their testimony, if we do not have their company; we do their work, if we do not take their subscriptions; we are fellow-witnesses, if we are not comrades. It would be untrue to say we are satisfied; it would be affectation to say we do not care. But we are perfectly happy in our determination to accept the situation as it is, and to make the best of it, for the sake of the great truth entrusted to our care.

COST OF THE APPROACHING CONGRESS.

Contributions are earnestly invited to a fund for meeting the expenses incident to the approaching International Congress, which are estimated at £250. Remittances may be forwarded to Mr. B. D. GODFREY, Secretary of the London Spiritualist Alliance, 110, St. Martin's-lane, London, W.C., and cheques may be made payable to the Treasurer, Mr. H. WITHELL.

	£	s.	d.
Amount already acknowledged	208	5	0
H. C. Campbell	5	0	0
Miss Ponder	2	2	0
Major Jebb	1	1	0
Miss MacCreadie	1	1	0
J. J. Merrick	1	0	0
E. B. Coghill	1	0	0
J. Lamont	1	0	0
A. Holden	1	0	0
E. W. and M. H. Wallis	1	0	0
J. Watson	0	11	0
R. Cooper	0	10	0
Mrs. Scatcherd	0	10	0
V. H.	0	5	0
Miss Rowan Vincent	0	5	0
W. Exell	0	5	0
Miss Greenfield	0	5	0
E. F. Wesley	0	5	0

NOTES FROM FOREIGN REVIEWS.

DIRECT SPIRIT-WRITING.

M. C. Moutonnier, ex-Professor of English at the Paris School of 'Hautes-études Commerciales,' gives in the last number of the 'Annales des Sciences Psychiques' a highly interesting account of two séances for direct writing which he held last year with one of the Misses Bangs, of Chicago.

M. Moutonnier was travelling about, seeking, in change of scenes, relief from the state of deep depression into which he had fallen after the death of a favourite daughter, when a book on Spiritualism came into his hands. Fascinated by the subject, he began to investigate, and became well acquainted with the spiritualistic phenomena, still yearning, however, for a direct, personal, and irrefutable proof of his dearly-loved one's continued existence. During a short stay in Chicago, he heard of the remarkably-gifted Misses Bangs, and succeeded in obtaining a sitting on June 26th with the younger of the two sisters. He had previously written a number of questions, some in French, others in English, on different slips of paper. These he enclosed, with five sheets of notepaper, in an envelope which he placed between two slates, securely tying up the whole. He received full answers to his inquiries in a letter of four pages, signed with his daughter's pet name, couched in her characteristic phraseology, and in a handwriting strongly resembling hers. In the next séance he brought his own slates, and, proceeding as before, obtained further communications from her and some messages from his son-in-law, in French and in English. The medium also gave very accurate clairvoyant descriptions of the communicating personalities.

As to conditions, M. Moutonnier's own summary of these amply justifies his assertion that the hypothesis of fraud can in no way be advanced in this case.

First.—M. Moutonnier had been only a few days in Chicago; he and Miss Bangs were strangers to each other.

Second.—The two séances took place in full daylight. The room was a plainly-furnished one; there was no screen or any other object that might favour fraud, and the doors were closed during the whole time of the sitting.

Third.—The medium, a healthy, cheerful, and perfectly normal young woman, who behaved quietly and naturally, touched neither slates nor paper. M. Moutonnier, who was all the time keenly observant, did not lose sight of her hands a single moment.

Fourth.—The medium had no inkling of the questions written down. The slips of paper were found intact afterwards. Slates, notepaper, and envelopes were closely and repeatedly examined by the sitter.

This accurate report, which takes the shape of a letter to Mr. Raphaël Chandos, also furnishes the facsimile of the messages obtained, and of some letters written in life by M. Moutonnier's daughter, and by his son-in-law. Comparison readily shows the great resemblance between the original handwriting and that produced in the presence of the medium.

We may add that M. Moutonnier is now one of the most earnest champions of the Spiritualist cause. The 'Revue Spirite' contains the first part of an article from his pen, dealing with the development of Spiritualism in the United States, and leading up to the present Anti-Spiritualist crusade.

EUSAPIA PALADINO.

The 'Revue Spirite' also contains the latest information about Eusapia Paladino. On her way to St. Petersburg, where she went in March, at the request of Grand Duke Nicholas Nicolaievitch, she broke her journey at Warsaw, and as a guest of M. Witold Chlopicki, spent a couple of days with his family. A séance was held during this short stay, and made it evident that, in spite of advancing years, the celebrated medium's powers are still quite unimpaired. The phenomena presented the usual features, and were very satisfactory. Good test conditions were procured; two medical men were present, who sat on each side of Eusapia and held securely her hands and feet. A 'luminous' table was used, and the room was lighted by a candle. Under those circumstances three excellent levitations were obtained. But 'John' having asked for 'less light,' the candle was

removed, and the manifestations took another character; besides the touches of many hands and the *apport* of several comparatively heavy objects, an interesting occurrence took place, when the closed piano was played upon, the sounds heard being, in turns, those of a single note, of chords, or of runs, while the medium was executing on the table corresponding movements with her fingers. The playing also continued after the table had been placed as far as possible from the instrument.

Later on, the luminous table was exchanged for an ordinary one, after which 'John,' who probably succeeded in completely materialising himself, became so violent and ubiquitous that the sitters, unable to bear his boisterous behaviour, put an end to the séance.

M. Chlopicki expresses a hope that by repeated experiment, much of the phenomena may be obtained with a little light.

MAGNETIC RADIATIONS.

'Il Vessillo Spiritista' publishes the following letter from Signor Livio Silva, on the subject of magnetic radiations:—

'I have noted, in the last number of your periodical, several points in the conclusions you have reached touching the photographs of so-called vital radiations.

'In the "Archivio di Psichiatria," I have given an account of my experiments (half-a-dozen specimens), of the results obtained and of the method used. Anyone who works under the conditions described by me will find that there is no difference between the impressions produced by the living body and those produced by any other body, at a medium temperature.

'I cannot deny that others may have obtained results which would seem to indicate that every individual exercises, in different degrees, a specific action apart from any known physical cause; but I doubt whether a particular property of the *living* body has thereby been ascertained, and I beg to be shown the precise methods which can possibly lead to such a conclusion, in order to be enabled to repeat experiments myself. But in this field there is too much faith in the marvellous, and too little accuracy in the modes of working.'

This may be dogmatic and hasty, but it is fair and courteous. The editor of the 'Vessillo Spiritista,' Signor Ernesto Volpi, has replied by despatching to Signor Silva a number of reviews containing articles on the above-mentioned subject. He also adds that, before expressing any opinion worth having, Signor Silva will have to gain competence by far deeper and more complete research than his has been until now.

SPIRITUALISM ?

'Spiritualism' is a misused word, because of late years the lovers of divisional theological tenets have wrongfully gripped and used the word as a foundation expression or battle cry for their varied 'isms,' and, in their fighting eagerness for success, lose sight of the original, vital and true meaning that banded so many religionists and non-religionists in and about 1855, in a oneness of effort and zeal to publish to the English-speaking nations of the world their personal knowledge that the word Spiritualism embraced the two fundamental laws of humanity, in agreement with Scripture—That man is a spirit; and also that the spirit lives, moves and has its being in an ethereal substance, in Scripture named, a spiritual body; a body acting in and with the physical, and as existant as the unseen air around us.

Personally, I seriously regret that so many good, bad, and indifferent sectarians find their way into the meetings and into the literature of the primitive Spiritualists, air their theories, and thereby mislead the nation, and cause the members of the Churches to avoid union in the effort to prove, through spirit-power phenomena, the Continuity of human life after physical death. Spirit-u-al-ism, *not* Ethic-ism.

South Norwood, S.E.

J. ENMORE JONES.

THERE is this remarkable difference between matter and mind, that he that doubts the existence of mind, by doubting proves it.—COLTON.

SHAKERS AND SHAKER SPIRITUALISM.

Dr. J. M. Peebles has recently visited the Shaker community at Mount Lebanon, and was evidently greatly impressed with what he witnessed there, for he writes to us in terms of great enthusiasm, describing the Shakers as 'really the best people in the world.' 'They have,' he says, 'all things in common—are industrious, quiet, and peaceable, and are all Spiritualists. In fact, Spiritualism in America commenced with them. They showed me their old correspondence and archives of one hundred years or more, with elaborate accounts of spiritual manifestations among them. They have some fifty or sixty associations, or families as they call them, and the finest farms and fruit orchards in the country. Financially they are very prosperous. I certainly think that there should be some notice taken of them in "LIGHT." And so, in accordance with the Doctor's suggestion, we willingly give our readers some extracts from his interesting communication:—

Though several times encircling the globe, I have never seen—never found—a Christian. I have found Methodists, Baptists, Presbyterians, Mormons, Seventh-Day Adventists—selling, cheating, persecuting, marrying, robbing, fighting, and even killing each other on gory battlefields, and all 'In Christ's name.' But not a Christian—a real, genuine, spiritually-minded Christian—did I see, until I reached Mount Lebanon, Columbia County, N.Y., where, on a sunny spring day, I was dropped down from the carriage into the midst of several families or societies of Christians. And what a change! what quietness! what peace! Although advocating for many years that heaven was only a condition, I was now half-inclined to say: 'It is a *place*—and I have found it.'

In the autumn of 1837, at Watervliet, Albany County, N.Y., two Shaker sisters, Miss Goff and Miss Gibbs, each about sixteen years of age, were visited by spiritual messengers from the land of souls. They came to them in vision first, and then assumed physical forms, gave their names and manifested other peculiar identifying characteristics. They were at once recognised by the believers. From this time these spirit intelligences frequently entranced these sisters and also others. At times they seemingly left their bodies and traversed the spirit spaces, conversed with other spirits, and, returning again to their bodies, described the fields, gardens, groves, societies and loving friends whom they had known in their earthly bodies. Some of their tests were marvellous. After a few weeks this inspirational wave from the higher life was transmitted to many persons in the Shaker societies. Some of them spoke in the trance state, others saw visions, and others still described the spirits present. The baptism was thrilling and potent. People flocked to their meeting-houses and to their homes also, to witness the strange manifestations. Very soon the cry was raised by scoffers and materialists that these people were mad—that they were insane, that they practised witchcraft; and so they were obliged to close their meeting-houses from the public for a long season. These peculiar spirit phenomena continued for about seven years, records of which are still kept in the families and archives of Shaker history.

Ere long these spirits declared that they were speedily going out into a wider field; that they would give these demonstrations to atheists, materialists, and the doubting world generally, visiting every hamlet and country upon the face of the earth, proving the fact of a future immortal existence. That prophesy has already been fulfilled.

These Shaker spirits further prophesied that later, after the world had all heard of or witnessed these manifestations—after wars and rumours of wars—after national upheavals and terrible, fiery trials, humbling the mighty and bringing down the proud and lordly, these same manifestations, though on a somewhat different plane, would return to the Shakers and gather into their lovely homes hundreds and thousands of those ripe for the ingathering harvest of souls. They now feel that the dawning day is near.

Though the Shakers have existed in America for a hundred years or more, the masses do not seem to fully understand their teachings or the heavenly lives they live.

They really do no missionary work. They consider themselves 'a light set upon a hill,' and those who desire the light, and the higher and more divine life, they expect to seek for and come to Zion.

These Shakers, so they declare, follow Christ. Jesus did not marry, they say. The Apostles and early Christians held all things in common, so these Shakers do not say *my* garden, *my* field, *my* herds and *my* workshops, but *our* gardens, *our* fields, *our* libraries and *our* workshops. I was pleased to see each morning, at Mount Lebanon, the young brothers take the milk pails and go whistling towards their barns. I have never seen choicer field stock. I have never seen a happier people. The flowers and twining vines around their houses are truly inviting. In their rooms, several of them, there are pianos, organs and the choicest literature of the day. They do not work because they positively are obliged to, but they work because they love to. They enjoy it, feeling that they are improving their fields or building up and beautifying their homes; and for neatness and order, the sisters seemingly excel the world.

Visiting their schools I heard the children declaim, recite their lessons, and solve problems that would puzzle older and seemingly wiser heads. Their schools are excellent. Their music is somewhat unique, because it comes freshly, the most of it, from inspired sisters and brothers dwelling in the spiritual world. In their worship there are songs, addresses, exhortations and marching; and while marching to music they keep time with their hands. As they move in this sort of rhythmical motion, called marching, the clairvoyants among them sometimes see glorified souls and white-robed angels engaged in the heavenly march just above their heads. They are a spiritual people. They do not profess perfection, but they are seeking to attain the highest and the purest.

They do not marry, but depend mostly for their increase upon taking in orphan children, and training them up in the better way that leads to health and consequent happiness. They are reformers in diet and in dress. The corset-curse is not known among them. Most of them partake of no kind of animal flesh. On their plain bonnets or hats wave no innocent bird's plumes. There is but little sickness among them. They will not fight. During the Civil War, in Kentucky, both armies, the North and the South, marched through and over their farms, and they fed both armies from their barns, their storehouses, and their tables. They believe in arbitration for the settlement of difficulties.

The Shakers have made a practical exemplification of woman suffrage, of woman's equality with man, for a hundred years. In their families the government is held and equally administered by both male and female, the two halves of one circle.

Their funerals are natural, simple, and yet all aflame with the hope, the faith, and the knowledge of immortality. There is no wringing of the hands, no heart-rending anguish over the soulless, decaying tenement. They look up, not down into the grave. There is no crape upon the doors, there are no mourning garments worn. Their burial caskets are plain and covered with white. At the funeral they rehearse the virtues and the victories of the ascended soul, and sing resurrection songs as they bear the body to the grave, to be raised again only as it re-appears in grasses and twining wild briars.

Many, very many people whom I know, would be infinitely better off, physically, mentally, morally and spiritually, if they were to gather into these beautiful Shaker homes. Here they would find tender, sympathising brothers and sisters. Here they would find music, libraries to read, gardens to be cultivated, fields to be tilled, and associations at once refining, loving, and spiritualising. Of course they would not find perfection—perfection does not abound upon this earth. There is but one absolute perfection in the universe, and that is God—but there is no place where the perfect life is so readily and philosophically attained as in a Shaker community. Such are my convictions.

THE APPROACHING CONGRESS.—Admission will be *without tickets* to all meetings except the Conversation, for which tickets can be had, free, on application to the Secretary of the London Spiritualist Alliance. For further particulars see advertisement.

MRS. BROWNING AND SPIRITUALISM.

THE MENTAL ATTITUDE OF THE
SECULARIST.

A writer in the 'Harbinger of Light' gives an admirable selection of passages from the second volume of Mrs. Browning's published 'Letters,' all relating to our subject. The following are specially noticeable :—

Commenting on Faraday's 'arrogant and insolent letter' upon table-rapping in the 'Athenæum,' Mrs. Browning observes: 'I wish to reverence men of science, but they often will not let me. If I knew certain facts on this subject, Faraday ought to have known them before he expressed an opinion on it. His statement does not meet the facts of the case—it is a statement which applies simply to various amateur operations, without touching on the essential phenomena, such as the moving of tables untouched by a finger.'

Writing to a friend in England on the same subject, eleven days later, Mrs. Browning says: 'Oh, we are believers here, except Robert, who persists in wearing a coat of respectable scepticism—so considered—though it is much out of elbows and ragged about the skirts. If I am right, you will none of you be able to disbelieve much longer—a new law, or a new development of law, is making way everywhere. We have heard much—more than I can tell you in a letter. Imposture is absolutely out of the question, to speak generally; and unless you explain the phenomena by "a personality unconsciously projected" (which requires explanation of itself), you must admit the spirit theory.'

In the following month she speaks of Lamartine, Louis Napoleon, the Czar of Russia, and the King of Holland as getting oracular responses from the raps, and mentions a Hebrew professor in New York having been addressed in that language, through a medium, to his great astonishment.

In December she wonders whether Sir David Brewster has modified his precipitate conclusions on the subject, which, she urges, 'should be examined with common fairness by learned persons. Only the learned won't learn—that's the worst of them. Their hands are too full to gather simples. It seems to me a new development of law in the human constitution, which has worked before in exceptional cases, but now works in general.'

Writing from Rome, in the succeeding February, Mrs. Browning states that a Mrs. Brotherton, a friend of the gentleman she is writing to, has sent her some 'Greek—of which she does not know a single character—written by her or through her; mystical Greek, from a spirit world, produced by her hands, she herself not knowing what she writes. The character is beautifully written.' And speaking of what should be the mental attitude of all towards spiritual phenomena, Mrs. Browning makes these admirable remarks: 'I would have our eyes wide open, our senses all attentive, our souls lifted in reverential expectation. Every fact is a word of God, and I call it irreligious to say, "I will deny this because it displeases me." "I will look away from that because it will do me harm." Why be afraid of the truth? God is the truth, and He is called also Love. . . . There is certainly a reaction from the materialism of the age; and there is something more than this, more than a mere human reaction, I believe.'

The editor of the 'Letters' refers quite freely and frankly to this matter, and says :—

The temperament of Mrs. Browning had in it a decidedly mystic vein, which predisposed her to believe in any communication between our world and that of the spirits. [In other words, she was a highly impressional psychic.] Hence when a number of people professed to have such communication, she was not merely ready to listen to their claims, but was by temperament inclined to accept them. The immense vogue which Spiritualism had, during the fifties, tended to confirm her belief. It was easy to say that where there was so much smoke there must be fire. And what she believed, she believed strongly and with a perfect conviction that no other view could be right. . . . Her belief in communications with the spirit world was proof against any exposure of fraud on the part of the mediums. She recognised that many of the supposed revelations of the spirits were trivial, perhaps false; but to the fact that communications do exist, she adhered constantly.

The paragraphs quoted from 'Reason' in a recent number of 'LIGHT' are very typical of the mental attitude of freethinkers towards all phenomena in which they do not want to believe. I have watched the so-called freethought movement for many years; I have known it even longer than Mr. Standing; I read its literature carefully and regularly; and I have long since come to the conclusion that between the mental and moral atmosphere of secularism and that of the narrowest of the religious sects there is very little to choose, and what little there is not on the side of the secularist. Mr. Standing may be taken as an excellent specimen of the average secularist. I knew him very well years ago, and he has not altered greatly in his mental outlook since the early eighties, when he and I were working together for a cause in which we both agreed. With an innocence that is almost childlike in its frank simplicity, he tells us he investigated 'in a desultory fashion the pretensions of Spiritualism,' but that his 'investigations soon came to an end for lack of interest therein.' Would he, then, have us believe that the truth or falsehood of things is determined by our interest in them, and does he not know that you will never learn even school lessons properly, to say nothing of larger matters, if you go about your work in 'a desultory fashion'? His lack of interest in Spiritualism is, for him, a sufficient justification for not inquiring into it, but it is also a very sufficient reason for refraining from any criticism of it, or indeed from any expression of opinion about it; and this, apparently, he does not see.

His mental attitude is common among all sections of society towards things they do not care about or do not understand, but it never exercises any influence in the world of thought, because it is readily seen to be superficial and biased, and therefore unlikely to lead to true conclusions on any subject. It was the mental attitude of William Cobbett towards imaginative literature when he analysed the poetry of Milton by the four rules of arithmetic, and told us with a grave face that there was nothing in it to call forth the world's admiration; but we do not leave off reading Milton, we only pity Cobbett. It was that of Lord Wolseley, who, failing to appreciate 'Clive,' came to the conclusion that there was no greatness in Browning; and it is always and ever that of the average secularist when he is brought into contact with things he does not wish to be true. If Spiritualism is true, then the whole fabric of the materialistic philosophy is shattered at a blow. There have been impostors among Spiritualists, says the freethinker, therefore Spiritualism is quackery, and all its discoveries are frauds! No more ridiculous attitude can be imagined; it is precisely the attitude of the narrowest schools of orthodox belief; and it is because of it that neither freethought nor orthodoxy satisfies the highest aspirations of humanity, or appeals to any but a narrow and limited circle of followers. Ordinary common-sense shows that in the last resort it leads to an intellectual dishonesty, which is all the more dangerous because unintended and unconscious. Like the blind follower of a narrow creed, the secularist wants truth to be on his side, instead of wanting to be on the side of truth. The secularist and the rigidly orthodox are wide as the poles asunder, but they meet on the common ground of contempt for those who look at the problems of life in a different way from themselves. To the orthodox all who seek salvation by any other way than theirs are damned. To the secularist all who desire to conduct their lives by Christian principles are either hypocrites or fools. The old bitter, intolerant spirit is in each case the same, however different the way in which it is expressed. 'Do believe, my dear brethren, that you can possibly be mistaken in your interpretation of the Word,' said Cromwell to the Presbyterian divines. But they could not; and neither can the followers of Mr. Standing or Mr. Foote. They see the world through smoked glasses; and this is why, amid the multifarious intellectual activities of the nineteenth century, secularism dwindles instead of grows, and is, for all purposes of social usefulness and human service, but a spent force in our midst. It has lost the power to learn outside its own once important,

but now narrow and insignificant, area; and so while the mind of humanity marches onward, it is left stranded and useles behind.

A SPIRITUALIST.

NOT 'THUS SAITH THE SPIRIT.'

By HUDSON TUTTLE, IN THE 'HARBINGER OF LIGHT.'

Many who have shaken off the old belief in the dogmas of the Church substitute almost equally harmful ones in regard to the office and control of spirits; in fact, there is little difference between these Spiritualists and the most orthodox Church members, except in the substitution of the word Spirit for that of God; for while the latter has 'thus saith the Lord,' the former has 'thus saith the Spirit.' Man is a puppet to dance as the invisible and irresponsible spirits pull the wires. Some become infatuated with such ideas; they neither eat, drink, or sleep, walk or talk, rest or work without consulting the spirits. If they go on a journey, remain at home, or engage in any business enterprise, the advice of the spirits is first asked. They will by no means do anything contrary to the advice received.

Intimate spirit friends, for a wise purpose, may advise and be consulted, as we would have consulted them had they remained on earth, but our reason should always remain unfettered, and we should never accept such advice as authoritative. If we do there is danger. The fountain becomes turbid, the advice unreliable, and folly leads credulity to a bitter end.

Spiritualism comes to lift the soul out of the selfishness of earthly life; it is an inspiration of vital power, but when it is used for selfish ends, it becomes prostituted and impure. It was not intended that our departed friends should return and take the place of our common-sense or education. It is the vale of humility, the cross and the abnegation of self on the one side, and the exaltation of self as a distinct factor of spiritual growth, which perfect spiritual character.

Spiritualism may not be put to ignoble uses. There are selfish spirits in the next world as well as in this, and the seeker of the spiritual knowledge attracts spirits like himself. Eager for wealth he allies himself with a class of spirits who are also eager. Mines are located for him, rise and fall of stocks foretold, and business ventures advised. In the majority of cases the results reflect on the wisdom of the controlling spirits, but sometimes profound insight is revealed. Is the earth not selfish enough without bringing the heavenly host to assist a few men in gaining advantage over the many?

It is a terrible fate to become a mere tool in the hands of spiritual agencies and have individuality absorbed by them. A true life means freedom, will, thought, reason and responsibility.

No agency, however exalted, should rob us of individuality, or take away the burden of consequences. Any system of doctrines which does this entails moral obliquity and spiritual death when belief reaches this stage; when the word of the spirits takes the place of reason, the believer stands on dangerous ground; his course is downward instead of upward; toward superstition, instead of knowledge.

THE HOLY SHROUD.

Under the heading, 'A Marvellous Occurrence,' the 'Osservatore Romano' publishes a letter from Turin relating that a photograph of the Holy Shroud, taken by electric light, has given an admirable reproduction of the body of Christ. King Humbert, who is its hereditary guardian, gave the requisite permission to photograph the shroud to Signor Secondo Pia, a lawyer, and member of the Committee on Sacred Art, who had offered to do so at his own expense solely in the interest of religion and history. 'Formerly,' the letter continues, 'the appearance of the Holy Shroud gave an idea of the contour rather than of the facial lineaments and body of Christ. On the other hand, the photographs, on being developed, showed a perfect representation of the face, hands, and limbs of Christ, the general effect being that of a photograph of Christ, and not of his shroud.'

THE SPIRIT'S MORNING.

The following, from 'Mind,' by Agnes Leonard Hill, refers to Victor Hugo's fine saying that the grave is a thoroughfare, not a blind alley; and to this confession of faith by the same vivid thinker: 'When I go down to my grave, I can say, like so many others, "I have finished my day's work"; but I cannot say "I have finished my life." My day's work will begin again the next morning.'

But 'one day's work,' the little span
We've learned to call 'the life of man';
What matter, then, if weary feet
Are folded in their winding sheet,
And leave their projects incomplete?
To-morrow comes;—and sleep is sweet.

What matter if 'to-day' we stand
The saddest thing on sea or land—
Our daily task a hopeless quest,
Our sweetest dream a dreamless rest?
'Tis but a day! Let grief be dumb,
And after sleep the morn will come.

Not 'morning' in some mystic sense,
Whose vagueness mocks the soul intense;
But morning as it shone when first
Our souls a dream of rapture nursed:
The morning of another youth—
With clearer vision of the truth.

'A better chance,' to try again
Our fortunes 'mid the haunts of men—
New strength to finish that begun.
The time is short 'from sun to sun';
We call it 'life'; 'tis but 'a day'—
'To-morrow' is not far away.

Then come, sweet sleep, and take away
The bitter strife for what will 'pay';
The anguished prayer for strength and grace
To run with patience 'life's hard race.'
Come quickly, sleep of Death's dear night
That ushers in the morning light!

'The tomb is but a thoroughfare';
We've time to rest and 'time to spare';
We've time to finish every task,
Time to receive all we can ask;
Time to retrieve each poor 'mistake'
When in the morning we awake.

Yet as we sow the seed to-day,
Of sunny hours or tempests grey,
To-morrow shall we find our need
Supplied with grain or noxious weed.
There is no choice! Oh, blessed thought!
And deepest joy of pain is wrought.

NEW PUBLICATIONS.

- 'Vivisection.' By EDWARD CARPENTER. London: William Reeves, 185, Fleet-street, E.C. Price 1d.
- 'The Perfect Faith,' for June. U.S.A.: Box 908, Denver, Colorado. Price 10 cents.
- 'The Exodus,' for June. New York, U.S.A.: P.O. Box 106, Madison-square Branch. Price 10 cents.
- 'Star Lore and Future Events,' for June. London: Glen & Co., 328, Strand, W.C. Price 3d.
- 'The Wonderful Century: Its Successes and its Failures.' By ALFRED RUSSEL WALLACE. London: Swan, Sonnenschein & Co., Limited. Price 7s. 6d.
- 'The Law of Correspondences applied to Healing.' A course of seven practical lessons. By W. J. COLVILLE. Chicago, U.S.A.: F. M. Harley Publishing Co.
- 'Magnetic Magic.' A digest of the practical parts of the masterpieces of L. A. Cahagnet. Bath: Robert H. Fryar.
- 'Illustrated Guide to Leamington Spa, Warwick, Kenilworth, and Coventry.' By BERNARD C. P. WALTERS. London: Dawbarn & Ward, 6, Farringdon-avenue, E.C. Price 1s., net.
- 'Studies in Islam.' A Collection of Essays. By W. H. ABDULLAH QUILLIAM, Sheikh-ul-Islam of the British Isles. Liverpool: The Crescent Publishing Company, 32, Elizabeth-street. Price 2s. 6d.

DREAM ANSWER TO A MENTAL QUESTION.

While sitting alone one winter afternoon, I pondered this question: If one should silently forgive an injury inflicted by another, would that unspoken forgiveness have any effect on the forgiven person?

As twilight deepened I fell into a passive condition, not asleep, but perfectly at rest in body, and before me seemed to rise a series of extremely clear pictures. The impression made on me was so strong that I immediately wrote down what I had apparently seen and heard, as follows:—

'Forth from the doorway of her home glided a tall and slender woman, clad in a flowing robe of pure white; and, leaning against one of the massive pillars supporting the portico, she gazed long and wistfully upwards into the depths of the starry sky. And as she gazed she sighed, for her heart was heavy within her because of the ruthless calumny of one who envied her the fame she had honestly won.

'Presently it seemed to her that she was drawn upwards and borne swiftly through the stillness of the summer night, Garden, park, and scattered houses were soon left behind, and she passed over the brilliantly lighted streets of a great city, until her course was stayed above an illuminated house, from which proceeded sounds of music and laughter. And as she hovered there, wondering why she had been brought thither, a voice sounded in her heart, saying, "The house of thine enemy is beneath thee; wilt thou see him at his worst that thou mayst take revenge for the wrong he hath done thee?"

'And the woman pondered a moment ere she replied, "Take me hence, I pray thee. Shall I also do that which is evil? I forgive him, as I hope to be forgiven."

'And immediately she stood once more in the doorway of her own home; but the man she had spared shuddered, and standing at the head of the festive board, around which sat and jested the ribald companions of his unholy pleasures, the wineglass fell from his uplifted hand, and instead of the toast he had risen to propose, he cried with a loud voice: "God be merciful to me, a sinner!"' L. J. S.

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.

Transcendental Psychology.

SIR,—Perhaps you can spare a little space for this letter to warn earnest seekers of truth against the impression that it is advisable to seek some human 'operator or priest'; or that the process of Initiation 'is a human one.'

I would solemnly urge longing souls to seek for themselves in their own sanctuary, the inmost Holy of Holies of their soul; and not become entangled in the meshes of any so-called adept or lodge. No external 'operator or priest' is necessary for the attainment of unification or at-onement with the Divine Life; and with regard to 'preparing the ground,' no illuminated Spiritualist would say that 'discarnate spirits in higher states' cannot prepare, guide, and discipline the aspirant better than those on an external plane. Surely any person, after receiving truth in the sacred light of eternity, would shrink from the idea of an external operation.

Initiation comes by experience, not by study. When the aspirant is lifted into a sabbath of the soul and receives baptism at the hands of the Holy Spirit, he 'knows'; for the Light is its own witness, the Love its own excellent certainty. Neither Mahatmas, adepts, lodges, nor any external processes, are necessary for the attainment of the knowledge of that indwelling, indescribable Presence which is prior and posterior to the operations of the senses, and should therefore be sought 'within.'

The truth is forever *in*, but never *of*, the world; God-like, she blushes to be seen in the external; she should be sought in her own sacred heart; her purity is incommunicable. In a world where error masquerades as truth, she hides her naked purity from the shame and wrongs of the selfish, the merciless onslaughts of an icy science, the cold action of rigid respectability, or the torrid storms of a narrow theology.

Seek to *know* thyself and the deepest things at the pit of the heart; then *be* thyself; and if your strength can overcome doubt and fear the veil may lift for the contemplation of a devoted heart. Then you will pity anyone who seeks such a knowledge at the hands of any self-inflated operator or priest, for the kingdom of Heaven may come secretly as a 'thief in the night,' and give you Light.

West Bromwich.

H. BASSETT.

SOCIETY WORK.

ST. JOHN'S HALL, CARDIFF.—Last Sunday an address was given by Mr. Harris in the place of Mr. E. Adams, who is indisposed. An after meeting was held, conducted by our worthy worker, Mrs. Blackmore. Next Sunday, Mr. E. G. Sadler.—COR.

STRATFORD SOCIETY OF SPIRITUALISTS, MARTIN-STREET HALL, STRATFORD, E.—On Sunday last, the question 'What do we gain by spirit communion?' was ably replied to by Mr. Walker. On Friday June 24th, the Lyceum children will give an entertainment, followed by a dance; tickets 6d. each. Next Sunday, Mr. Wrench.—J. RAINBOW, Cor. Sec.

EAST LONDON SPIRITUALISTS' ASSOCIATION (formerly Stratford Society of Spiritualists), WORKMAN'S HALL, WEST HAM-LANE, E.—On Sunday last Mr. Davis invited questions from the audience, which he answered in a clear and interesting manner. Next Sunday, at 7 p.m., Mr. Peters. A meeting for inquirers is held on Thursday evenings.—J.J.P.

THE SPIRITUAL REGENERATION SOCIETY.—The hon. secretary and a few deputed members will attend at Hygeia House, 5, Osnauburg-terrace (opposite Portland-road Station), on the first and third Thursday in each month from 7 p.m., for the purpose of meeting inquirers, and giving full information as to the objects and methods of the society's work.—T.A.

SPIRITUALISTS' LECTURE ROOMS, 73, BECKLOW-ROAD, SHEPHERD'S BUSH, W.—On Sunday last Mr. Peters was with us again, when he spoke from some words of a hymn we had previously sung, 'Could we pierce the shadows o'er us' &c., and afterwards gave some of the best clairvoyant tests he has ever given before. Next Sunday, at 6.30 p.m., Mr. Davis. 'LIGHT' on sale.—M.E.C., Hon. Sec.

ISLINGTON SPIRITUALIST SOCIETY, WELLINGTON HALL, UPPER-STREET, ISLINGTON.—On Sunday last Mr. Catto gave a reading from 'LIGHT,' 'Where are the Dead?' Mr. Dalley gave an address on 'What is Life?' Next Sunday we all meet at the Congress. There will be no meeting until the 26th inst., when Mr. Brenchley will give an address. Circle on Thursday, at 8 p.m.—C. D. CATTO.

BRISTOL SPIRITUALISTIC SOCIETY, 24, UPPER MAUDLIN-STREET.—On Sunday last we had a grand day morning and evening with Mr. Hemming's control, and also some good clairvoyance. At night the room was quite full. Mr. Allan Fisher, the healer, was also with us and treated a number of sick ones. He has promised to be with us again next Sunday, June 19th. The sick are specially invited.—W. WEBBER.

HACKNEY SOCIETY OF SPIRITUALISTS, MANOR ROOMS, KENMURE-ROAD, MARE-STREET, N.E.—On Sunday evening last, Mr. Whyte ('Evangel') occupied our platform, and gave an impressive address on 'The Beauties of Spiritualism.' On the 26th inst., Miss Marsh will give an address and clairvoyance. An open-air meeting will be held in Victoria Park on Sunday, at 11 a.m. On Sunday evening next our hall will be closed so as to enable our members to attend the opening Congress service at St. James's Hall. Wednesday, circle as usual.—H. BROOKS, Sec.

NORTH LONDON SPIRITUALISTS SOCIETY, 14, STROUD GREEN-ROAD, FINSBURY PARK.—Open-air Work: God meeting, addressed by Messrs. Emms, Jones, and Brooks. As usual, a quantity of literature was distributed. Our supply is getting very low. At the hall in the evening, Mrs. Jones, under influence, gave two addresses in reply to questions handed in as to the practical value of Spiritualism, &c., and various friends also took part in the conference. Sunday next, at 11.30 a.m., open-air meeting in the park; at 3 p.m., Lyceum. No meeting in the evening.—T. B.

SOUTH LONDON SPIRITUALISTS' MISSION, SURREY MASONIC HALL, CAMBERWELL NEW-ROAD, S.E.—On Sunday evening last we were favoured with the presence of Mrs. Vincent Bliss, whose guide 'Vigo' dwelt at some length on the missionary work carried on by spirits in the spirit world and the valuable work that was done through trance-mediumship. After the address Mrs. Bliss gave successful psychometry; fourteen descriptions were given, twelve of which were recognised—in several cases the Christian and surname were given. Sunday next, at 11 a.m., public circle; at 3 p.m., children's Lyceum; at 6 p.m., lending library (Mr. Smith, librarian); at 6.30 p.m., evening service, Mr. Beel; at 8 p.m., members' and associates' circle. On Monday, July 4th, summer outing to Oxshott, Surrey; tickets 4s. each, including tea. 'LIGHT' always on sale.—VERAX.

ONWARD SPIRITUALIST ASSOCIATION, PECKHAM.—At a meeting of the committee of this association, a resolution was passed expressing to the secretary of the South London Ethical Society (Miss F. A. Law) its cordial appreciation of, and thanks for, the great pains she took in co-operating with this association in carrying out the arrangements for the recent debate between Dr. Stanton Coit and Mr. W. E. Long, and recognising the exceedingly fair and courteous manner in which Dr. Coit conducted his share of the discussion. The committee also assured the South London Ethical Society that the sentiments of goodwill and friendship towards Spiritualists expressed on the Ethicists' behalf by the very admirable chairman of the debate (J. Clarke, Esq., M.A.), are greatly appreciated and heartily reciprocated. The committee further conveyed its best thanks to Mr. W. E. Long for, at very short notice, responding to the association's invitation to debate the subject of trance mediumship with Dr. Coit; and expressed the conviction that Mr. Long more than justified the association's choice of him for the task in question.—H. E. BROWN, Hon. Sec.

HENLEY HALL, HENLEY-STREET, BATTERSEA PARK-ROAD.—On Sunday last, at 3 p.m., a conference meeting was held; at 5.30 p.m., eighty sat down to our bi-quarterly tea. In the evening we had a special gathering, which was addressed by Messrs. Brooks, Clegg, Boddington, and Neander, Mrs. Boddington and Mrs. Clegg; solos by Mesdames Murrell, Gould and Boddington. Our best thanks are due to the Alliance for their ready response to our appeal for a library. Per Mr. South, we have received Judge Edmonds' valuable work, in two volumes, on 'Spiritualism.' Next Sunday, at 3 p.m., Lyceum; at 7 p.m., Miss Marsh, clairvoyance. Thursday, at 8 p.m., public developing class. Friday, at 8 p.m., mutual improvement class. Saturday, at 8 p.m., members' social. We shall hold a summer outing to Epping Forest on Sunday, July 10th. Secretaries of societies are invited to form a committee to assist the secretary of the conference in carrying out this project. The question of open-air work was discussed, and Mr. Drake stated that he would speak for a month in the open air near the Marble Arch during the month of August.—M. CLEGG, Secretary.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—Miss MacCreadie occupied the platform for the Marylebone Association at these rooms on Sunday evening last, and, under the influence of her energetic Indian spirit co-worker who is so well-known by the name of 'Sunshine,' gave twenty-four clairvoyant descriptions, the majority of which were recognised at the time. One description—that of a young man who committed suicide—was recognised just before the meeting closed, and up to the time of writing, nineteen out of the twenty-four have been recognised. Many of the descriptions were most vivid, one that is particularly noteworthy being that of a child who was scalded. Miss MacCreadie, who had just returned from Scotland, was warmly welcomed by her numerous friends, and the success of last Sunday's meeting was, in a large measure, due to the harmonious conditions prevailing.—SPECIAL NOTICE.—Cavendish Rooms will be closed on Sunday next to admit of all persons interested in Spiritualism attending the Banqueting Room, St. James's Hall, Regent-street, when Rev. J. Page Hopps will conduct a religious service, commencing at 7 p.m., this being the first meeting of the International Congress. Cavendish Rooms will be re-opened on the following Sunday, June 26th, at 7 p.m.—L.H.

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