

# Light:

*A Journal of Psychological, Occult, and Mystical Research.*

"LIGHT ! MORE LIGHT !"—Goethe.

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

No. 991.—VOL. XX.

[Registered as]

SATURDAY, JANUARY 6, 1900.

[a Newspaper.]

PRICE TWOPENCE.

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## 'LIGHT' AND THE LONDON SPIRITUALIST ALLIANCE.

We beg to remind the Subscribers to 'Light,' and the Members and Associates of the London Spiritualist Alliance, Limited, who have not already renewed their Subscriptions for 1900, which are payable *in advance*, that they should forward remittances at once to Mr. E. W. Wallis, 110, St. Martin's-lane, London, W.C. Their kind attention to this matter will save much trouble in sending out accounts, booking, postage, &c.

## NOTES BY THE WAY.

Let there be no mistake about it: the Spiritualist is bound to be a Humanitarian. Do what he will, to this he must come at last, simply because, apart from all the accidents of life, such as rank, fashion, wealth and the like, he stands for the real man, the spirit selfhood. And that same determining idea will force him and the like of him to every form of social co-operation.

Curiously enough, the social and commercial autocrats and absorbers are showing him the way. They are illustrating the wonderful power of combination—of Syndicates and Trusts. A brilliant thinker in the United States has been pushing this thought to the front in a sharp discourse on 'Monopolies and Trusts.' Here is the essence of it:—

The trusts are the sure pathway by which the nation is to go safely through the Red Sea of an outworn and ruinous social system. The trusts have come to stay. Be sure of that: they have come to stay. The gigantic combinations of the present and future require them, and the enormous waste of competition is saved, for they mean combination and the union of interests. The movement is the outgrowth of natural conditions, and is sure to continue until all industrial activities are brought into a system of co-operation by the whole people, for the benefit of the whole. A trust is an unmix'd good—only the whole people must own and operate it.

The question is getting serious: 'What can we do with these Syndicates which threaten to corner, absorb and control everything?' Some say: 'Put them down.' Nonsense! They are splendid object-lessons. They show us the economical value of combinations. Some day, a great and wise statesman will say to the nation: 'Let the nation do for itself what these Syndicates are doing for themselves at the nation's cost. Don't put them down. Run them!'

'The Liverpool Mercury' has some unusually intelligent remarks on Ghosts, although it makes wry faces at 'that rank weed among modern beliefs we call "Spiritualism."' It is trying to comfort a ghost-seer, and to explain away his ghosts: and this is how it does it:—

Laying aside the views of certain people who elect to believe that the dead may appear to the living (under circumstances which are not made clear to the ordinary mind), I think we can find in ordinary brain-physiology a

clear explanation of cases like those of my correspondent Nicolai, and the rest. We see real objects outside of us because light waves pass from them into our eyes, and because the images formed in the eye are transmitted to the brain, which, in turn, appreciates what has been seen. If we doubt our eyes, we may verify their work by touching the object or by otherwise certifying to ourselves its external nature. But the brain possesses a power of projecting forwards the memories and images it retains. It can irritate eye or ear in some fashion or other, so that there is set up an impression similar to that which arises from our seeing a real object. This is what we call 'subjective' sensation. We get an illustration of this faculty of the brain in the delirium of the drunkard, who fancies he beholds snakes and rats and other detestable things creeping around him. We see such action also illustrated in the 'ringing' of the ears, or in the flashes of light which occur when the eye is irritated. All of these things, which present the semblance of reality, are projected from our brain outwards on eye and ear, and give rise to a sensation similar to that produced by real sensations derived from without. In the recognition of this fact lies the explanation of ghost-seeing. All the 'ghosts' which trouble us come from the inside of our own heads—that is the end of the story. The 'ghost' is a 'coinage of the brain'; it represents the result of a little trick on the part of the organ of mind, due to some disturbance of the natural tenour of its ways. When my correspondent has regained his health, his 'ghosts' will trouble him no more.

We have called that 'intelligent,' bearing in mind how idiotic most newspapers look when they deal with this subject. The writer of this paragraph is at least scientific and coherent: and we may tell him that he is 'not far from the kingdom of (our) heaven.' He has unconsciously hit upon the latest explanation of spirit-seeing. He has only to imagine—and it is exceedingly easy to imagine—that the unseen people can, by way of the brain, affect the eyes, precisely as he suggests: and the whole *modus operandi* is accounted for.

'Unity and variety in Religion,' by Wilfred Viner (London: Williams and Norgate), is a reprint (with additions) of a clever essay in 'The Coming Day.' The plan is a novel one. Religion is classified on botanical lines, under Classes, Order, Genera, Species:—

'Personal religion,' says Mr. Viner, 'is a living thing or life. It is rooted in faith, reason, or assumed knowledge. It is supported by its stems which are the agencies and aids that form the channels of communication. The leaves are the emotions or sentiments that absorb external influences. The flower is the profession, the gaudy attractive side of the plant, presented to the world. The fruit is the part of the flower representing religion in action.'

'All these organs of the plant, its roots, stems, leaves, flowers, taken together, represent the life of an individual plant or the apparent essentials of a religious life.'

This may be regarded as something fanciful, but there is a sound natural analogy in it.

In the main, Mr. Viner is with us, as the following passage will show:—

Christianity is the highest form of Spiritualism. It conceives the reality of the two hemispheres—the natural world and the spiritual world. It teaches the certainty of heaven and hell. It teaches that there are higher intelligences who are angels or devils, that man may be elevated above the region of sense, where his animal propensities preponderate, and become an associate of the spirit world, where his higher nature will control his lower. Heaven may begin on this earth, and, after the dissolution of our



material bodies, we may, if we are faithful, look for a conscious independent existence beyond the grave, for 'Christ abolished death and brought life and immortality to light by the gospel.'

We therefore conclude that one of the fundamentals of religion is a faith or belief in the universe of spirit with its consequential inference, the immortality of the soul of man.

A correspondent sends us a cutting from 'The Pontefract Express' reporting the reading of a Paper by a Mr. W. E. Hey on 'Spiritualism and Animal Magnetism.' The report says: 'Mr. Hey showed throughout his paper that he is strongly against Spiritualism—in fact, he characterised the whole thing as of mesmeric power the foundations of which were beyond our knowledge.' This is amusing. If Mr. Hey thinks 'mesmeric power' is beyond our knowledge, how does he know that Spiritualism owes everything to it? What if Spiritualism is also beyond his knowledge? But, again, what if the unseen people work with what Mr. Hey is groping for as 'mesmeric power'?

Dr. Huntington's little book on 'Psyche; a study of the soul,' is prettily presented by Mr. T. Whittaker of New York. It contains five Lent lectures on the Soul, the Mystery of her Origin, the Methods of her Discipline, the Enemies of her Peace, the Sorrows of her Pilgrimage, and the Splendour of her Destiny. These lectures, as all good Lenten lectures ought to be, are essentially edifying and practical. They are 'evangelical' but reasonable, and are evidently intended for devout church members.

Last week we quoted the meditation for the last day of the year, from 'A year-book of Good Counsel.' To-day, we give its meditation for the New Year, good alike for young and old—for the hopeful and the despondent:—

The thoughts that suggest themselves with the opening of a new year are obvious and trite perhaps from their periodic recurrence, but it is well that they should come to us. Few of us but make some resolves for the opening year, many make some earnest endeavour, all have some retrospect of sadness. This mental stock-taking is well. Do not think that all non-success is wasted, that irresolute endeavour, unfulfilled desire, and blighted hope is of none effect in the eye of heaven. Life is the richer even for having had a noble wish, it is something to have desired to do better, failures are the stepping-stones of success. Let us remember for our strength that God is the God of the humble and the weak, failure need not make us despair, for our frailty is known unto Him. With the closing year we have generally as much cause for gratitude as for tears, and this should nerve us for the new. Let us make great resolves, do not let us be afraid of ourselves or of our fate; let us keep them if we can, let us keep them in part if we cannot; in any case let each new year find us nearer to that goal of eternal life with God which is the aim of all.

'The Field of Progress' is a new and lively Canadian journal, with a bold bid for confidence as a scientific and philosophical Free Lance. We shall see. Meanwhile, here is a hint from one of its first leaders, on 'Spiritual Philosophy':—

Telepathy or mental telegraphy, throws far more clear light on the essential nature of man than do many alleged spiritual communications, because the evidence at hand is far more conclusive.

To begin with 'departed spirits' is, in our judgment, to begin at the wrong end of the inquiry; while to proceed as William Stead and other earnest investigators have done, from simple telepathy to letters from a departed friend, is a reasonable course of mental procedure.

What is our present power? is the first question raised by all interested in the practice of telepathy. No sooner do we demonstrate that we are immeasurably greater in mental than physical capacity, than we begin to think and speak of the unseen universe as nothing strange or unfamiliar to our inner consciousness.

If, as T. J. Hudson says, we have two minds and two memories—one subjective or spiritual, the other objective or physical—and while the latter sooner or later passes away, the former continues in the life of immortality. To investi-

gate this dual nature of ours persistently, is surely to be led to the very confines of the spiritual realm. In spite of the materialism of this age, there is a deeper spirit of inquiry concerning spiritualistic laws and forces than has characterised any previous historic period.

People are everywhere studying psychology with a view of enlarging human horizons and the scope of human activity; and though there may be many vagaries attaching like barnacles to an ostensible spiritualistic movement, the very challenge which is offered to the world to disprove its pretensions is in itself an incentive to research and investigation.

That is a useful point of view, and we welcome it. 'All roads lead to Rome' is an old saying. In like manner, all psychologies lead to 110, St. Martin's-lane.

## ELECTROIDE.

In the December number of 'La Lumière' there was another article by Dr. Lux on the above subject, and a long quotation from a statement made by Rychnowski (the discoverer), of which the following is an abbreviated translation:—

'My discovery is very simple. It rests on the existence of a condition of matter hitherto unknown, in which the particles are reduced, so to speak, to dimensions infinitely small and surrounded by a "statico-dynamic" sphere.

'The state of tension of the sphere which envelopes them depends upon their tenuity. If we modify this original state of tenuity by the intervention of matter in some other condition, *i.e.*, by material resistance, we at the same time modify the degree of tension of the "statico-dynamic" sphere which envelopes the particles, and we transform it into kinetic energy, which is manifested by the phenomena of attraction and repulsion, of electricity, light, heat, and magnetism, whether acting singly or simultaneously.

'The results developed are intimately related to vital processes and to all other dynamic manifestations existing in the universe; hence it is possible, under like conditions, to obtain phenomena analogous to those found in nature.'

Rychnowski then states that he believes this force to be the primordial force of the universe, and the revelation of the secret of organic life:—

'We can,' he continues, 'moreover, demonstrate that this force pervades all bodies, more or less, according to their density, and communicates to their mass this dynamic tension, which tension makes them apparent to our senses. Any mass without this force would be deprived of energy and hidden; our senses could not detect it, nor could it be weighed; its physical existence could hardly be recognised.'

To this force he traces the forms and properties of bodies, and also the electrical and luminous emanations:—

'It interests me to note the incessant struggle manifest in nature between energy and matter (force and material resistance). By virtue of their community of nature they are well calculated to act as the complement of each other, whilst at the same time they are the source of very different groups of phenomena: this state of reciprocal activity is the condition which makes different forces and different substances perceptible to human senses; were they altogether severed from each other, force and matter would escape detection.'

The enlarged machine for generating this force will be patented at Vienna; its secret is then to be discovered for the benefit of science, and will be available (if it is really the great discovery it professes to be) for use in all physical laboratories.

Is electroide another name for the free and bound ether, *i.e.*, that portion of the universal medium which is not atomic, not being impressed with vortex motion? All that is here quoted as Rychnowski's statement concerning it suggests that it is. If so, his position would be analogous to that of the astronomer who first actually demonstrates with his telescope the presence of a planet whose existence had been previously hypothetically announced. In that sense he would be a discoverer of a force 'hitherto unknown,' but only in that sense, for hypothetically it has already been announced by scientific theorists.

H. A. D.

MISS LILIAN WHITING.—'The Banner of Light' says:—'That able and conscientious advocate of our cause, Miss Lilian Whiting, of Boston, sailed for Europe on Saturday, December 16th. She will remain abroad for an indefinite period of time.'



## THE SPIRITUALIST'S PHILOSOPHY OF LIFE.

ADDRESS BY MR. W. J. COLVILLE.

On Friday evening, the 29th ult., Mr. W. J. Colville delivered an address on the above subject to a meeting of the Members and Associates of the London Spiritualist Alliance, in the French Salon, St. James's Hall. In the absence of Mr. E. Dawson Rogers, the President of the Alliance, the chair was taken by Mr. E. W. Wallis, the secretary.

THE CHAIRMAN, in opening the proceedings, said that when, a few weeks ago, they had the pleasure of listening to an address from Mr. Colville, that gentleman at the close of the meeting kindly offered to give his free services to the Alliance on a subsequent occasion if a date could be fixed. Unfortunately the only available evening was the present one, and it was pointed out to Mr. Colville that, falling in the Christmas holidays, it would probably prove an unfortunate date for many of their friends. However, with his usual optimism Mr. Colville had cheerfully accepted the date, and hence was present with them that evening.

Referring to the subject of the address, the Chairman said they would remember that some time previously Mr. Herbert Burrows had stated that one of the great requirements of Spiritualists was a systematic philosophy of life. Mr. Burrows had asserted that they had no such philosophy. It was suggested, therefore, that this question should form the subject of Mr. Colville's discourse, and he would now address them on 'The Spiritualist's Philosophy of Life.'

MR. COLVILLE, who was cordially received, then addressed the audience as follows:—

Although we have accepted the subject, and it has been publicly announced in the columns of 'LIGHT' that we will speak on 'The Spiritualist's Philosophy of Life,' we do not feel at all justified in putting forward our own views as being anything other than our own, and therefore we do not feel that anything we could possibly say on the subject could be reasonably put before the world as an authoritative presentation of the opinion held by the great bulk of Spiritualists all over the civilised globe. But while our own views may in some respects differ from those of many others who are as interested as we are in spiritual science and philosophy, we must remember that all differences are apt to be superficial, while agreements are essential and fundamental. If, therefore, we were to divide the thinkers of the world into three great divisions and call one great sect or party Spiritualists, another Materialists, and the third Agnostics, we should have divided them under comprehensible and comprehensive headings.

In olden days Spiritualists and Materialists were regarded as diametrically opposed in all their views concerning human existence. The Materialist said: 'Matter is all in all. There is nothing but matter'; the Spiritualist said: 'Spirit is all in all. There is nothing but spirit'; and the Agnostic says to this very day that he considers that the ultimate reality is beyond all human comprehension, and, therefore, we do not and cannot know what it is. That there is an ultimate reality everybody admits; that there is life, that there is being, that there is energy, power, law, order, intelligence, no one denies. But as to the nature of that life, as to the attributes of that intelligence, and as to the proper definition of that law, upon all these subjects we may have a thousand opinions, and one opinion may be as good or as valueless as another. If, however, we stand for something definite, if we are not willing to be called agnostics, and if we are certainly not materialists, and feel that therefore we must be Spiritualists, we must define what constitutes a simple Spiritualism. You may be a Spiritualist and a Christian, a Spiritualist and a Jew, a Spiritualist and a Buddhist, but you are a Spiritualist regardless of whether you accept Christianity, Judaism or Buddhism, provided you regard man as a spiritual being and consider the truth of immortality demonstrated; if you admit that there is continuity of life beyond the change called death; if you admit that there is communion, when conditions allow, between those who have passed the border and those on this side of the veil. Consequently it is utterly impossible to define Spiritualism in the same way

that one could define Roman Catholicism, or set forth the accepted doctrines of the Church of England. It is an easy thing to define Roman Catholicism, because there is an infallible body of doctrine. There was a Council of Trent and certain doctrines were defined several centuries ago; and there is now in Rome a Pope who is said to be infallible when he speaks in Ecumenical Council concerning the doctrines of religion. It is not difficult to define the Church of England, seeing that it has its Prayer Book and Articles of Faith. But Spiritualists have no such Court of Appeal. Spiritualists are not bound together with any chain, and they cannot be held together by any external organisation except in very small part. We doubt whether Mr. Burrows or any other able and learned gentleman can define the creed of Theosophy further than to say that Theosophists have gone before the world with a certain declaration. When we joined a Theosophical Lodge at San Francisco all that we were called upon to assent to was a declaration that we were desirous to form a nucleus of human brotherhood, without distinction of race, sex or creed. We were told by all the leaders of Theosophy that this was all that was essential to Theosophy, and, therefore, there was no great difficulty in entering the theosophical community. True, the declaration went on to say that there should be a cultivation of the psychical powers in man, and that a study of certain Oriental literature was advisable, but there was nothing very binding; the conditions were very broad, very elastic, and though we know quite well that Colonel Olcott and Mrs. Besant, as well as Madame Blavatsky, have written learnedly on reincarnation and other esoteric doctrines, largely borrowed from Sanscrit documents, still we do not understand that anybody is expected to endorse these doctrines prior to becoming a member of the Theosophical Society. There is nothing whatever in Theosophy in the way of an arbitrary philosophy of life, any more than there is in Spiritualism, and while there may be certain divergences between Theosophists and Spiritualists, for the most part there is more of agreement than of disagreement when people rise above externals and learn to consider the inner meaning and gist of the doctrine.

There is really no essential difference between the Spiritualist, the Theosophist, and the Mental Scientist, except that the Spiritualist insists upon communion with the spirit world, the Mental Scientist insists upon the power of mind over the body, while the Theosophist insists upon illumination from within, and an acknowledgment of the true Ego being superior to its various sheaths or outward embodiments. Now every Spiritualist we have met accepts the doctrine of the continuity of life, and therefore it is not true, as some people say, that the Spiritualist, as such, has no definite philosophy of life. It is not required that one should be able to define everything concerning the soul, its origin, nature, and final destiny, because, if anyone were to profess to know everything concerning life, he would profess to be almighty, he would claim omniscience. If we were able to explain everything, then there would be an end to progress. But still we may claim to have an all-sufficient philosophy, we may claim to be in the position of possessing enough knowledge to shed adequate light upon our pathway, and therefore to be in possession of so much truth as is necessary to our welfare in our present state of comparative limitation.

Now we conceive that every Spiritualist who deserves the name must affirm the spirituality of human nature, that life is a spiritual power, that man is here and now a spiritual being, not a body having a soul, but a spiritual entity or soul owning a body. If there are people who think differently from that, we cannot see how they can be properly called sincere Spiritualists or spiritual philosophers. They may be sincere and truth-loving agnostics, but if they have not a clear conception of what man is, or of his condition after he has (as Shakespeare says) 'shuffled off this mortal coil,' then they cannot be Spiritualists.

At this point Mr. Colville entered upon a consideration of the question whether Shakespeare could not be regarded as a Spiritualist, strongly supporting the affirmative view, and instancing the ghost in 'Hamlet' as an evidence of his position. It was true that many people had contended for the contrary, quoting the Bard's reference to the grave as



'that bourne from whence no traveller returns,' in support of their views. But Shakespeare never conceived of the soul going into the grave. All that went into the grave was the mortal part, and in that sense Shakespeare saw that the grave was veritably the bourne from whence no traveller returned.

After an elaborate exposition of this phase of his subject, the lecturer resumed as follows :—

At the time of physical dissolution the man is neither more nor less, neither higher nor lower, than he was before. When he passes into the higher state he finds nothing altogether new and strange. Many of you have read the 'Spirit Teachings' of the very able predecessor of your present President—we mean Mr. Stainton Moses. You have read how 'Imperator' and the other intelligences with him who wrote through the hand of this gifted medium distinctly stated that the world of spirits was a perfectly real and substantial state; that there was form there, substance, colour, odour, flavour, texture; that in the spiritual world we are all men and women with bodily forms, and therefore the true philosophy of Spiritualism is not that the world 'over there' is some vague, shadowy condition in which a sort of residuum of the man continues to exist; not that the departed man lives only as a kind of ghost, but that all of us are actual men and women who have not 'died to live again' but have simply gone on living. We are continuous, but our external flesh is laid away, and that is one of the leading philosophical doctrines which all the most gifted spiritual teachers have proclaimed from the earliest dawn of history to the present time.

Spiritualism is infinitely larger than Modern Spiritualism. Anything with an adjective is always smaller than it would be without the adjective. Ancient Spiritualism, American Spiritualism, English Spiritualism, Phenomenal Spiritualism, Scientific Spiritualism, Philosophical Spiritualism, and other varieties, are only fractional statements of Spiritualism itself. The great noun, the immense substantive, may be qualified here and there for convenience by some particular adjective, but when you take the adjective away and leave the noun, the noun is much greater, grander, simpler, and more easily dealt with. When you take the great essentials of Spiritualism and put them before the world, you find there are multitudes, millions upon millions of people, who will accept unqualified and unlimited Spiritualism, who would not accept any narrow, defined, or qualified Spiritualism.

When our worthy friend Dr. Wyld and his distinguished relative, Professor Blackie, heard your speaker, a good many years ago, discourse concerning 'the Religions of the World,' they were delighted with the sentiment which has been so often elaborated since then by many teachers, viz., that every religion contains some truth, and the whole of truth is far too large to be put into any system. You cannot have the whole of Spiritualism anywhere, and consequently we do not believe in spiritualistic organisation, unless you thoroughly understand that you are organising yourselves and not organising Spiritualism. You can never organise Spiritualism, because it is beyond organic boundaries. It is like the light and the air, and the very beauty of a spiritual revelation is that it is again and again spontaneous, and the very highest and most conclusive evidences of Spiritualism will come to people again and again when they are not expecting them.

You cannot limit the power of the spirit, and to say that the Spiritualist's philosophy of life is something that can be 'cut and dried,' and put on paper, and given out to the world like the peculiar tenets of the Particular Baptists, or the doctrines which separate Wesleyanism from Presbyterianism, would be to assert what is utterly impossible. But is there not a philosophy of life amongst Spiritualists? All of them are aware that life is a spiritual power, that death does not take away from the individual anything that makes him or her a true individual; and do not all communications from the unseen world abundantly prove that in the life beyond it is character and not anything short of character which causes one to enjoy happiness or to suffer misery? Here, then, there is a philosophy of life.

(To be concluded.)

## SEEING FACES.

Some time ago this subject was referred to in 'LIGHT,' and some experiences were recorded of the power to see faces when the physical eyes were shut.

Several members of our family possess this faculty, including myself. It is not so constant with me now as it used to be, because, I think, of my mediumship being more active in other ways—for I believe it to be a form of clairvoyant mediumship. Usually the faces change very quickly, but occasionally this is not the case, as the following experience shows :—

One night just as I was falling asleep, I was suddenly roused to full consciousness by seeing a face close to mine and such a strange-looking face and so real that I could not help feeling nervous. And no wonder, for the expression on the face was a sort of petrified grin. I moved away from it; but the face moved towards me. I felt afraid of it for it was most repulsive, and so life-like. Suddenly, I became conscious of a spirit standing by my side, who said, 'Don't be afraid.' On the instant all fear left me, and I could look at the face quite calmly, whereupon it slowly disappeared.

Writing of this reminds me of another experience I used to have—an illusion I called it, though, like seeing the faces, it may have indicated the clairvoyant faculty. It occurred in the day-time, and usually when I was quietly at work. On looking away from my work I often saw a gray and black tiger-striped cat, which moved from one end of the room to the other and disappeared. But it never looked at me; I saw it always in profile. As a proof of how real it was in appearance the last time I saw it, which was in an empty house to which we are thinking of removing, I chased it upstairs, not wishing that a stray cat (as I thought it to be) should be shut up in an empty house all night. In a mysterious way I lost sight of it, and though I looked into every room it was not to be found. Then it flashed across my mind that the tiger-cat illusion, which I had been without for many years, had returned.

The last occasion when I had any experience of this kind I was quietly at work in one of the upper rooms of our house. Suddenly, as these things always do occur, I seemed to be sitting in my easy chair in the breakfast-room, and at my feet a yellow and white cat. This one looked up into my face and appeared wonderfully happy and contented, and not at all inclined to vanish as the tiger-cats did.

R. L. Stevenson recorded in his 'Vailima Letters,' that after a day of weeding he could, on closing his eyes, see nothing but weeds. After a period of botanising I see flowers or weeds, on closing my eyes. All illusion, I used to think; yet I have seen flowers which do not, as yet, grow on earth. On one occasion I saw a most beautiful red rose bud, and the hand which held it. The rest of the spirit form I sensed, but could not see. The flower was offered to me, but in spirit only could I take it.

It would be difficult to decide at times between true clairvoyance and illusion, but all such experiences as related above are, I think, indicative of the clairvoyant faculty, if nothing more.

W., Ilfracombe.

## LONDON SPIRITUALIST ALLIANCE, LTD.

A meeting of Members and Associates of the London Spiritualist Alliance will be held in the French Drawing Room, St. James's Hall (entrance from Piccadilly), at 7 for 7.30 p.m., on Friday next, January 12th, when

THE REV. J. PAGE HOPPS

will deliver an Address on

DR. J. GARTH WILKINSON'S 'IMPROVISATIONS FROM THE SPIRIT.'

*As the subject of Mr. Page Hopps's address is not likely to elicit discussion, the Council of the Alliance will avail themselves of the opportunity to ask the Members and Associates to express their views in regard to any measures which they may think calculated to promote the general interests of our Cause.*



## 'IN TUNE WITH THE INFINITE.'\*

BY RALPH WALDO TRINE.

To all lovers of the truly spiritual who are at the same time desirous of reading a thoroughly practical, up-to-date presentation of advanced ideas on the great ethical and metaphysical theories of to-day, this beautiful book will certainly appeal as a veritable illumination. The author, who is widely known all over America as a writer of the highest repute, is one of those singularly gifted individuals who display real genius in presenting abstract ideas in concrete and popular form. There is no straining after effect and no attempt at impressing readers with vague mysticism. From the first sentence to the last the volume comprises the soundest, clearest, and most practical application imaginable of the writer's intense conviction that man is in reality one with the Deity. The language throughout is singularly choice and eloquent, so that readers of various types of mind and schools of thought are gently led along a flower-strewn pathway to the goal which the author always keeps in sight. All over England, at present, increasing multitudes are calling for a plain, easily comprehended manual of instruction at a reasonable price, setting forth the essential truths of mental, spiritual, or divine science in such a manner that the masses can receive an impetus towards a holier, happier, and healthier life. Mr. Trine faces actual situations; he draws his copious and vivid illustrations direct from Nature and from actual human experiences, shared by the many, not confined to the few. In its English dress, at a somewhat lower price than the publishers demand in America, this happy, healthy, altogether optimistic book has presented itself at the holiday season as one of the loveliest and most useful offerings which can be presented to a thoughtful friend. There is no evading of actual situations in the philosophy of this book—no denial that sorrow, pain and difficulty temporarily exist in this terrestrial sphere—but the way of conquest is clearly pointed out and all are requested to set to work to gain a victory over tribulation where evasion of an existing trial would be either culpable or vain. Mr. Trine makes much of individual influence and heartily encourages all who are in narrow circles of outward environment to think broad thoughts and thus transcend their visible circumstances by sending forth a powerful psychic blessing to comfort and uplift the world. It is not too much to say that 'In Tune with the Infinite' is the finest elucidation of a purely spiritual and at the same time intensely practical view of the essence of the universal doctrine of AT-ONE-MENT we have ever read. As we are all necessarily interested somewhat in material affairs, it is entirely in the book's favour that it contains many wise suggestions for conquering poverty in all its phases.

Happily the means proposed for accomplishing all desirable results are those of self-culture and individual mental elevation. How to make the best of circumstances, according to Mr. Trine, is neither to submit to them nor to fret against them, but to set resolutely to work to develop a mastering power within ourselves which shall constitute us rulers where once we were slaves. All who are perplexed or worried over conflicting theories concerning hereditary transmission of tendencies of an undesirable character will find much solid science in this volume which may prove of inestimable value to myriad sufferers from chronic belief in their own oppressive limitations. The atmosphere of the book is bracing, inspiring, strong yet gentle, and proves the author to be a man of keen intuitive perception, as well as of clear analytical reasoning ability. We refrain from actual quotations from any of the chapters, because a dainty leaflet is being gratuitously distributed, containing choice sample selections. As I have been asked by my audiences and private friends all over England during the past two months to recommend a work deserving to rank as a standard classic in the field of Higher Thought literature, I have gratefully availed myself of the opportunity kindly afforded me by the Editor of 'LIGHT' to give this public testimony to the rare value of a work which has already circulated by tens of thousands of copies in the United States, and which, to my

positive knowledge, has carried inestimable blessing to many thousands of homes from the Atlantic to the Pacific. The presswork and binding of the English edition render the book in its present form a genuine work of art.

W. J. COLVILLE.

99, Gower-street, W.C.

## 'UNCONSCIOUS'—BUT STILL CONSCIOUS.

In 'Annales des Sciences Psychiques' we find a remarkable contribution to the evidence which exists to prove that when consciousness is not operating in what is usually regarded as the normal way, it is neither destroyed nor latent, but is actively functioning in some other way; we hardly can say in some abnormal way, for we have no proof that it is abnormal, and it is not at all improbable that during sleep this is as normal a mode of consciousness as the other. The record is signed Ernest Lacoste, civil engineer, 7, Rue Sebastien-Carle, Toulon, April 24th, 1899:—

M. Lacoste states that from December 23rd, 1898, till January 24th, 1899, he was so ill as to be completely unconscious. His malady was chiefly congestion of the brain. During this period the only person whom he recognised was his wife, and whilst he was thus unconscious or delirious he showed on several occasions that he had a distinct knowledge of events happening at a distance. Those about him, 'all people of honesty and seriousness,' he says, noted these facts, which he relates in the 'Annales' as cases of telepathy.

On five occasions, when delirious, he gave information relating to several people and things, which proved to be quite accurate, and which involved an acquaintance with circumstances of which (with two exceptions) those about him were ignorant. One exception is particularly interesting; we will, therefore, give it at length. The group of facts, taken together, are worthy of consideration. This is the fact relating to Catherine Krauss, whose death was known to those in attendance upon M. Lacoste:—

'This young girl, who had been in our service for some months and in whom we were greatly interested, fell ill on December 14th with the symptoms of typhoid fever.' Owing to M. Lacoste's severe illness at the same time, it was found necessary to remove her to the hospital, where she died on January 4th. 'In my delirium,' continues M. Lacoste, 'I constantly asked after this girl; and in order not to distress me I was always told that she was better. When I was convalescent I was told that she had left the hospital and returned to her family. It was only on April 10th, when I was quite well again, that I was told the truth. The child had died on the nights between January 4th and 5th. On the 6th, awaking suddenly, I said (still being delirious): "I have been deceived: I know that Kate is dead: I have just seen her dressed in white" (and I described, it seems, the clothing in which she was buried). I asked her how she was; she replied that now she was quite well, and that I should soon be cured; then she bent forward and kissed my brow. Of course I was told that this was a dream, and I became quiet. I continued to ask the doctor after Catherine, whenever I was able to recognise him, on each occasion that he visited me. This was a fixed idea with me; and although I had no more visions I kept a suspicion that the truth was being concealed from me until April 10th. The doctors had advised this concealment, thinking that even when I was up and about my brain might be too much agitated by the news.'

It would take too long to give the other instances in detail in which the information was *not* known by those in attendance. We may mention, however, that on one occasion a relative, M. Sourd, had received a decoration. M. Lacoste, in his delirious state, exclaimed to his wife: 'You know Victor is decorated, I have just seen the decretal.' On the same day this gentleman called, and when Madame Lacoste mentioned this to him, he pulled out of his pocket a telegram which he had just received from a friend announcing the fact.

MR. W. J. COLVILLE desires us to intimate to his London friends that the syllabus of his final course of lectures, previous to his departure for Australia, will be given in next week's 'LIGHT.' These lectures will commence on January 23rd, and terminate on February 5th.

\* London: George Bell & Sons; or from the Office of 'LIGHT.' Post free, 3s. 6d.



OFFICE OF 'LIGHT, 110, ST. MARTIN'S LANE,  
LONDON, W.C.  
SATURDAY, JANUARY 6th, 1900.

EDITOR ... .. E. DAWSON ROGERS.

*Assisted by a Staff of able Contributors.*

SUBSCRIPTION RATES.—'LIGHT' may be had free by post on the following terms:—Twelve months, 10s. 10d.; six months, 5s. 5d. Payments to be made in advance. To United States, 2dol. 70c. To France, 13 francs 86 centimes.

## Light,

A Journal of Psychical, Occult, and Mystical Research.

PRICE TWOPENCE WEEKLY.

COMMUNICATIONS intended to be printed should be addressed to the Editor, Office of 'LIGHT,' 110, St. Martin's-lane, London, W.O. Business communications should in all cases be addressed to Mr. E. W. Wallis, Office of 'LIGHT,' and not to the Editor. Cheques and Postal Orders should be made payable to Mr. E. W. Wallis, and should invariably be crossed '— & Co.'

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### GOD IS SPIRIT.

The margin of the Revised Version of the New Testament gives us 'God is spirit' as an alternative to the old Version, 'God is a spirit,' and we strongly think the margin is right. It is better to say 'God is Light' than to say 'God is a Light,' or 'God is Love,' than 'God is a Lover.' And it is certainly a notable fact that in the New Testament God is repeatedly referred to in this abstract or impersonal way: and surely rightly so. God is not only one who loves: He *is* Love: so that wherever we meet with love we meet with God. So again, God is not a Light, but He *is* Light: and wherever the light shines God shines out. And again, God is not a spirit, but He *is* Spirit; so that wherever spirit-power is God is, and wherever spirit-power works God works, even though men and demons may pervert it for a time: God, in short, is the secret of all the abiding and uplifting forces, as Spirit, Light, and Love.

We observe that this has just been brought out in an enlightening way by that intrepid investigator, M. J. Savage, who, in a late sermon on the question, 'What can we know of God?' discusses very instructively this deep question of the personality of God: and what specially satisfies us is that Mr. Savage is perfectly content to confess his human limitations, and to acknowledge that, in studying some of the greatest questions, the best of all beginnings is the admission that the area of our enforced ignorance is immense. Colonel Ingersoll, it seems, tried to corner Mr. Savage by asking him whether God existed alone in the universe for countless ages, and then suddenly awoke and created something, making matter out of nothing. Mr. Savage simply said, in effect; 'I don't know, and I don't care.' What he really did say ended with the acute remark: 'The gist of the matter does not lie there at all.' Of course it does not. We know nothing about God, and we can know nothing about God, in Himself. The question is; Can we and must we infer Him, believe in Him, trust in Him and obey Him? And to this we give the clearest and most exultant 'Yes' that ever sprang from mortal lips.

Perhaps the best and truest thing we can say of God is—that He is the Inevitable Inference. Mankind has never been able to consider itself as alone. Long before understanding taught him to draw the inference, man felt himself in the presence of a vast mystery of Being, or submerged in its boundless sea. It was not Paul who first felt it and said it, that 'In Him we live and move and

have our being.' It was felt ages before it was said. Mr. Savage does not at all overstate it when he says:—

Man from the beginning of the world has been feeling the presence of an invisible world, has been feeling the impact of a life all about him, from the very lowest savages up. This has been the one thing, the great thing that has characterised the world always and more universally than any other conceivable thing,—man has been feeling that he was surrounded by a spiritual environment. He has, as was inevitable, interpreted this in a polytheistic way. He has talked about spirits and gods, because intellectually he had not risen to the possibility of conceiving even the unity of things.

Now it is a curious thing, and well worth noting, that it is modern science which is largely responsible for the very noblest confirmation of the ancient Hebrew Ideal of the Oneness in relation to God. Modern Science did not intend this handsome contribution but it has arrived. And here we come up with the profoundly interesting fact—a fact that will one day be memorable—that Herbert Spencer,—believed by most to be an agnostic, and probably thinking himself one,—has said the most helpful things concerning Theism. We ourselves have drawn attention to this notable fact, but we are particularly interested in Mr. Savage's notice of it. He says:—

Herbert Spencer has uttered the last, highest, deepest word that science has to say on the subject when he says that the power which is manifested in the universe around us is the same power which wells up in us under the form of consciousness.

But is God personal? I have told you before that I believe in God as I believe in nothing else; for, again, Herbert Spencer is the mouthpiece, and the most authoritative mouthpiece, of modern science, when he tells us that the existence of this eternal power back of all phenomena, and of which phenomena are merely changing manifestations, is the one most certain item of all human knowledge. It is the one thing we know as we know nothing else.

I had a long talk a good many years ago with Mr. Herbert Spencer about this subject, anxious to know his ideas. And he told me before it was published, what has since become a part of one of his books, that, when he doubted or denied the personality of God or the consciousness of God, he did not mean that this power was something less or lower than consciousness and personality, but it was something that transcended these, more than we can mean by these terms. So that this power is not less than personality, not less than consciousness. It may be, for aught we know, all that and something as yet inconceivable to us because of our lack of spiritual and intellectual development.

So then we arrive at this,—that we know only manifestations, and that the fountain-head of all being lies within. That it is to which we give the name of 'God,' and that it is which we call, and rightly call, 'Our Father,' indeed 'in heaven,' in that spirit-hereinness where all the eternal realities are.

It troubles us not at all that we cannot define 'spirit': and we are comforted in our ignorance, for we know that we cannot define 'matter.' In these great concerns we can only live, as the homely saying has it, 'from hand to mouth.' How little the child understands! but how full, how enviably full, can be its joy! Why not so with the human child, enfolded in the celestial atmosphere of the Fatherhood and Motherhood of God? He is spirit; and, in our real being, we are spirit too. All visible nature is but a mode of His manifestation, as the body is of ours.

The cloud-capp'd towers, the gorgeous palaces,  
The solemn temples, the great globe itself,  
Yea, all which it inherit, shall dissolve,  
And, like this unsubstantial pageant faded,  
Leave not a rack behind.

But Shakespeare's spirit-actors were very real—the only real. 'The things which are seen are temporal: the things which are not seen are eternal:' and the eternal things are Spirit and Light and Love: and these are GOD.



## MISS LILIAN WHITING.

The name of Miss Lilian Whiting, whose portrait we give in this issue of 'LIGHT,' has become as familiar to our readers as a household word, owing to her frequent testimony to the reality of her communion with her beloved friend, Miss Kate Field, through her own unfolded psychic powers and the mediumship of Mrs. Piper.

We learn from an editorial sketch in the 'Coming Age' that Miss Whiting was born in New York State, almost within sound of the roar of Niagara Falls. Long before she could read she had learned many of the stories told by poets and novelists from Virgil to Longfellow, and her mind had been directed along the currents of the best literature, with the natural result that she desired to express her own thoughts and to shadow forth some of the beautiful things that haunted her mind; and, following the imperious prompting of her soul, she began to write at a very early age. Her companions in the literary world were quite as real to her as those she met daily in the flesh, and they exerted a more determining influence on her than most of her playmates. It was quite natural, therefore, that she should wish to write of some of these companions of the soul.

Her first important essay was on Margaret Fuller, and its excellence was such that it was not only promptly



MISS LILIAN WHITING.

accepted and published in the Cincinnati 'Commercial,' but it secured for the young girl a position in the crowded ranks of journalism.

A year later she received the offer of a position from the editor of the 'Boston Traveller,' which she accepted. Here her writing, characterised by elevation of thought, strength, beauty, and tenderness, no less than a graceful style, made her very popular with thoughtful people, and in 1882 she was made literary editor of the 'Traveller,' a position which she held until 1890, when she resigned, owing to the paper passing into other management. It was during this period that she began her weekly correspondence for the 'Times-Democrat' of New Orleans and the 'Inter-Ocean' of Chicago. These literary news-letters instantly became very popular with thousands of the most thoughtful people of the South and West. They reflected and described the best in the thought and work of the East in such a way as to interest and entertain all readers who appreciate good literature. No one could read them without feeling better for their perusal. They were like the invigorating inspiration of mountain air. Therefore, it is not strange that the young journalist soon possessed an enthusiastic clientèle far beyond the boundaries

of New England. After resigning her position on the 'Traveller,' Miss Whiting accepted the editorial management of the 'Boston Budget,' which position she held for three years, resigning in 1893 that she might devote her attention exclusively to authorship.

During the fourteen years in which Miss Whiting had been engaged in journalistic work she had steadily risen in the literary world as a finished essayist and a literary critic of rare discernment. Her first book, 'The World Beautiful,' first series, was warmly welcomed, and was followed by two companion volumes, second and third series. These three volumes are regarded by many as among the most helpful popular ethical works of recent times.

In 'After Her Death' we have in part the wonderful record of Miss Whiting's psychical experiences, beginning with the passing into the spirit world of her dear friend, Kate Field. There is much in this book of deep interest to students of psychical phenomena. The volume is of great interest from first to last, containing a luminous argument for immortality, interwoven in a glowing tribute to the loved friend who had passed from the flesh.

Miss Whiting's volume of verse, entitled 'From Dream-land Sent,' proved justly popular. It is a volume studded with gems. Here is a little waif, entitled 'A Christmas Message,' which reflects in a real way the author's spirit.

Though I sit in darkness this Christmas eve,  
I know that the world is fair,  
And the musical chime of the Christmas bells  
Will ring on the morning air.

And though I have neither gems nor gold  
As tokens to place before you,  
I will not repine, for Love greater than mine  
Its gladness and grace throws o'er you.

And I will arise and rejoice to-day  
In the world's glad loving and giving,  
And will sing a song in my heart alway  
For the untold richness of living,

For the comfort of Hope and the beauty of Love,  
For the Faith that faileth us never;  
For the Peace on Earth and Good-will toward men,  
And the Star that shineth forever!

## A PROPHETIC DREAM.

I send you the following account of a prophetic dream, which may be of interest to the readers of 'LIGHT':—

One night I dreamed that a carpenter, who was working on a building near my premises, would fall from the roof, and in my dream I was directed to 'tell my wife in the morning before leaving the room,' so that by relating the event *prior to the accident*, the dream might be verified. This I did, but as it was the usual weekly market day, and I was kept very busy, I thought no more of my dream until about four o'clock in the afternoon. When I did so I immediately put my hat on and hurried down the street to make inquiries. Having arrived at the place I asked 'if there had been an accident there to-day.' The reply I received was, 'If you had been two minutes earlier you would have seen the man taken to the hospital'; a carpenter had fallen from the roof, and but for a plank which broke the fall, he must have been killed.

Now what purpose did this dream, or warning, serve? If I had warned the man to be careful, I should have been laughed at, and the warning would no doubt have been unheeded.

It will be noticed that the dream was not only verified, but I also appear to have received some telepathic communication that it had just happened, or why should I have hurried down on the instant?

J. F. YOUNG.

Llanelly.

HOW HE FULFILLED HIS PROMISE.—'An old-time Spiritualist, said to be worth at least 150,000dol., says he cannot afford to take but one Spiritualist paper, hence has ordered all others discontinued. This man gained his wealth through aid of exanimate friends, in large measure, and promised to devote a goodly percentage of it to the support of Spiritualism. He has done so in a small way in the past, and purposes doing so in the future by taking one Spiritualist paper.—'Banner of Light.'



## ANSWERS TO QUESTIONS.

Under this heading, as already announced, we propose, from time to time, to reply, as far as and as well as we are able, to some of the questions which may be addressed to us by friends who feel the need of a little help in the pursuit of their investigations. The questions should be short and such as admit of brief replies, and should relate to mediumship, phenomena, personal experiences, and the development and exercise of psychical gifts. Metaphysical problems should, as far as possible, be avoided, as incapable of adequate treatment within the space at our command :—

1. Is there a key to the meaning of colours seen clairvoyantly? I take in my hand a letter written by one person. I close my eyes, and there float before my vision clouds of blue grey colour. I take another letter, written by another person, and I see rosy red mists. Again, I am looking at a speaker who is on the public platform, and as I gaze the colour of his black clothes seems to change into a lovely violet hue. I do not understand. I do not know the import of these colours. If you can explain them or tell me of a book on the subject I shall be grateful.—ALCESTIS.

ANSWER: You are evidently sensitive to psychometrical conditions and should read Denton's 'Soul of Things,' and then make experiments with a view to develop your powers. Psychometrists and clairvoyants have frequently borne testimony to the existence of coloured emanations, not only from human beings but from precious stones and other articles. These coloured emanations may relate to, and indicate, either physical, mental or psychical conditions. As far as we can ascertain, 'blue-grey' indicates rationality; 'rosy red' denotes love; 'violet,' religious feeling. Dr. E. D. Babbitt's work on 'The Principles of Light and Colour' is a valuable book dealing with this subject. But, as in many other departments, the symbolical meaning of colours is differently presented by the various schools of interpreters. You will probably learn after a time to attach your own significance to what you see. Experience will be your best teacher.

2. When I narrate to some of my friends my experiences with a medium, they simply laugh at me, and put everything down to the 'subliminal consciousness.' Will you kindly tell me, as *plainly* as you can, what this subliminal consciousness is?—SPERO.

ANSWER: In a 'Glossary' prepared by Mr. F. W. H. Myers the term 'subliminal' is defined as having reference to 'thoughts, feelings, &c., lying *beneath* the ordinary threshold (*limen*) of consciousness, as opposed to the supraliminal, lying *above* the threshold.' It is thought that, although the normal consciousness may be unconscious of the fact, there is a sub-consciousness which is conscious of much of which the normal consciousness is not conscious, and that supposed spirit messages are often due to nothing more than the uprising of thoughts and feelings which exist in the subliminal consciousness into the supraliminal or normal consciousness. We hope we have made the matter quite *plain* to you. There may be something in it, as affecting mediumistic communications—but not much.

3. Two or three years ago I attended a circle with Mr. C. E. Williams as medium, and I then saw the spirit face of my father (who died twenty-five years ago) floating over the table with eyes closed and a death-like appearance. It was no hallucination, though no one else save myself saw it, so far as I am aware. What was the cause of the spirit's closed eyes and corpse-like look?—B. A. C.

ANSWER: The corpse-like appearance to which you refer has frequently been observed, especially when a 'form' has been built up for the first time. Upon subsequent occasions a more life-like presentation of the features is generally noticed. As the operator acquires more experience he doubtless gains more control over the forces he employs, and when the psychical conditions are harmonious the best results are secured.

4. In the course of my reading I have seen occasional references to the Davenport Brothers. What is your opinion about them? Were they extraordinary physical mediums or simply conjurers?—R.R.H.

ANSWER:—Our personal opinion as to the Davenports is not worth much, as we never had the opportunity of being present at any of their sésances. We may note, however, that we have seen minute descriptions by various professional conjurers as to 'how the thing was done'; but as these methods differ in some important details, they may be regarded as mutually destructive, and as nothing better than suggestions for passable imitations. On the other hand, Dr. George Sexton, after taking 'great pains to investigate the Davenports manifestations,' was fully satisfied of their genuineness. Mrs. Richmond has declared that 'she knew the Davenports

as lads, sat with them in many circles in their father's house, and knew that there was no possibility of fraud or deception.' And Mr. Robert Cooper, now residing at Eastbourne, knew the brothers well, travelled with them, and had every opportunity of forming a correct judgment regarding them—and he entertains no doubt whatever of their *bona fides* as physical mediums.

5. I have twice seen discarnate spirits when alone. The first time was in the daytime in Lincoln's Inn Library. The second occasion was in total darkness, about two minutes after I had got into bed, the spirit being lighted up by a large halo of yellow white light. I also sometimes see stars and coloured clouds at night. I do not obtain raps, tilts, or other phenomena. Do the above experiences indicate clairvoyance?—A. B. C.

ANSWER: Judging from your description of your experiences you doubtless possess clairvoyant powers which could be developed by careful and systematic cultivation. For this purpose read 'Tien's' advice, as published in 'LIGHT' for December 16th, 1899, on page 597, and also the article on 'Visualising,' on page 590 in the same issue. A yellow-white light is said to indicate moral and spiritual power.

6. I shall be glad if you will be good enough to tell me briefly what is the distinction between 'subjective' and 'objective.'—STUDENT.

ANSWER: We cannot properly answer your question *briefly*, and to do so fully and satisfactorily would require too much time and too much space. But we may say roughly that anything that *you* can see or touch and that *nobody*

else can see or touch, would be regarded as 'subjective'—a mental sensation or perception; and that anything that *you* can see or touch, and everybody else can see or touch also, such as a gate-post, or a church, would be held to be 'objective.' But it is a question whether, in some sense, the gate-post and the church—as you see and touch them—may not be subjective also.

ASTROLOGY.—We have received 'Star Lore' for the quarter ending December, 1899, and 'Modern Astrology' for January, 1900. In both magazines a severe, if not decisive, battle is predicted in South Africa soon after New Year's Day. 'Star Lore' gives the horoscope of Mr. A. G. Trent, a well-known and often quoted writer upon astrology. There is also a thoughtfully written review of M. Bouche-Leclercq's 'History of Greek Astrology,' and a smart reply to the article by Mr. Andrew Lang which appeared in the 'Daily News' of November 3rd last. 'Modern Astrology,' in addition to the usual lunar and planetary calendar, birthday information, fortunate and unfortunate days, contains interesting papers upon 'The Transvaal War,' 'Astrology and Mathematics,' and 'Remarkable Horoscopes.' The contribution entitled 'At-one-ment,' by Bessie Leo, though theosophical rather than astrological, deserves special mention.—A.B.



## THE MEDIUMISTIC STATES OF HYPNOSIS.\*

In this paper, read before the Neurological Congress of Brussels, Dr. Joire describes two hypnotic states which cannot be included in the three classic states, now generally accepted, of lethargy, catalepsy, somnambulism. The states presented by Dr. Joire are not induced by suggestion, by pressing the eyeballs with the fingers, by persuasion, by command, by staring, by fascination, by imitation, or other of the usual methods. They are induced by 'passes' made at a slight distance from the blindfolded subject, who does not know what is being done.

The peculiar state induced by this process is not preceded by lethargy or catalepsy, as occurs under the usual hypnotic processes. The limbs do not become limp, but move with exceptional ease and lightness. The usual anaesthesia which accompanies superficial hypnotic states does not appear. The skin retains its normal sensitiveness to touch or temperature. The reflex centres function normally. Memory is not lost but is retained.

In this state the subject is not amenable to verbal suggestion or to muscular suggestion, as in the ordinary hypnotic states. On the other hand, he responds readily to mental suggestion and to impulsions of attraction or repulsion imparted by moving the hand over the member to be influenced, at a distance of a few inches from it. The state induced is superficial. It leaves the subject in full possession of his faculties of observation and of memory. He retains his consciousness and judgment, and is able to describe his experiences and sensations when awakened.† If this experimental state is prolonged, the hypnotic stage deepens. Sensibility to external impressions then diminishes, but becomes more acute in all relations with the operator. To distinguish these two states from the usual hypnotic states, Dr. Joire has called them mediumistic states (*médianiques*), the superficial stage being passive and the deep stage becoming active or alert.‡

After inducing the superficial passive state by passes made at a slight distance from the blindfolded subject, the operator then stands at a distance of about three yards away from him and determines him by unspoken mental commands. The experiments are described with full detail. Dr. Joire had the advantage of having medical students, trained in physiological observation, as his subjects. Some of these were sceptics, but found themselves compelled to carry out the suggestions transmitted, though they tried to resist. The experiments were simple, yet comprised sufficient variety. They were repeated several times with new subjects, who knew nothing of what would be tried. They were made to lift either arm, to lower them, to bend them, to fold them, to bend their bodies to one side or the other, to kneel, to go up to a certain person, to advance or retire, to follow a winding chalk line traced on the floor by the spectators, &c.

When awakened the subjects described their experiences. They stated that at first they felt a peculiar numbness creeping over them, accompanied by a tingling sensation. At the same time they became isolated from their environment. They then felt impulsions acting through their own muscles, producing unexpected and involuntary contrac-

tions, compelling them to do certain things in spite of themselves, and even in spite of their own resistance.

If this peculiar state is prolonged Dr. Joire found that in some subjects a deeper stage appears, in which, instead of being purely passive, the subject becomes alert. Such instances are rare, and in Dr. Joire's experience, never occurred in healthy subjects. The subjects in whom this alert stage appeared were generally women exhibiting symptoms of hysteria, such as anaesthetic or hyper-aesthetic zones; in whom the functioning of the spinal automatic centres preponderated over that of the cerebral centres of will and conscience. In other instances he found that they had been subject to spontaneous somnambulism (sleep-walking). In all these cases the phenomena of sensibility assumed exceptional preponderance.

The emerging of the alert mediumistic state is accompanied by similar symptoms as appear in a hysterical crisis. The breathing becomes slower and deeper, the pulse stronger and more rapid. Deep sighs are observed and yawning, followed sometimes by hiccup, or a contraction of the pharynx, or convulsive laughter. The face may become very pale and covered with beads of perspiration, or the countenance may express rapture. The breathing subsequently becomes regular and deep. Sensibility to light is excessive. A sudden ray of light may bring on palpitations, panting, evident suffering, trembling, and even convulsive movements.

While the characteristic of the passive mediumistic state is to respond to influences from without, the peculiarity of the alert or active mediumistic state is that the subject tends to exteriorise her faculties, influencing people or things at a distance from herself. The first stage of this state is accompanied by the exteriorisation of sensibility; the second by the exteriorisation of motricity.

The now well-known phenomena of exteriorised sensibility are described by Dr. Joire in detail; its storage in objects; the repercussion of the sensation in the subject when such objects are pricked or pinched or rubbed at a distance from and unseen by her. Dr. Joire also describes the precautions taken to distinguish the results from the possible action of mental suggestion.

The second stage of this alert or active mediumistic state is accompanied by the exteriorisation of energy from the subject, entailing action at a distance. This energy may be brought to bear upon the audience, giving rise to the sensation of contact, or it may be made to attract, repulse, or lift objects in her surroundings. She is also able to act upon her audience by mental suggestion and provoke hallucinations.

These propulsions of energy are accompanied by convulsive contractions of the subject's muscles and tension or rigidity of her limbs; even by shudderings of her whole organism. She may stretch her limbs in the direction in which the energy is to be propelled, placing her body in the most favourable attitude for the expression of its force. It may be observed that more force is expended than would be requisite to move the objects in the normal way, and these abnormal exertions are followed by severe fatigue and apathy, accompanied by hyper-sensitiveness to light.

Dr. Joire then refers to the curious effects which follow where one subject is made to influence a second subject. These have previously been referred to in this paper, in connection with experiments by other operators, by whom the connection established between the two subjects was termed a 'lien spirique.'

A subject in the alert stage may be made to act on a second subject, says Dr. Joire, inducing the passive state in the latter. The resulting phenomena are much intensified in strength, and it is impossible to foresee to what length this action may be carried. A variety of strange phenomena may occur in this manner, such as thought-transference, vision of events occurring at a distance, the reading of the thoughts of a person at a distance, the prevision of the future outcome of an action which has been begun but is not yet finished, or which exists as an intention in the mind of one of the subjects, &c. The production of these phenomena requires two subjects, the one of whom stands as passive recipient to the other. While these subjects may be placed under observation of witnesses in the same room or house,

\* 'Les Etats Médianiques de l'Hypnose.' By DR. P. JOIRE, of Lille, Professor at the Psycho-Physiological Institute of Paris. Published by Bulot-Salkin, Grand-place 28, Tournai.

† This is evidently similar to the state induced by M. de Rochas (also by 'passes') in his subject, 'Laurent,' of which the latter published a most interesting description some years ago in the 'Annales,' under the title, 'The experiences of an hypnotised subject, described by himself.' The reviewer has also seen a similar state induced in a subject by Professor Boirac, now head of the Grenoble University, and by Dr. Moutin, author of 'Le Diagnostic de la Suggestibilité.'

‡ The term 'alert' would appear to be preferable to 'active,' as used by Dr. Joire (in French) in this association; because even in the alert stage it is the operator's will and suggestions that are realised by the subject. Yet post-hypnotic realisation at timed periods shows that the passive consciousness knows exactly when to realise the suggestion made to it, and realises it at the right time, apart from any contribution, or knowledge even, of the active consciousness. The simultaneous functioning of the active and passive consciousness in this manner has been very effectively illustrated by Professor Janet. It is evident that to realise such suggestions, the passive consciousness must take command of the motor centres which function generally in association with the active consciousness. This would imply that the passive consciousness is only involuntary in its superficial stage of emergence, but exhibits both reflection or judgment and will in its deeper stages.



they may subsequently be separated, and the limit to which this distance may be extended is at present not known.

With regard to the conditions under which such experiments should be made, Dr. Joire says that cold, damp, and storm interfere with the success of the results; clear and calm weather and warm temperature is most favourable. The presence of many spectators is injurious; fifteen should be the maximum. Private conversation among the spectators should be forbidden. The onlookers should be warned that counter suggestions (even unintentional) will injure and detract from the success of the experiments.

#### NOTES BY 'QUESTOR VITÆ.'

These experiments made by a human operator on a subject (called a medium) will be most interesting to readers of this paper. The pathological symptoms and the phenomena produced, bear so strong a resemblance to those occurring in and through mediums for spiritual phenomena, that there is every reason to infer that the cause in action must also be similar, though the operators in the latter case are not visible.

We see that when two subjects have been psychically interconnected, suggestions may be transmitted through the first one to the second, even though the latter is removed to a considerable distance from the first subject. The phenomena produced through the second subject are intensified in strength.

This brings another confirmation to the many analogies already illustrated as subsisting between psychical and electrical phenomena. The first subject may be compared to a relay introduced into the circuit, between the transmitter and the receiver, intensifying the phenomena produced in the receiving instrument, as in etheric telegraphy. The nature of the connection established between the two subjects must apparently be somewhat akin to that of induction. Yet this connection remains in force, in spite of subsequent separation by distance. Such action can then only be compared to that of the transmission by induction acting in etheric telegraphy. Another remarkable illustration of the analogy in nature subsisting between psychical and electrical processes, has been discovered recently by M. de Rochas. He found that when a wire coming from a telephone is held in the zone of a subject's exteriorised sensibility, messages transmitted through the telephone are realised by the subject.

Similarly when the wire was held in contact with the subject's exteriorised double. The subject's body, being anæsthetic, no longer reacted under those circumstances, when the wire was placed in contact with it. When holding the wires in the secondary state, however, she danced with appropriate gestures to the air transmitted over the wires from a microphone in contact with a musical-box at a distance, just as she would have done had she heard the music with her ears in the normal manner.

A further analogy appears in an article in the 'Annales Psychiques,' by Dr. J. Renaut, on the transmission of nervous energy between neurones. The interaction between neurones is attributed to induction. The terminal filaments of the neurones are stretched like the strings of a violin, he says. Associated neurones are those in which the tension of these terminals is attuned in unison. The transmitting filaments of one neurone radiate an inducing wave of nervous energy; this is taken up and repeated by the receiving filament of a neighbouring neurone, which, without being in contact, is attuned in unison. The tension of the receiving filaments thus conditions the reception by the induced neurone of the nervous energy radiated by the transmitting filaments of an inducing neurone.

If this law applies in the relation between the respective neurones associated together in one organism, it may possibly also apply in the relations of such associative-unities between each other. There is, indeed, sufficient analogy with Ampère's law of molecular (or cellular) magnetism, to view man in the light of an electro-magnet, which would establish a foundation for comparing mental suggestion or thought-transference with etheric telegraphy.

These experiments show that many of the phenomena known as mediumistic may be reproduced, more or less perfectly, by human operators acting on hypnotised subjects. It is from the information thus contributed by experimental psychology, that we may hope to obtain a true understanding of these intricate questions.

#### A LOST RING RESTORED.

Possibly the following may interest some of your readers, and my only reason for relating it is that I think it shows a knowledge of events that can only be accounted for on the spiritualist hypothesis:—

Some years ago a valuable diamond ring was stolen from me, and all the efforts of the police failed to find either the thief or the ring. I was eventually persuaded to seek the help of an old native who had the reputation of being able to restore or trace lost property. I got this old man, who was also very lame, to come over to my office. He was too lame to get upstairs, and so sat down in one of the store-rooms on the ground floor. After a good deal of talk he told me that my ring would be returned on the following day, and sure enough it was, for the next afternoon a packet of circulars was handed in by the postman, and on opening the packet my ring was found enclosed in a very dirty envelope. It is noteworthy that the old native asked nothing for his services, and, indeed, declined any reward. The extraordinary part of the history, however, is the following: When I lost the ring I wrote to a friend in America, who is a very good clairvoyant, asking whether the spirit friends could help me in any way. I may add that I wrote to America by the mail that left a day or so after the ring was lost, and that I did not get the ring back for several weeks after I had sent my letter.

I got an answer from my friend in America by return of post; but as the distance is great, it was, of course, a long time in reaching me. The reply was in these words: '*The spirits tell me neither you nor I need bother about the ring, as it has already been restored to you through the mediumship of a lame old native.*'

J. G. MEUGENS.

Calcutta, December 6th, 1899.

#### LETTERS TO THE EDITOR.

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

#### The Subliminal Self.

SIR,—During the last few weeks I have been amused by the advent of the theosophic element in your midst!

Is it rational to recommend 'no séances' to the Spiritualist Alliance? As rational as it would be to urge the chemical experimenter to give up his laboratory; or to confidentially advise the dwellers on some second floor to cut away the staircase or lift—their means of access there!

True, séances are often unsatisfactory and incomplete—sometimes even frivolous. So, also, are the many meetings, social and political, of the still embodied, where communion is easy! Do we, therefore, desist from holding them?

Plato was a *rara avis*, and it may be at once admitted that a man may travel far on this plane or the next without meeting wisdom!

Must he therefore stand still? No; let him only remember that the disembodied are not deified; and that even though they be not that, they are still worthy of attention as giving—it may be by little and little—information of that hitherto unsolved mystery, the continuity of life.

But we are also told that science is fast approaching Spiritualism, to rob it of phenomena! Moreover, the subliminal self stands always near, industriously appropriating its wonders!

The reply is also at hand. Science must ever be welcome to Spiritualism, for it but solves some of its mysteries to maintain and enforce their truth.

To exemplify this I would ask: Has the 'direct voice' lost any of its significance because the action of the sound-wave is understood? If, therefore, a message come from a spirit transmitter to a human receiver, is its importance shaken because the mechanical and electrical process of wireless telegraphy has been expounded? I am sure not.

And now for the subliminal self. I will at once personify him in order the better to consider him. (I say 'him' for the sake of brevity, though his gender be kaleidoscopic.) Well, firstly, he is to be congratulated on his great enterprise, for the task before him is herculean. Presently he will tire of it. Even now he is over-perplexed with all he has to do; for all the well-attested phenomena of Spiritualism await his manipulation, and are so mundane as almost to baffle his *subliminality*; although they are extremely instructive as demonstrating the relation of the disembodied to sub-lunary forces. To lift about boxes, and chairs, and persons, to make audible music without material musical instruments



to render mahogany tables so heavy that no combined effort on the part of the assembled sitters can move them, are not subliminal tasks. But if 'S. S.' is not equal to them, *the spirits are*. They are done, so he must attempt them. For to admit the continued existence of the same force disembodied, which while in the flesh *actuated the muscular force* that contended with tables and chairs, cannot be allowed by the 'S. S.' advocate. It is unthinkable! More unthinkable, he says, than that the performance should be attributed to the 'S. S.' The things are done, and it is the business of the friends of 'S. S.' to account for them—reasonably or otherwise.

Again. Affection is often demonstrated at séances. Kisses from the unseen are not infrequently felt by the mediumistic when alone. How can the poor 'Subliminal Self' aspire to claim these? By feeling a great emotional qualm at the sudden discovery of the ever-present other half of *himself*? The supposition is absurd. I have heard it said that a man cannot weep upon his own neck comfortably! But on the 'Subliminal Self' theory he has sometimes to kiss his own lips!—for if he does not, the spirits will!

Finally, the phenomena of materialisation confront our friend 'S. S.' The whole of a form is, in these phenomena, rendered solid and tangible to the subliminal touch, the reproduction oftentimes of a mundane self long since departed.

Oh! poor 'S. S.'! What are you to do with this? For this is a task to the accomplishment of which you cannot presume to attain! Because, if I do not greatly err, you have all along declared that you have nothing to do with the so-called 'dead,' and you yourself, if I mistake not, reach to the subliminal plane simply because your subliminal half has foothold still upon this.

Excuse me, dear 'S. S.,' for having ventured to speak to you so plainly and so pointedly. My only object is to save you from the conceit of which you are in danger from the foolish pretensions which your friends so often make on your behalf. Do not claim the work which is really within the province of our spirit-friends. If you would but be content to try to expand in your own domain only, by your own marvellous power, you would certainly manifest and confirm your true subliminality, which no one is inclined to deny.

'COGITO.'

'And the Sea Gave up its Dead.'

SIR,—During a recent sitting with the well-known medium, Mrs. Brenchley, of Finsbury Park, a very realistic and tragic incident occurred, an account of which may be of interest to some of your readers. Mrs. R. and I had been sitting as usual for development in automatic writing. Mrs. R. had written several times a name quite unknown to herself or the medium. I recognised it as the name of a clergyman whom I had known when a girl, but I had entirely lost sight of him for over twenty years, and so could not at once bring to mind both his initials. Two were given, whereas I remember him only by one, that of the name by which he was usually called by the members of his own family.

While puzzling over this the medium suddenly became entranced, and with a start cried out in a loud, excited voice, quite unlike her own, 'What is that? What has happened? Good God, we are lost! Jack, can you swim? Jack, can you swim? God help us.' So realistic was it all that at the last faint whisper of God's name we could almost realise the waters closing over their lips, and then the medium fell back in her chair rigid and cold.

We raised her into a more comfortable position, rubbed her cold hands, and gave her some water to drink, but before coming to her normal self, she pointed to me, saying, 'John is *there*; he is looking at you, and when he has gained more power he will communicate with you.'

A few months ago two of my friends were drowned while on a yachting trip. As both were lost no particulars of how or when the accident occurred are known, but the general opinion is that the yacht, when at anchor for the night, was run down by a passing steamer. Later on, possibly, we may learn the particulars of a catastrophe which at present is wrapped in mystery and darkness.

Of course, for obvious reasons, I do not give the names of these young men or of the yacht, all of which were published at the time in our daily papers; but the name given by the medium, of the spirit standing near me, *was* the name we knew him by in life, while the name called out in agony, asking him if he could swim, was the familiar abbreviation of his name *always* used by this particular friend and no others. Certainly this cannot be put down to thought-reading, for at the moment my thoughts were travelling back some twenty years, trying to recall the full name of my old friend. Whether he be living or dead, I do not know, nor have I any reason to suppose he ever knew either of these two drowned young fellows. How can we

explain this, except by acknowledging the *fact* that the supposed dead are not dead, but have only entered on another sphere of life, after casting off the earthly body? I enclose my card. 'ECHUCA.'

A Good Psychometrist.

SIR,—I saw the letter referring to Miss Ross in 'LIGHT' of December 16th. I have tested her powers in a rather exceptional way. In May, 1893, I sent Miss Ross a piece of hair from the head of a lady whom I will call Miss Y. The lady signed name and address. She was residing in a country town in the south of Somerset. In December, 1893, I sent another lock from the same head to a friend in Bristol, and asked her to get a postal order there (for the fee of 5s.) and to forward it, with a request that Miss Ross would send the delineation to her in Bristol. There was no indication of the name or address of Miss Y.

The second character was in its general lines *very* like the first, and in no point contradictory.

A few days ago it occurred to me that it would be interesting to send for a third delineation. Miss Y. held a piece of paper for some time in her hand and I attached to it a little piece of her hair. I then asked another friend to allow me to have the character sent to her name and address. I also took care that Miss Y. should disguise her writing in the little note in which she asked for a delineation. The only information which she gave was to state her sex. I then posted this from London.

The third character is practically the same as the others, not only in its general trend, but even in details. Certain qualities are stated in identical phrases, but it is perhaps even more interesting to note where the same characteristics are indicated in different words. For instance, in 1893, it is said of Miss Y., 'origins and sources are sought'; in 1899, 'she is acutely perceptive of cause and effect.'

The sketch treats the character from within rather than from without; so much so, that of the accuracy of the delineation in many points no one can judge except the person herself, and she declines to commit herself to an opinion; but there are other points which anyone who knows her would, I think, at once recognise as remarkably correct.

When it is remembered that these three applications were sent under different names, from different places, and at considerable intervals of time, the resemblance, amounting in many details to identity, between the third description and the two former, is remarkable; having studied and compared the three, I am personally of opinion that the agreement is much too close to be accounted for by chance, and affords good evidence of Miss Ross' psychometric gift.

Miss Ross' address is 41, High-street, Smethwick Birmingham. H. A. D.

Mr. W. J. Colville.

SIR,—As the statement has been made in your columns that 'in all probability' I shall not speak in public in London again this season because of my speedy departure for Australia, I beg to state that, owing to promises made to provincial societies and also in consequence of important literary work which I must finish before embarking for the Antipodes, I shall hope soon to announce a farewell course of lectures in London in response to urgent requests from many friends. I am positively announced to lecture in Nottingham on January 14th and 15th; in Sheffield on January 28th and 29th, and in many other places, including Manchester, Birmingham, Leeds, and Middlesboro, within the next ten days. I have engaged passage for Australia on steamer *Ormus* leaving London on February 2nd, but as I am going to join the vessel at Marseilles on February 9th, I shall speak on Sunday, February 4th, in the Workman's Hall, West Ham-lane, Stratford, E., at 3 and 7 p.m., which will be my *positively* farewell appearance. I have signed a contract for six months' work in Australia with expectation of an engagement in New Zealand immediately on its expiration. I hope you will kindly allow me to use your columns to be thus explicit, as I am flooded with inquiries concerning my availability for lecture engagements in all parts of England. W. J. COLVILLE.

99, Gower-street, London, W.C.

Katie King.

SIR,—I have recently received a letter from an atheistic friend in which he says (commenting upon the materialisation of 'Katie King'): 'Robert Dale Owen was sent out of his mind when he found out the extensive fraud she practised on him.'

I confess I have never heard of this 'extensive fraud'; neither have I heard that Robert Dale Owen lost his mental balance in consequence of it.

The object of my letter is to discover what amount of truth or falsehood there may be in my friend's statement concerning Owen, and the so-called 'fraud' practised upon him by 'Katie.' I shall be very glad of enlightenment.

Bridlington.

ALFRED DIXON LORD.



## After Death.

SIR,—A perusal of Mr. T. Atwood's article in 'LIGHT' of December 9th, on 'After-Death States,' reminds me—in the way of confirmation of the views he states—of that most terrible bit of biography in 'Through the Mists,' which is entitled 'The Harvest of Jealousy.' Surely no one can read that description of what Marie had to suffer, and—if he believes it to be true—suppose that she was a somnambulist when she was reaping that awful harvest, and that she was not as wide-awake as remorse, present agony, and despair in combination, can render a human soul.

As to that book as a whole—I speak of 'Through the Mists'—I don't know whether you have ever brought it to the notice of your readers; but if not, may I be allowed to testify that in the judgment of one of them, and so far as his knowledge extends, no more beautifully-written book, none more destructive of the false or more instructive in the true, none more impressive and profoundly interesting, and none fuller of timely and most precious teaching, has been given to the world for centuries?

When I first read the recorder's preface to it I thought: Can this account be true? Am I meant to take the statements literally? On inquiry I received a 'Yes' in answer to both these questions. Subsequently, I may add, I have received from the spirit-world and (which is more important) from trustworthy authority there, positive and repeated assurances that the account of that world and of its laws which is given in that volume is, so far as it goes, an accurate representation of the facts. It does not, however, profess to deal with more than the 'vestibule of Heaven.'

Harborne, Birmingham.

E. D. G.

[We gave an appreciative notice of 'Through the Mists' in 'LIGHT,' of November 5th, 1898.—ED. 'LIGHT.']

#### The Spiritualists' National Federation Fund of Benevolence.

SIR,—My committee will esteem it a favour if you will kindly find room for our monthly acknowledgment of donations received for the closing month of 1899. It affords us much pleasure, in thanking our friends and supporters, that we can say the contributions for December constitute what is believed to be a record. That we most sincerely thank all concerned for their generous response to my previous appeal for help goes without saying, while, I may add, it shows a growing interest, as well as confidence in the good work being done, which is exceeding gratifying to us all. But what we should be glad to see is a list of steady quarterly, half yearly, or annual donors, whereby we could build up a body of steady income, as well as the occasional donations that our good friends send us. My committee propose to issue circulars and subscription forms at an early date, looking to the end stated above. No doubt such a step would meet the suggestions that reach us. With our sincere thanks to you, Sir, for your kindness during the past year, in printing our communications so freely, and to all our friends for their generous support during the past twelve months (which we hope will be still continued in the incoming year), and with cordial wishes for a Happy New Year to all, I remain, on behalf of my committee,

Faithfully yours,

Florence House, J. J. MORSE, Hon. Sec.  
Osnaburgh-street, London, N.W.  
December 30th, 1899.

List of donations for December: A. Holden, 4th quarterly subscription, 5s.; 'Onward,' 2s. 6d.; W. Webber, 5s.; Mr. and Mrs. S. Butterworth, 10s.; Mr. and Mrs. William Greenwood, 10s.; Some Liverpool friends, £1; Sir C. Isham, £1; A. Smedley and friends, £1; R. George, £1; T. E. Coates, £5; 'S. E.', 2s.; J. Fraser Hewes, £1 10s.; Herbert Bradley (for Mrs. Barnes' fund), £2 10s.; Mrs. K. T. Robinson, 3s. 9d.; Miss E. L. Boswell-Stone, 2s. 6d.; Rev. A. Rushton, £1; Messrs. Winder and Couch (proceeds of two séances with Mr. J. Taylor, of Castleton), 6s.; 'A. B.', 10s.; Mr. and Mrs. R. de Ross, (per Mrs. M. H. Wallis), 5s.; W. Lennox, 10s.; total, £18 5s. 9d.

#### TO CORRESPONDENTS.

- W. O.—Treat the allegation with silent contempt. There is not a word of truth in it.
- A. A. B.—We shall be glad to see the article, but can give you no promise regarding it till we have an opportunity of looking it through.
- P. P.—Thanks! We hope to deal with your question in due course, under the heading 'Answers to Questions.'
- B. J.—We will make inquiries as to the subject of your communication.

#### SOCIETY WORK.

CAMBERWELL.—33, GROVE-LANE, S.E.—On Sunday last Mrs. Holgate's guides spoke interestingly and instructively upon 'Retrieving the Past.' Good clairvoyance was given by Mr. Lovett and other friends at the after-circle.—W. I.

NORTH LONDON SPIRITUALISTS' SOCIETY, 14, STROUD-GREEN-ROAD, FINSBURY PARK.—On Sunday last, Mr. Willis, in the chair, gave a reading from 'LIGHT,' followed by short addresses from Messrs. Thompson, Hewitt, Chetwin, Arthur, and Brooks. Service on Sunday next, at 11.30 a.m.; at 7 p.m., Mr. G. E. Bishop on 'Spiritualism and Dogmatism'; Tuesday, at 8 p.m., members' circle; Wednesday, at 8 p.m., Shakespearean reading.—T. B.

LIVERPOOL, DAULBY HALL.—On Sunday last Mr. W. J. Colville addressed two large audiences. The evening lecture on 'The Outlook for the New Year' contained some remarkable prophecies. He also lectured on January 2nd, 3rd, 4th and 5th in the same hall. On Sunday next, January 7th, he speaks in Middlesbrough, Yorkshire; on January 8th in Leeds; and on January 11th and 12th in Manchester. His 'farewell' lectures in London begin on January 22nd. Full particulars will be advertised in 'LIGHT.'—C.

CHURCH OF THE SPIRIT, SURREY MASONIC HALL, CAMBERWELL NEW-ROAD, S.E.—The attendance at our services during the holiday season has been smaller than usual. The Watch Night circle was very helpful and we anticipate a year of good work and progress while thankful for the past years blessings. On Sunday next, at 11 a.m., public circle, and at 6.30 p.m., a special 'In Memoriam' service for our risen sister, Mrs. Wing, who passed to the higher life on Wednesday last. Contributions of white flowers requested.—W. E. L.

BRITISH SPIRITUALISTS' LYCEUM UNION.—The quarterly meetings of the executive committee of the British Spiritualists' Lyceum Union were held in the Spiritual Temple, Heber-street, Keighley, on December 16th and 17th, 1899. The local friends worked ardently, and the meetings were thoroughly successful. The reports that were presented showed continued growth in the work of the Union, ninety-eight Lyceums being financially affiliated with that body, and four other bodies enjoying honorary membership. Public meetings were also held, at which very fine addresses were delivered by Mr. J. J. Morse (president), Mr. T. O. Todd, Mr. A. Wilkinson, and Mr. A. Kitson.—A. K.

BATTERSEA SPIRITUALIST CHURCH, HENLEY-STREET, BATTERSEA PARK-ROAD.—On Sunday last we had an excellent meeting. Good addresses were delivered by Messrs. Penfold, Fielder, Adams, and Mrs. Boddington. Our Calico Ball went off well, the following friends being in fancy dress: Mr. and Mrs. Boddington, the Misses Spencer, Mr. and Mrs. Stebben, the Misses Gould, Miss Gee and Miss Morris. Many other friends being present, the dancing was much enjoyed. On Sunday next, at 11.30 a.m., a public discussion; at 3 p.m., Lyceum; at 7 p.m., the usual workers will conduct the service. On Tuesday, at 6.30 p.m., Band of Hope. On Thursday at 8 p.m., a public circle will be held. On Saturday, at 8.30 p.m., a social evening will be spent by the members and friends.—YULE.

THE LONDON SPIRITUALISTS' CONFERENCE will be held at the Temperance Hall, White Post-lane, Manor Park, on Sunday, January 7th, 1900, at 3 p.m., when the report of the committee appointed by the November conference will be presented. Whilst visitors are cordially invited, and can enter into the discussion, only delegates can vote on this one question. Weather permitting, an open-air meeting will be held at the Fountain, at the corner of White Post-lane, as near 11 a.m. as possible. Tea will be provided by the Manor Park friends after the conference, at 6d. per head. Several speakers will occupy the platform at the evening meeting. The Martin-street String Band will be in attendance at the afternoon conference meeting.—M. CLEGG, Secretary.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—The address delivered by Mr. E. W. Wallis at these Rooms on Sunday, the 24th ult., entitled, 'Hark, the Herald Angels Sing,' was an intellectual delight to his hearers, the many educational thoughts contained therein being beautifully expressed. On Sunday last the same measure of appreciation was accorded Mrs. M. H. Wallis for her excellent discourse on 'The Bright Beyond.' The importance of the full consideration of 'the now' in contemplating and preparing for 'the future' was impressively emphasised. The earnest reverence which characterised this address throughout lent additional power to the teachings inculcated. Mrs. Wallis also gave a few clairvoyant descriptions which were very successful. We beg leave to ask the many readers of 'LIGHT' who are interested in the work of the Marylebone Association for their continued sympathy and support during the year just entered upon. On Sunday next, at 7 p.m., a New Year's Address will be delivered by the inspirers of Mr. J. J. Morse. Doors open at 6.30 p.m.—LEIGH HUNT.