

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT ! MORE LIGHT !"—Goethe.

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

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NOTES BY THE WAY.

Very tender love and very ardent admiration have gone to the making of Lilian Whiting's book on 'Kate Field, A Record,' just published by Sampson Low, Marston and Co. Kate Field was a singularly vivid and brilliant woman, of a kind better known in America than here, though the difference is rapidly disappearing. In her public life—and her life was little else—she came into happy personal relations with a great number of important people, notably the Brownings, of whom we hear much in this volume. She was lecturer, actress, musical monologist, politician, social reformer, telephone demonstrator, ever busy writer for the newspapers, and always a graceful and accomplished social comrade, where poets, artists, idealists and newspaper people were concerned. It would have been wonderful indeed if Kate Field and Lilian Whiting had not felt that they were 'everything to each other.'

All these things being so, there are, of course, innumerable charming windows in this book, through which multitudes of glimpses of pleasant people and their pleasant doings can be got; while, also of course, there is much that will not be of value to those who are not personally interested. And yet, who knows? The appetite for gossip is immense.

Professor Henry A. Rowland, speaking from the Presidential Chair of the Physical Society of America, gave his brethren a useful lesson in humility and hospitality. We are all proud of Modern Science, as proud of it as a mother is proud of her latest baby: but that is no reason why, as it grows up, it should patronise its parents and contradict the Almighty. The discreet Professor said that, after all, we are beset with imperfections in our knowledge of physics, and intimated that the very worst thing we can do is to be over sure that we know all about anything. But, on this point, let us have his very words. He is asking how we ought to regulate our minds with respect to physical science; and he says:—

There is only one way that I know of, and that is to avoid the discontinuity of the ordinary, indeed the so-called cultivated, legal mind. There is no such thing as absolute truth and absolute falsehood. The scientific mind should never recognise the perfect truth or the perfect falsehood of any supposed theory or observation. It should carefully weigh the chances of truth and error, and grade each in its proper position along the line joining absolute truth and absolute error.

The ordinary crude mind has only two compartments, one for truth and one for error; indeed, the contents of the two compartments are sadly mixed in most cases; the ideal scientific mind, however, has an infinite number. Each theory or law is in its proper compartment, indicating the probability of its truth. As a new fact arrives, the scientist

changes it from one compartment to another, so as, if possible, to always keep it in its proper relation to truth and error. Thus the fluid nature of electricity was once in a compartment near the truth. Faraday's and Maxwell's researches have now caused us to move it to a compartment nearly up to that of absolute error.

So the law of gravitation within planetary distances is far toward absolute truth, but may still need amending before it is advanced farther in that direction.

The ideal scientific mind, therefore, must always be held in a state of balance which the slightest new evidence may change in one direction or another.

This is most just and discriminating: and we like it all the more because we have been saying it a long time now.

We regret that the limits of our space have deterred us from noticing the departure of the two great Englishmen, James Martineau and John Ruskin. But they had done their work here, and we cherish the hope and the belief that they may and will recommence that work in that higher sphere to which they have gone.

In one of Dr. Martineau's books we find the following brilliant reference to the deathless life:—

If the celestial hope be a delusion, we plainly see who are the mistaken. Not the mean and grovelling souls who never reached to so great a thought; not the drowsy and easy natures who are content with the sleep of sense through life and the sleep of darkness ever after; not the selfish and pinched of conscience, of small thought and smaller love. No! these in such case are right, and the universe is on their miserable scale. The deceived are the great and holy, whom all men—ay, these very insignificants themselves—revere; the men who have lived for something better than their happiness, and spent themselves in the race, or fallen at the altar, of human good; Paul, with his mighty and conquering courage—yes, Christ himself, who vainly sobbed his spirit to rest on his Father's imaginary love, and without result commended his soul to the Being whom he fancied himself to reveal. The self-sacrifice of Calvary was but a tragic and barren mistake, for Heaven disowns the godlike prophet of Nazareth, and takes part with those who scoffed at him and would have him die, and is insensible to the Divine fitness which even men have felt when they either recorded the supposed fact, or invented the beautiful fiction, of Christ's ascension. Whom are we to revere, and what can we believe, if the inspirations of the highest of created natures are but cunningly devised fables? But it is not so; and no one who has found true guidance of heart from these noblest sons of Heaven, will fear to stake his futurity, and the immortal life of his departed friends, on their vaticinations. These, of all things granted to our ignorance, are assuredly most like the hidden realities of God; which may be greater, but will not be less, than prophets and seers have foretold, and even our own souls, when gifted with highest and clearest vision, discern as truths not doubtful or far off.

'The Humanitarian' gives us a somewhat fantastic little Paper on 'Isis Worship in Paris,' in the form of a report of an interview with 'the Hierophant Rameses' and 'his wife, the High Priestess Anari.' We do not quite relish it, and half suspect it as a bit of acting, but 'The High Priestess' said a sensible thing in relation to the woman element in Nature—not exactly new, but well put:—

The idea of the Priestess is at the root of all ancient beliefs. Only in our ephemeral time has it been neglected. Even in the Old Testament we find the Priestess Deborah, and the New Testament tells us of the Prophetess Anne. What do we find in the modern development of religion to

replace the feminine idea, and consequently the Priestess? When a religion symbolises the universe by a Divine Being, is it not illogical to omit woman, who is the principal half of it, since she is the principal creator of the other half—that is, man? How can we hope that the world will become purer and less material when one excludes from the Divine, which is the highest ideal, that part of its nature which represents at one and the same time the faculty of receiving and that of giving—that is to say, love itself in its highest form—love the symbol of universal sympathy. That is where the magical power of woman is found. She finds her force in her alliance with the sympathetic energies of Nature.

'The Theosophical Review' for January is, in parts, if anything, a little tougher than usual. The 'Letter from an Indian Yogin to his Pupil,' the articles on 'Natural Law in the Spiritual World' and 'Individual and Collective Karma' are only for those who are used to strange waters. On the other hand, 'The "Friends of God"' and 'The Hidden Church on Russian Soil' are charming. 'The Theosophical Review' certainly puts a good deal of seriousness into its work.

In the lovely and entertaining presentation of 'The Midsummer Night's Dream' at Her Majesty's Theatre, there is a beautiful, impressive and most original closing scene. As the guests depart, the apartment in the palace darkens, until it is quite deserted and very dim. Then 'enter Oberon and Titania with their train,' and the stage seems filled with the fays. Immediately the dull pillars glow with light, and the whole place seems diaphanous and glowing with internal splendour—an exceedingly pretty effect. As the fairy folk depart, the enchanted light disappears and the scene ends in dense darkness:—quite a lovely lesson in the power of spirit-light.

How observant some children are! This case in point is from the 'New York World':—

I happened to speak once of my husband to a little girl, and she said:—

'Why, I didn't think you were married.'

'Why?' I asked.

'Cause you laugh so much.'

But we must remember this is England, not the United States. And yet, why play Pharisee?

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, February 23rd, when

MR. W. J. BOULDING

Will narrate some

FURTHER PERSONAL EXPERIENCES,

in continuation of the deeply interesting narrative with which he favoured us some twelve months ago.

After the close of this meeting friends who wish to remain for a time for an informal interchange of thought on matters of mutual interest will be at liberty to do so.

SPECIAL NOTICE.

At the last meeting of the Council of the London Spiritualist Alliance it was resolved that Registers shall be kept at their office, 110, St. Martin's-lane, as follows:—

1. A Register of names and addresses of Members and Associates who may desire opportunities to be present at Séances, or to correspond or converse on the subject of Spiritualism.
2. A Register of Members and Associates who may be willing to consider, and if possible to furnish, the opportunities referred to.

Members and Associates who wish their names and addresses to be placed on either of these Registers are invited to communicate their desires to the Secretary of the Alliance, with all needful particulars.

IS SIR WILLIAM CROOKES 'AN ANIMIST'?

The word 'Animist' is much in vogue just now, especially with the Germans, and signifies a person who accounts for spirit phenomena—or at least the greater part of them—by the action of the exteriorised 'anima,' or subliminal self, of the medium and not by that of discarnate spirits. In articles I have recently read in the German psychical journals, among the names mentioned of scientific men who have adopted the animistic theory, that of Sir William Crookes is frequently cited. Many years ago I read his work, 'Researches in the Phenomena of Modern Spiritualism,' but wishing to refresh my memory, I have just read the book again. There is no date of publication on the title-page, but the few introductory remarks, entitled 'Spiritualism Viewed by the Light of Modern Science,' appear to have been written in 1870. While acknowledging that the phenomena he has witnessed 'cannot be explained by any physical law at present known,' Sir William adds: 'Hitherto I have seen nothing to convince me of the spiritual theory.' This is often quoted by the Animists, and may be taken to represent Sir William's opinion at the time; but the subsequent report of his séances with Florrie Cook seems to indicate that they led him to the conclusion that the medium and the materialised form were in reality distinct personalities. His language, indeed, makes that inference inevitable.

Mr. Crookes (as he then was) published an article in the 'Quarterly Journal of Science' (reproduced in his book), under the title 'Experimental Investigation of a New Force,' in 1871; and another, a few months later, 'Further Experiments on Psychic Force.' At this period he had the opportunity of being present at many séances with Mr. Home, and he invented many ingenious scientific instruments and apparatus to preclude the possibility of imposture on the part of the medium, as well as to throw every difficulty in the way of the operators—whoever they might be. But all these elaborate devices had no effect whatever on the unseen agents, who produced their phenomena just as readily as if they were absent.

The second part of the book comprises a long communication in reply to attacks made upon Mr. Crookes in the 'Quarterly Review'; while the third and—to Spiritualists—most interesting part is headed, 'Notes of an Enquiry into the Phenomena called Spiritual during the years 1870-73.' In this part the writer, after a short preliminary essay on the subject, gives a detailed description of the different mediumistic phenomena. He divides these into thirteen classes, all of which he had opportunities of observing with the mediums, Mr. Home and Miss Kate Fox, except, I think, that of materialisation; though on two occasions with Mr. Home he witnessed what he calls 'phantom forms,' which faded away almost immediately. He recapitulates the theories advanced to account for the phenomena observed, such as fraud, hallucination, and psychic force, and then the 'spiritual' theories. The first of these is somewhat similar to the present 'animistic' theory; it is 'the result of the spirit of the medium, perhaps in association with the spirits of some or all of the people present'; while the last is 'the actions of departed human beings—the spiritual theory *par excellence*.'

It would be obviously unfair to the publisher of the book if I were to dwell at length on these points, which constitute the greater portion of the work; but they are of such deep interest that I think the book ought to be in the hands of every Spiritualist and of every sincere inquirer. In what I now desire to say, I confine myself to a notice of the ten or twelve pages, consisting of three letters, which appeared in the spiritualistic journals in 1874, headed: 'Miss Florence Cook's Mediumship'; and I think there is little doubt that at that time, at least, Mr. Crookes believed firmly in the 'spiritual' origin of the phenomena he witnessed. Of course, these letters are very different in tone from the papers published in the 'Quarterly Journal of Science'; and in them Mr. Crookes writes freely and even enthusiastically about the marvels he had witnessed.

From Mr. Crookes' account, Miss Cook was not more than fifteen when, in 1871, she commenced her career as a medium; the wonderful series of séances at which 'Katie

King' materialised, terminating in 1874. They had been taking place for some time before Mr. Crookes joined the circle, as he speaks of 'only having been admitted, as it were, at the eleventh hour.' During the last six months, or longer, however, he made arrangements to have the exclusive services of the young medium, and the séances were held in his own house. But there is one séance described before this arrangement was carried out, so remarkable that I must copy some of the details. It was held at Hackney. 'Katie' (the materialised form), says Mr. Crookes, 'never appeared to greater perfection, and for nearly two hours she walked about the room conversing familiarly with those present. On several occasions she took my arm,' and, at his request, she even allowed him to clasp her in his arms. She then said she thought she was strong enough to show herself and Miss Cook together :—

'I was to turn the gas out and then come with my phosphorus lamp into the room, now used as a cabinet. This I did, having previously asked a friend to take down in shorthand any statement I might make when in the cabinet. His notes are now before me.'

Mr. Crookes went into the room, let air into the lamp, and found the medium crouching on the floor apparently senseless, dressed as usual in black velvet :—

'She did not move when I took her hand and held the light close to her face, but remained quietly breathing. Raising the lamp I looked around and saw "Katie" close behind Miss Cook. She was robed in flowing white drapery, as we had seen her previously during the séance. Holding one of Miss Cook's hands in mine and still kneeling, I passed the lamp up and down, so as to illuminate "Katie's" whole figure and satisfy myself thoroughly that I was really looking at the veritable "Katie," whom I had clasped in my arms a few minutes before. She did not speak, but moved her head and smiled in recognition. Three separate times did I carefully examine Miss Cook crouching before me, to be sure that the hand I held was that of a living woman, and three separate times did I turn the lamp to "Katie" and examine her with steadfast scrutiny until I had no doubt whatever of her objective reality. At last Miss Cook moved slightly and "Katie" instantly motioned me to go away. I went to another part of the cabinet and then ceased to see "Katie," but did not leave the room till Miss Cook woke up and two of the visitors came in with a light.'

In all the history of spirit phenomena there has never been a more wonderful manifestation than this, recorded, too, by such a scientific observer as Mr. Crookes. He then describes some points of difference between Miss Cook and "Katie." The former was short, of dark complexion with nearly black hair, while "Katie" was several inches taller, of a brilliantly fair complexion, and had beautiful golden auburn hair, a tress of which she permitted Mr. Crookes on a future occasion to cut off close to the scalp, and which at the time of writing he still possessed. This article concludes :—

'Miss Cook's health is not good enough to allow of her giving more of these test séances for the next few weeks, and we have therefore strongly advised her to take an entire rest before recommencing the experimental campaign which I have sketched out for her, and the results of which I hope to be able to record at some future day.'

The concluding report is headed 'The Last of Katie King,' and reads more like a chapter out of a romance than the sober account of experiments under test conditions by one of the most noted physicists and chemists of the century. For the last six months of these experimental séances with Florence Cook they were held at Mr. Crookes' own house, where she was a frequent visitor, sometimes staying the night, and sometimes a week at a time, on which occasions all her luggage consisted of a small hand-bag, *unlocked*, and she shared the bedroom of one of the family. Her 'perfect truth and honesty,' her amiability and extreme good nature appear to have rendered her a favourite with all the family, and Mr. Crookes speaks of her in the highest terms.

I will give a few extracts from this chapter, and I particularly wish to call attention to the feeling of trust and confidence which Mr. Crookes succeeded in inspiring in the breast of 'Katie King.' Spirits are very human, and is it strange that they should dislike, and even feel hurt at everything they say and do being doubted or disbelieved, and at being looked upon—as at the present time with the Animists—as only lying exteriorisations of the medium's

unconscious spirit or anima? I think I should feel the same myself!

Mr. Crookes writes :—

"Katie" instructed all the sitters but myself to keep their seats and to keep conditions, but for some time past she has given me permission to do what I like—to touch her, and to enter and leave the cabinet almost whenever I pleased.'

The cabinet—be it here said—was Mr. Crookes' library, of which he kept the key. It opened into his laboratory, and one of the doors between them was taken off and a curtain suspended in its place to enable 'Katie' to pass in and out easily. In this laboratory he had five complete sets of photographic apparatus fitted up during the week before 'Katie's' departure, the photographing operations being all performed by himself and one assistant, and he obtained altogether forty-four negatives—'some inferior, some indifferent, and some excellent' :—

'On entering the cabinet Miss Cook lies down upon the floor with her head on a pillow and is soon entranced. During the photographic séance, "Katie" muffled her medium's head up in a shawl to prevent the light falling upon her face. I frequently drew the curtain on one side when "Katie" was standing near, and it was a common thing for the seven or eight of us in the laboratory to see Miss Cook and "Katie" at the same time, under the full blaze of the electric light. . . . During the time I have taken an active part in these séances "Katie's" confidence in me gradually grew, until she refused to give a séance unless I took charge of the arrangements. She said she always wanted me to keep close to her and near the cabinet, and I found that after this confidence was established, and she was satisfied I would not break any promise I might make to her, the phenomena increased greatly in power.'

One of the photographs represented 'Katie' and Mr. Crookes standing together, and he was afterwards taken with Miss Cook, whom he had dressed up like the spirit, so that the photographs might be compared and the differences noted :—

'But photography is as inadequate to depict the perfect beauty of "Katie's" face, as words are powerless to describe her charms of manner. Photography may, indeed, give a map of her countenance, but how can it reproduce the brilliant purity of her complexion, or the ever-varying expression of her most mobile features, now overshadowed with sadness when relating some of the bitter experiences of her past life, now smiling with all the innocence of happy girlhood when she had collected my children round her and was amusing them by recounting anecdotes of her adventures in India?'

Small wonder that at the announcement of her approaching departure, Mr. Crookes begged to be allowed to see the last of her! The following details were taken down in shorthand at the time :—

'When she had called each of the company up to her and had spoken a few words to them in private, she gave some general directions for the future guidance and protection of Miss Cook. From these I quote the following : "Mr. Crookes has done very well throughout, and I leave Florrie with the greatest confidence in his hands, feeling perfectly sure he will not abuse the trust I place in him. He can act in any emergency better than I can myself, for he has more strength." Having concluded her directions, "Katie" invited me into the cabinet with her, and allowed me to remain there to the end.

'After closing the curtain, she conversed with me for some time, and then walked across the room to where Miss Cook was lying senseless on the floor. Stooping over her, "Katie" touched her and said, "Wake up, Florrie, wake up! I must leave you now." Miss Cook then woke and tearfully entreated "Katie" to stay a little longer. "My dear, I can't, my work is done. God bless you," "Katie" replied, and then continued speaking to Miss Cook. For several minutes the two were conversing with each other, till at last Miss Cook's tears prevented her speaking. Following "Katie's" instructions I then came forward to support Miss Cook, who was falling on the floor, sobbing hysterically. I looked round but the white-robed "Katie" had gone. As soon as Miss Cook was sufficiently calmed, a light was procured and I led her out of the cabinet.'

I doubt if Mr. Crookes' eyes were quite dry!

In discussing the hypothesis of deception on the part of the medium, Mr. Crookes writes, after referring to the strict test conditions to which Miss Cook submitted with the utmost willingness :—

'And to imagine that an innocent school-girl of fifteen should be able to conceive and then successfully carry out

for three years so gigantic an imposture as this, and in that time should submit to any test imposed on her, should bear the strictest scrutiny, should be willing to be searched at any time, either before or after a séance, and should meet with even better success at my own house than at that of her parents, knowing that she visited me with the express object of submitting to strict scientific tests—to imagine, I say, the “Katie King” of the last three years to be the result of imposture, does more violence to one’s reason and common-sense than to believe her to be what she herself affirms.’

Mr. Crookes never seems to have entertained the animistic hypothesis at all with regard to these manifestations; indeed, that hypothesis had not then been *invented*. Had it been, I do not think so extremely clever and sensible a man could have adopted such a theory; if he had done so, I do not hesitate to assert that the success of these experimental séances would have been greatly lessened. Spirits, under such circumstances, are much more long-suffering and obliging than mortals would be, but all experienced Spiritualists, especially mediums, know what important conditions are perfect trust and confidence between not only the experimenters and the medium, but between them and the spirit control; and that the latter is greatly handicapped and hampered in its efforts to manifest by the want of such harmonious conditions. Just compare the wonderful manifestations described by Mr. Crookes with the séances given with the same medium—Mrs. Corner—last summer, at Berlin, some accounts of which were translated for ‘LIGHT.’ They were arranged and superintended by Dr. Max Rahn, Editor of the ‘*Uebersinnliche Welt*,’ took place under test conditions, and the sitters were mostly members of the Berlin ‘Psychical Research Society.’ Several of these gentlemen afterwards published accounts of the séances in the public Press, and, while honestly acknowledging the genuineness of the phenomena, one and all said they were to be accounted for by the animistic theory; that is that ‘Marie,’ one of Mrs. Corner’s present controls, was not ‘Marie’ at all, but the materialised exteriorisation of the medium’s spirit, who—to put it mildly—must be a very untruthful one, as she all along asserted that she was the spirit of a deceased person named ‘Marie.’

Sir William Crookes—who, as everyone knows, was recently President of the British Association, and is now President of the Society for Psychical Research—in his presidential address to the former society in 1898, made some remarks on a subject of which he spoke as being to him the weightiest and farthest reaching of all—that of ‘Spiritualism.’ He said: ‘Some among my audience may feel curious as to whether I shall speak out or be silent. I elect to speak. . . . To ignore the subject would be an act of cowardice; an act of cowardice I feel no temptation to commit. . . . I have nothing to retract. I adhere to my already published statements. Indeed, I might add much thereto.’

All honour to a man who, in the face of so much scientific prejudice, and I may add ignorance of the subject, has the courage of his opinions, and boldly stands forward to proclaim what he—and we—believe to be a great and glorious truth!

The Bible has many accounts of angel or spirit visitants, who walked and talked with men in those far-off times; but we cannot too greatly appreciate and be grateful for the records given us of similar events occurring in our midst not thirty years ago, and related to us by a man of such eminence as Sir William Crookes.

M. T.

‘*TWIXT TWO WORLDS.*’—We have fortunately secured a few copies of this rare and valuable record of remarkable phenomena which occurred through the mediumship of Mr. W. Eglinton when he was at his best, and shall be pleased to supply them to customers, post free, for 8s. 6d. The work has been out of print for some time, and *early application* should be made by those who are anxious to secure a copy.

THE ‘*HERALD*’ SERMONS.—We have frequently referred to, and quoted from, the fine unspoken sermons by the Rev. George H. Hepworth, which have been appearing week by week in the New York ‘*Sunday Herald*’ for some years past. A number of these sermons have been selected and re-published in book form under the title of ‘*The “Herald” Sermons*,’ Series I. and Series II. We have a few of these volumes in stock which we shall be happy to supply at 4s. 9d. each, post free.

INCIDENTS IN THE LIVES OF THE ‘FRIENDS.’

By W., ILFRACOMBE.

In March, 1896, two articles appeared in ‘*LIGHT*’ under the above heading. Since then many more illustrations of the fact that Friends (Quakers) often possess psychic gifts, without, however, knowing them by that name, have come under my notice, and which may perhaps be of interest to readers of ‘*LIGHT*.’

The following is from ‘*The Annual Monitor*,’ a small volume published by Friends, in which is given the death roll for the year amongst British Friends, and a short biography of the more prominent members. Last year, as an appendix this account of William Ditzler, from an American memorial, was given:—

‘While sitting before the large open fireplace one day, he saw a panorama, as he expressed it, of his history for the coming half-century. It seemed to start with laying aside his crutches and leaving his father’s house to travel alone upon unknown roads to a great city, which appeared clearly before him, with its many streets, houses, and steeples, where he could live, moving in and out as a minister of the everlasting Gospel. All this seemed more than he could believe; so that he exclaimed (in his native German), “Impossible! Impossible!”’

At the time William Ditzler had this vision he had not heard of the Friends, but afterwards became a member and minister in the Society. On one occasion:—

‘While engaged in preaching to the prisoners at Reading, Pennsylvania, several men and women from the town being also present, he made some attempts to use his customary expression, “My brethren and sisters,” but felt a stop in his mind before reaching the word “sisters.” In one instance, near the end, he succeeded in saying, “My brethren and sister”; but was prevented by the same check from uttering the words “sisters” in the plural. At the close of the meeting several who knew, as he did not, that among the four hundred in the audience, some of them women, there was but *one* female prisoner, expressed their admiration at his preservation in the truth. His only explanation was that it was simply minding his guide.’

On another occasion:—

‘During part of one summer, while his foreman was gone to dinner, he felt drawn, day by day, to go to a desk at the rear of his shop, and there, at an open window, to read aloud passages from the Bible. This seemed a singular proceeding for him. He had never done it before, and never did so again. Several weeks afterwards a well-known Episcopalian minister came into his room and informed William that he had been the means of saving one of his parishioners. William could not see how or when. “Were you not in the habit last summer,” said the visitor, “of reading aloud, by your back window, passages from the Holy Scriptures?” “I was,” he answered. “Yes,” replied the minister, “and there was, in one of the rooms above, a young woman in a state of decline, with whom all my labours for his turning of her heart to God were without effect. At length she heard your voice ringing out upon the air in passages of Scripture. Day after day she listened intently to your readings of the Bible. . . . and she died in the peace of redeeming love.’

The above incident reminds me of one in the Life of Stephen Grellet. Following what he believed to be Divine guidance, he once preached in an apparently empty shanty in America, to which place he was impressed to go, though it was deep in the forest and miles away from where he was living. He wondered much why he was compelled to do so strange a thing. Years afterwards he was accosted by a man in London who told him that he was there at the time, but hid himself because of not knowing who the stranger was. That sermon, he said, was the means of his reformation from an evil life, and that now he was a minister of God.

Early in his missionary life Stephen Grellet was strongly impressed that there was some religious service to which he was being called, but

‘He was troubled because he could not see where the service was to be, until he learned that John Hall, a minister from England, was on his way to America, when he at once felt that it would be as his companion that he was to go forth. When John Hall met him he took him by the hand and told him that he was the identical man whom, when out

at sea, he had seen with spiritual vision as the one appointed for his companion. Thus the two were prepared for each other during journeys of thousands of miles apart.

'Whilst he was engaged in New Jersey, in 1798, the yellow fever was raging in Philadelphia. Sitting in a room alone, with mind retired before the Lord, S. Grellet was suddenly seized with violent pain, and a voice seemed to say to him, "This is the manner in which those who are seized with the yellow fever are afflicted. Thou must return to the city and attend on the sick, and thus also shall the disease take hold on thee." His soul answered, "Thy will be done," and the pain passed away.

'Immediately proceeding to the stricken city, he devoted himself to the sick and dying; but after a few days he was taken with the fever, and came so near to death that a coffin was ordered, and in the daily list of victims "a French Quaker" was set down. He was however, still entirely conscious, and had turned on one side, as he thought, to die, feeling "already encircled by the angelic host in the heavenly presence," when a sweet but powerful language seemed proclaimed in his heart, "Thou shalt not die, but live; thy work is not yet done." Then the corners of the earth over seas and lands were opened to him, where he would have to labour in the service of the Gospel of Christ; and in a few days he recovered.'

Many instances are given of the way in which he was protected by spirit power during his travels in Europe; a light indicating the path to be taken or the town to be visited, and a cloud those to be avoided. In this way did he escape the plots laid for him by the priests in France.

When in Geneva he was one time in a large company when he felt strongly impressed that there was someone present who meditated committing suicide. He pleaded earnestly that he should desist from his dark purpose. He afterwards heard that a man had attended the meeting, going in impulsively when actually on his way to the lake to drown himself, but by S. Grellet's means he was saved from this evil purpose and afterwards 'rejoiced in the faith of a Christian.'

The following incidents are culled from 'Musings and Memories,' a book published by 'The Tract Association of Friends' in the United States:—

'One day, Thomas Lee was suddenly impressed with a belief that he must go to the house of a German neighbour, and though he hesitated at so unexpected and, so far as human reason could fathom, so useless a requiring, he could not with peace of mind refuse to obey the call. As he was hastening in obedience to the inward direction, he perceived that his neighbour and several labourers were at work in a quarry near by, and that the bank above them, heavily laden with rock, was about to fall, and must, if they remained where they were, inevitably crush them. Exerting his voice to the utmost, he succeeded in drawing their attention to the crumbling bank, and they fled from it for their lives. All of them escaped the falling mass but one, who, though he was not caught under the stones, was buried several feet deep in the looser soil from above.

But he was soon liberated and not seriously injured.

Incidents like the above make one wonder how it is that timely warnings should be given to some favoured few, while others are left, apparently, to perish. But it may be that in these times of hurry we do not sufficiently heed the warnings when given, or do not remember till too late that, if the first impression had been followed, all would have been well.

It has not unfrequently happened that a direct message has been given in a Friends' meeting, and of such a pointed nature that no doubt could be felt as to its spiritual origin. The following incident illustrates this:—

'An individual who owned some land in the southern part of the city of Philadelphia many years ago, borrowed 5,000dol. to improve it with; of this amount 3,000dol. were loaned him by a rich acquaintance and 2,000dol. by an insurance company. Before his meditated improvement had produced any profitable returns, the financial crisis came on, which closed the war carried on against the Bank of the United States. It was a time of pecuniary losses and bankruptcies, in which many comparatively wealthy firms paid one per cent. a day for money, to redeem notes due, in order that their names should not, in commercial language, be dishonoured. During this season of commercial distress and panic, as this debtor was walking in the street, he saw his principal creditor on the other side of the way, who beckoned him over, and informed him that he should want the three thousand dollars by noon the next day. The poor man was so panic-struck by the sudden announcement

that he scarcely attempted to say anything, although he could perceive no way by which he could possibly raise the money. His real estate, at such a time as that, could scarcely be sold, or if sold, it would not be likely to produce half as much as the borrowed money he had expended on it, and he could see nothing but distress and ruin before him. He went home in distress, and there found an agent from the insurance company, requiring the immediate return of the two thousand dollars. This seemed to fill up his cup of affliction. His case seemed hard; he had not entered into extravagant speculations to the hazard of other people's property; he had endeavoured to act with caution; but a time had come on the commercial world which could not readily have been foreseen. He passed a sorrowful night, and in his sleepless musings endeavoured to think of some plan to suggest to his larger creditor to induce him to give him more time.

'It was now fifth-day morning (Thursday), and as noon was the hour fixed on to meet the creditor, he concluded to attend a Friends' meeting at Fourth and Arch-streets, for he well knew that in seasons of affliction there is no consolation like that derived from the comforting presence of our dear Saviour. . . . As he sat in silence, his heart heavy with the oppressive weight of his outward troubles, John Letchworth, a valued minister of the Society, arose, and addressing one in peculiar pecuniary difficulties, briefly held forth the language of encouragement, saying: "The money will come before thou needs it." . . . After meeting, he went to his home, and then taking the notes he had prepared, he went to the house of the rich creditor. On inquiring for him, great was his astonishment to receive the information that he had that morning started for Europe." Then going to his place of business he was told: "We know you owe him money, but you may take your own time in paying it."

But there was still the 2,000dol. to be paid to the insurance company. During the afternoon Thomas Stewardson called upon him, and asked, 'Dost thou want to borrow 2,000dol.?' and learning that such was the case, handed him the amount!

(To be continued.)

THE SOUL IN DREAMS.

A correspondent of the 'New York Mail and Express' recently said:—

'Speaking of dreams that come true, a few days ago the newspapers published a strange but trustworthy story of a Mrs. Malloney, of West New York, N. J. In a dream she saw her son caught under the wheels of a railway train. The vision was so vivid and it so wrought upon her that she rushed out into the night to the railroad and there, crushed to death on the track, found the body of her son.

'When I read this incident it recalled one of a similar tenor, but more remarkable, which was related to me by a prominent lady of this city, who spends much of her time abroad. "A few years ago," she said, "I was tarrying a few weeks in Paris accompanied by my maid, who had been in my service for many years. One morning she came to me with her eyes red with weeping, and I asked her what the trouble was. She replied that her mother had died the night previous in Philadelphia. "How can you know that?" said I. "During the night," she explained, "my mother appeared to me in a dream and told me that she had just died. I saw her as plainly as I see you, and I know she's dead." I was attached to the girl, who had faithfully served me, so, having assured her that it was silly to believe in dreams, I promised that in order to convince her that her mother was alive, I would send a cable of inquiry to Philadelphia. I did so, and the reply came that her mother was alive and well. A few months later we returned to America, and leaving me in New York, my maid went over to Philadelphia to see her people. And what do you think she discovered? Why, she discovered that her mother had died on the identical night of her dream and that when she felt that her end was approaching she made her family promise that they would not let her daughter in Paris know of her death. "I'll tell her myself," said the mother, "but if you cable or write her she may leave her employer and come home, and I wish to spare her that useless journey." Therefore—the family explained to my maid—"when your employer sent the cable message we felt that justice to your mother's request required us to tell a fib." This story as I have related it is absolutely true in every particular.'

MR. W. J. COLVILLE left London for Australia on Wednesday last. His address for some few months will be: Mr. W. J. Colville, care of Mr. Henry Cardew, 12, Norwich Chambers, Hunter-street, Sydney, New South Wales.

OFFICE OF 'LIGHT, 110, ST. MARTIN'S LANE,
LONDON, W.C.
SATURDAY, FEBRUARY 10th, 1900.

EDITOR E. DAWSON ROGERS.

Assisted by a Staff of able Contributors.

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APPLICATIONS by Members and Associates of the London Spiritualist Alliance, Ltd., for the loan of books from the Alliance Library should be addressed to the Librarian, Mr. B. D. Godfrey, Office of the Alliance, 110, St. Martin's-lane, W.C.

AN INSPIRING BOOK.

We give a specially cordial welcome to Dr. M. J. Savage's beautiful and elevating book just published in New York and London, by G. P. Putnam's Sons. The full title of it is worth quoting:—'Life beyond Death: being a review of the World's beliefs on the subject, a consideration of present conditions of thought and feeling, leading to the question as to whether it can be demonstrated as a fact: to which is added an Appendix containing some hints as to personal experiences and opinions.'

As Dr. Savage deals to a considerable extent with matters of fact and with his own investigations, it may be desirable to inform English readers,—it is not necessary in the United States,—that he is one of the twenty foremost men in America as a brilliant and influential teacher of religion:—a man who has seen both sides in the worlds of Theology and Psychology, and who, by sheer force of independent thought, has worked his way to his position of power, as a trusted teacher.

Dr. Savage, though a minister of Religion, is quite as much a student of science, with whose canons of research he is familiar, and whose methods he is careful to follow. Indeed, his book is as much a scientific as a religious book, whether we consider the subject-matter of it or its treatment. At the start, he grapples with a physician who asserted that there is no possibility of scientific demonstration in the matter of psychical research, because nothing could be demonstrated scientifically unless the matter involved could be submitted to satisfactory tests by everybody, at any time, and with the certainty of immediate uniform results. Of course that is absurd. The physician was thinking only of physics: but Dr. Savage finds it easy to show that there are very serious realities indeed which you cannot order about and have at your instant command as you can order about and command things in a battle. He says: 'You cannot order people round, as a chemist may his elements, and yet facts concerning people may be scientifically demonstrated. The same thing is true of the people in the other life—provided there are any.' If these people exist, how little we know of their mode of existence, how trifling is our acquaintance with the conditions of their manifestation, how poorly equipped are we for experiments on our side! How tiresome, then, it is to tell us that we cannot proceed because we cannot have everything at will, experiment when we like, and get what we order! Dr. Savage points out to his physician what we are constantly pointing out to our critics. The

first step is observation: the second step is observation sufficiently repeated: the third step is the formation of a tentative theory, good for best covering the observed facts: the fourth step is the gradual closing up of the evidence and the hypothesis, and the establishment of a scientific doctrine or law. Is there anything fanciful or flighty in all this? Is it not precisely the basis of every learned society in the world?

Dr. Savage's book contains twelve chapters, or discourses, orderly, progressive, vital. Their titles are interesting and instructive standing alone, as suggesting a useful course of study; we therefore cite them:—Primitive Ideas: Ethnic Beliefs: The Old Testament and Immortality: Paul's doctrine of death and the other life: Jesus and Immortality: The other world and the Middle Ages: Protestant belief concerning death and the life beyond: The Agnostic reaction: The Spiritualistic reaction: The world's condition and needs as to belief in Immortality: Probabilities which fall short of demonstration: The Society for Psychical Research and the Immortal Life: Possible conditions of another life. Then follow Personal Experiences.

We should like to suggest a few of the reasons which induce us to give to Dr. Savage's book the special welcome we have already intimated, in addition to the reason turning upon his standing as a thinker and teacher. We find in his writings what we can only call an almost unique cleanness. He is, every minute and at every turn, a manifest thinker, but on very simple lines. It is evident that he is trying to see the thing that is, and wants neither to be popular nor profound. He indulges in very little rhetoric: he wastes no words: he is not engaged in building up any case: he is not prejudiced in favour of any view: he is not hampered with any conventional restraints nor tinged with any sectional dyes. He is simply a free man trying to find the truth; and it is such a comfort to get hold of a man like that!

Then, besides this, we find here a tenderly human heart. This man not only cleanly sees: he also deeply feels. He knows where the heart aches, and why: and he knows what will do it good. He is not a man of the study only, but also of the streets. He is at home with doctors and lawyers and newspaper men and stockbrokers; but always as a brother. If nothing else suggested this human tenderness and fellow-feeling, the intensely pathetic Dedication of his book to his son (in Heaven) would. It brought sudden tears to our eyes as we read it, and as much for its strange simplicity as for its thoughtful love.

We say all this here, not only as personal in relation to Dr. Savage, but because all we have said suggests the kind of nature and mind needed for this beautiful study and blessed work of opening up the closed road between the unseen and the seen. We need, for our work, all the learning, the wide knowledge, the cleanly sense, the deep but restrained sympathy, that give such value to this book.

DR. RICHARD HODGSON.

We propose to give a portrait of Dr. Hodgson as a supplement to next week's issue of 'LIGHT.' Many of our readers who do not personally know him will be probably interested in seeing a likeness of the persistent inquirer who has been devoting some years to psychical investigation through the mediumship of Mrs. Piper.

THE VALUE OF SPIRITUALISM.—Spiritualism embraces a system of truth that gives the most rational interpretation of the cosmos, the most reasonable explanation for life, the most sensible hypotheses as to man's origin, and the only positive demonstration of his survival over the change called death. For this reason alone Spiritualism is of greater value to mankind than all other systems of thought now extant.—'BANNER OF LIGHT.'

SPIRITUALISM IN FLORENCE.

BY LILIAN WHITING.

It has been quite a *wanderjahr* from Boston to *la bella Firenze*, 'Flower of all Cities; City of all Flowers.' There were the last few hurried days at home, and then the impending hour of the six o'clock train to New York. A few friends gathered in my little rooms at the Brunswick Hotel, in Boston; my publisher, Mr. McIntyre (of Little, Brown and Co.'s house) and Mrs. McIntyre; Ernst Perobo, the great pianist and one of the finest living interpreters of Beethoven; Miss Helen McKnowlton, the artist, and the author of the new biography of William Hunt, whose favourite pupil she was. We had five o'clock tea, and there were boxes of flowers galore, and, embowered in roses and lilies and violets, I found myself at last on the evening train to New York and the next day, on the 'Kaiser Wilhelm II.,' we were all far out at sea. For a day and a night, even then, letters, telegrams, boxes of flowers, and dainty parcels reached me, as they came to light in the captain's stores, until I asked him if his passengers were to expect a daily mail all the way across the Atlantic; and for days we sailed on a sapphire sea under a sapphire sky. The voyage might well have been the fabled one to the Fortunate Isles, so lovely it was; and the excursions in Naples and the sojourn in Rome have been full of enchantment and interest.

But it is not of the legends of travel that 'LIGHT' seeks to tell, but of the more potent and more significant experiences of the inner life, and it has only been since my arrival in Florence that these experiences have had objective phases which can be described and related. With all of us, I imagine, telepathic experiences, recognised or unrecognised as may be, go on constantly; spirit with spirit—embodied physically and released from the physical body—are in as perpetual intercourse as are those here in the physical world. The lower consciousness may, or may not, take cognisance of this, but all the same the experience is an actual one. However, to return to a very striking manifestation that has occurred to me here in *la bella Firenze*. Almost at once it was my happy fortune to meet with a distinguished American gentleman and his wife—Commander John Livingston Dinwiddie Borthwick, U.S.N., and Mrs. Borthwick—both of whom are strong in the comprehensive knowledge of spiritual truth; and through their kind offices I made the acquaintance of an accomplished Italian lady, Signora Berdini, the wife of the Vice-Consul, who is a natural psychic. Mdme. Berdini has a conference in her own house every Thursday morning, where from nine-thirty till twelve she receives anyone interested in psychical research who is so fortunate as to gain an introduction to her or to present due credentials. She herself speaks English well and is a most interesting lady. With a card of introduction from Mrs. Borthwick I drove to her house last Thursday morning, and found Mdme. Berdini in her library with two friends, one a clairvoyante and the other with a curious gift for seeing mental states and the spiritual atmosphere of anyone. Both these ladies, however, spoke Italian only, so I was unable to talk with them.

Through Mdme. Berdini I had a test so remarkable in its nature that I at once communicated it to Dr. Hodgson, in Boston, U.S.A., and it is a great pleasure to share it with the readers of 'LIGHT.' To make it quite clear I must relate a preliminary story.

When my beloved friend, Kate Field, was a young girl she was sent here to Florence to study music and the languages. Walter Savage Landor was then living—an old man—and he became very fond of her, taught her Latin, and wrote verses to her. Perhaps something in her sunny youth recalled the old charm of his fair Rose Alymer. On her part she gave to the lonely old man her girlish devotion, and after his death she wrote a series of three papers entitled 'Last Days of Walter Savage Landor,' which were published in the 'Atlantic Monthly,' and which constitute the most sympathetic interpretation of Landor's genius that has ever been given.

During that morning at Mdme. Berdini's we were all seated—four ladies of us—around a small table which rose and moved and finally led us about the room, so strong was the magnetic influence. Finally Mdme. Berdini became con-

trolled by Miss Field, who spoke to me somewhat at length with the most unmistakable identity, and during this time the clairvoyante friend of the hostess distinctly saw her and described her to Mdme. Berdini, who translated it to me; and this description vividly portrayed the Kate Field of her Florentine days as she appeared in several photographs that I have of her taken during those years. At that time she wore her hair in a mass of curls. This Italian clairvoyante so described her. But, besides this, the clairvoyante saw an old man with her whose description perfectly corresponded with an old photograph I have of Mr. Landor, one that he gave to Kate Field at this period. He also, through Mdme. Berdini's voice, made certain requests that were very characteristic, and very natural under the circumstances.

To receive so striking a test of spirit presences as this, in a foreign city, from a psychic who had never heard of my existence until I rang her bell and presented to her my card of introduction from Mrs. Borthwick, seems to me one among the most remarkable instances in the way of tests of psychic phenomena.

Florence, Italy.

January 29th, 1900.

A WAR INCIDENT.

BY 'AN OLD CORRESPONDENT.'

Since my former article on the war appeared in these columns, I have on two occasions forwarded to the Editor of 'LIGHT' the names of three officers, two private soldiers, one lance-corporal and one sergeant, who have been brought to the clairvoyante by Lieutenant-Colonel B. and who have either been killed or died of wounds received during the dreadful war now raging in South Africa; and I will continue to do so as they return and disclose their identity. Meantime, however, I chronicle a curious war incident. The day before the storming of Spion Kop, a notice appeared in the daily papers that a night attack on the kop was to be attempted, and I read this out to the family at breakfast. In the course of the same forenoon the clairvoyante, who had been told of the impending attack, informed me that on the night preceding the newspaper announcement, Lieutenant-Colonel B. appeared to her and informed her there was about to be a bloody fight and that the Boers were digging 'pits or holes' in the ground to meet our troops. I naturally came to the conclusion that Lieutenant-Colonel B. was alluding to further entrenchments, at the making of which the Boers are such adepts, but was better enlightened on reading yesterday's paper (January 30th,) where I find it stated that our gallant soldiers on reaching the top were, as soon as daylight set in, subjected to a murderous cross fire from thirty rifle pits which the Boers had dug or constructed in anticipation of the attack. It is therefore clear to me that Lieutenant-Colonel B., and I have no doubt many of his comrades in arms, now on the other side, are watching with keen interest the dreadful struggle now going on. I have recently had one or two small messages as to the course of the war, all of which were verified but were hardly worth publishing. The above incident, however, appears to me to be so striking that I cannot help forwarding it. It may as well, however, be understood that I refrain from putting any questions through the medium to Lieutenant-Colonel B., but only take what comes from him, and judge of it by subsequent events. In particular I have put no questions as to the future and have received no forecast of forthcoming events.

'THE SPIRITUAL REVIEW,' No. 2, edited by Mr. J. J. Morse, is a decided improvement upon the first issue and gives an interesting summary of the principal events and topics of the month, together with some well selected literary extracts and a useful list of notable articles of recent date in the spiritualist papers of the world. The 'Review' is given with the 'Lyceum Banner,' which is bright and instructive as usual. A sheet almanac which bears the portrait of Mrs. E. H. Britten completes the generous pennyworth which Mr. Morse gives to his supporters.

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

THE TRUE RELATIONS OF THEOSOPHY AND SPIRITUALISM.

BY W. J. COLVILLE.

REPORTED BY ISAAC HARRY WOOLF.

NOTES OF A LECTURE DELIVERED AT 99, GOWER-
STREET, W.C.

At the present time great interest is being manifested concerning the true relation existing between the several distinct phases of psychic science commanding the attention of the thoughtful world. Particularly prominent at the present instant is the controversy concerning spirit communion as viewed from a technically theosophical standpoint. Theosophists are often heard to inveigh against Spiritualism on account of the many abuses connected with crude and irresponsible mediumship, while sincere Spiritualists often express alarm, lest, with the spread of Theosophy, the central truth of spirit communion should come to be disregarded. For our part, we consider that the next decisive step to be taken in the ample domain of psychical research will be to harmonise the apparent but unreal discrepancies between different phases of revealed truth. We are all in quest of further knowledge regarding the spiritual universe, and this cannot possibly be obtained in any other way than by comparing, in a truly friendly and altogether dispassionate spirit, all phases of alleged revelations now being presented for public and private examination.

One of the chief contentions of to-day ranges over the real nature of that immediately future life, in which Spiritualists are especially interested. It cannot be denied that the Oriental mind is accustomed to view life from a very different standpoint than that usually taken by philosophers of the Occident; and from this fact alone much controversy inevitably arises, seeing that Theosophists as a body generally claim India, rather than Europe or America as the geographical source of their enlightenment. The movement designated Modern Spiritualism only dates back to 1848, when the historic phenomena in Hydesville attracted the attention of all the thinking population far and near. Such a stupendous declaration as that direct communion had been reopened between the two realms of consciousness called the two worlds, could not fail to attract the attention of large numbers of the population of the U.S.A., where novelties of all descriptions have been always cordially welcomed. It was one of the most serious drawbacks to the spread of Spiritualism among the most intelligent and refined elements in the community that so very many people pursued it from motives of simple curiosity, thereby vulgarising the movement in a most unedifying manner. It is a fact which none can dispute that at the time of the formation of the Theosophical Society in New York in 1875 a very considerable portion of the Spiritualists in America were on the look-out for something higher than they were ordinarily receiving through alleged mediumship. The chief complaint against mediumship in general was that it fostered undue reliance upon extraneous influences, and therefore seriously militated against individual spiritual development, without which we can be nothing other or higher than channels through which intelligence can be transmitted from other minds. The three prime objects of the Theosophical Society at the time of its inception are simple and well-known. First comes the doctrine of universal brotherhood; then the recommendation to study Oriental literature; and thirdly, attention is called to the psychic powers resident within our own natures here and now. Spiritualists and Theosophists have been foolishly jealous of each other, and a great deal of contentious literary hair-splitting has made it appear that there can never be harmony between the two camps; but so narrow a view of two such great subjects is quite unworthy of professed philosophers. Sectarian strife is the curse of the ages, and whatever conduces to support it is clearly inimical to human progress. It is now being overwhelmingly demonstrated that no system holds a monopoly of truth; it is therefore the height of vulgar arrogance to entrench one's self behind a rickety fence and hurl abusive epithets at all who are on the other side of it. Let the con-

scientious and thoroughly convinced Spiritualist manfully defend the truth of spirit communion against every unjust attack, but let none imagine that because they are blessed with a given portion of ennobling information concerning the unseen universe, therefore there is neither need nor place for added knowledge. An intelligent *modus vivendi* will be established between equally honest truthseekers of various schools, only by a mutual inquiry into the acknowledged fundamentals of different philosophies.

No student of the classics can for a moment claim that the Aristotelian and Platonic systems of reasoning do not start from diametrically opposite standpoints, but we may have need of both in universities; and he is but a shallow bigot who extols Plato and condemns Aristotle, or *vice-versa*. Platonists start with *a priori* consciousness, innate ideas, intuition, and all that pertains exclusively to subjective consciousness, while Aristotelians begin with sensuous phenomena, and by inductive reasoning finally reach the soul. Phenomenal Spiritualists adopt what are known as popular scientific methods, while Theosophists for the most part turn to ancient literature when they are not relying upon intuition. The distinctively Eastern character of a large proportion of ostensibly theosophic literature is largely responsible for the many ridiculous opinions put forward as emanating from some reliable repository of hidden wisdom. This difficulty, though decidedly perplexing, is by no means insuperable even by those whose altogether too literal view of Oriental language is still causing much needless perplexity. Take as a notable example the word Nirvana. To the Oriental philosopher this term by no means conveys the idea of annihilation or anything analogous thereto, for the higher state termed Para-Nirvana is frequently alluded to in Vedantic literature. Once let the literal veil be removed and the real meaning of Sanscrit philosophy be disclosed, and the chief difficulties will have vanished which have long beset the Western student of Theosophy. The Spiritualist is apt to be unnecessarily anxious concerning the evidences of his faith. This anxiety is quite uncalled for, and looks more like a sense of weakness than the calm assurance of conscious strength. The most convincing evidences of spirit communion usually come spontaneously to someone who is not actively seeking them, though constitutionally receptive to them. This fact alone constitutes an impregnable bulwark, and is being increasingly appreciated by the general public as one of the results of the highly successful investigations of the Psychical Research Society. There are at present three widely influential schools of psychology, viz.:—the Spiritualist, the Theosophic, and the Mental Scientist. These three schools need never be at variance, though they distinctly stand for three distinct phases of universal truth. The mourner seeking comfort in bereavement cannot be other than attracted by the comforting assurance of reasonable Spiritualism; the seeker after knowledge of the occult sciences must feel the charm of Theosophy; the suffering invalid, who has obtained little or no relief from medicine and surgery, turns a longing gaze in the direction of any system which promises health and healing. Just so long as human needs are various will differing systems of thought claim their special allegiants, but differences should not be made to appear discordances. *We must agree to differ, but we need never disagree*, is an excellent and altogether workable proposition. The seemingly abstruse and, to many minds, objectionable doctrines known as Karma and reincarnation need only to be better understood for their repulsive features to be altogether removed. Karma only signifies sequence, and can, therefore, be taken simply to confirm the strictly scientific proposition that the relation between cause and effect is immutable. Whether reincarnation be demonstrable or otherwise, it must be admitted that the average Theosophist does at least attempt to face mighty problems philosophically, which the average teacher is accustomed to dismiss as entirely beyond the possible scope of man's present investigation. Annie Besant, with her indomitable courage and perseverance, has already done much in several of her published volumes to throw light on many a vexing problem which the average writer will not attempt to tackle. It is useless to tell people who are learning to think for themselves that they have no right to inquire into

such profound and deeply-veiled mysteries as human origin and destiny, for the intellect which has been once awakened to inquire for itself can never again be made to bow before the shrine of any system which exacts slavish submission from its devotees. The weakest point in the Theosophist's armour hitherto has been the dogmatic spirit displayed in some of its least-informed advocates, and this has been thoroughly matched by the equal intolerance displayed by rather superficial Spiritualists. It seems almost impossible to keep personalities out of philosophical discussions; that is why debates are so very often quite unnecessarily strifeful, though perfect mental tranquillity is essential to the evolution of involved truth. There is surely a place for intelligent and edifying spirit communion in any genuinely theosophical system of thought and practice, but for merely flippant and curious dabbling in psychic mysteries Theosophy has no favourable word to offer. Certain methods now in vogue among Spiritualists may be anti-theosophical, though the main idea of intercourse with the spirit world may be perfectly legitimate, viewed from any reasonable standpoint.

The motive which prompts the inquirer on the threshold of the mysteries is always the most important consideration. Now it can scarcely be denied that there has been a great deal of unseemly levity displayed by inquirers into Spiritualism during the past fifty-two years in all parts of Europe and America. Against this pernicious levity urgent protest is now everywhere made. Truly it may be urged that those who have passed to the unseen state are only human beings like ourselves, but that fact clearly does not absolve us from the need of seeking to communicate with them in the noblest manner possible. The time is now most fully ripe for Spiritualists, Theosophists, and Mental Scientists (at all events, such among them as have outgrown their intellectual swaddling clothes) to unite heartily in a grand common endeavour to make practical for general human elevation the truths particularly emphasised in their respective systems. For bigotry, abusive language, unkind criticism, and baseless assumption of authority there must be found no place. As truth-lovers and truth-seekers we can unitedly become in ever-increasing measure TRUTH-DISCOVERERS.

A CONVINCING TEST.

Writing in the Chicago 'Inter Ocean,' Miss Lilian Whiting, in the course of her 'New Year Letter' to the readers of that journal, related the following recent experience which, she thinks, strikingly attests the reality of the communion between those in the seen and those in the unseen conditions of life. Miss Whiting said:—

'In my latest séance with Mrs. Piper, my beloved friend, Kate Field, was writing through Mrs. Piper's hand, and I asked: "You remember Mrs. Livermore, Kate?" The hand gave a strong assent. "Have you seen Dr. Livermore since he has been in your world?" I asked. "Yes," she replied, "I have seen him, but not very much." "Could you call him to come here now?" I questioned, "and ask if he would send any message to his wife?" "I can," she replied, and the hand dropped the pencil and spread out into space, and, finally, taking up the pencil again, wrote: "He is here," and then, again dropping the pencil, pointed most significantly, as if he were standing there. The hand tapped my head and again pointed, the pantomime being curiously significant. Then Dr. Livermore (apparently) gave some messages to be given to his wife, and among other things he said: "Tell her I am much with Mrs. Norton." Now, this name meant to me absolutely nothing, and it was with the gravest interest that I awaited Mrs. Livermore's reply, when I had transmitted to her the message. Under the following date and address, Mrs. Livermore wrote:—

"Melrose, Dec. 12, 1899.—Dear Lilian,—Mrs. Norton was one of our dearest and most treasured friends, who passed out of earthly life in Arlington, Mass., nearly a dozen years ago. Her husband still lives there, and I go to his eighty-fifth birthday party in a very short time. He is a remarkable man, physically, morally, mentally, spiritually. I cannot remember when I first met Mrs. Norton. I was three years old, she was a trifle younger, and we were sent to the same 'infant school' (they called it then) to be amused and kept out of mischief, to sing and to play. I remember no other child in that school but 'Eliza Abrahams'; she was then a pretty, delicate, timid, loving little thing, and an affection was enkindled then that lasted

through life. My husband knew her, through me, before our marriage, was always happy with her, and it would be like them to gravitate toward one another in the other realm. I have said in the family again and again, 'Papa has met Eliza Norton before this time, I am sure. I shall ask, when I have another sitting with a good medium.' Her beautiful picture stands in my room, ever before me, as does that of her husband and mine. She was inexpressibly lovely, spiritual, and believing about as you do in Spiritualism. You shall see her lovely face when you come here.

"Why, Lilian, this is a great test, greater than I can make you understand. I am exceedingly pleased that you had the interview with Mrs. Piper that has resulted so satisfactorily to me. I am very happy about it.—Yours in love, M. A. LIVERMORE."

MEDIUMSHIP.

It cannot be too earnestly or too frequently repeated that mediumship affords us the only evidence of continued conscious existence after death. Through this gateway alone we are able to obtain indubitable proofs of spirit presence and identity. Therefore the following thoughts by the able editor of the 'Banner of Light' are timely and will bear reproduction:—

'All phenomena presented by Spiritualism have a basis in fact. None of them are too sacred to be tested, nor too simple to be studied. They are helps to a correct understanding of the great problem of the soul, and should be prized accordingly. Even if they can all be simulated, the fact that there is one genuine manifestation, from which the duplicate has been made, should be an incentive to every student to push on in his work. It is because of the great value of these psychic phenomena that their simulation has been made and utilised as a source of profit. They would not be noticed if it were otherwise. Because of their duplication, the genuine become of greater value than ever before, to the honest student in search of spiritual truth. One tiny rap, well established, means much to suffering humanity, and is worth all of the expense of time and money that may be made to obtain it. In view of the foregoing, does it not follow that the office of mediumship is of the utmost importance? Should not those who have psychic power be carefully shielded and lovingly protected, that they may be the means of giving comfort and knowledge to their fellow-men?

'Mediumship should be cherished by those who possess it as a trust, to be held by them for the good of others. It is the pearl of great price, a jewel whose value can never be estimated. Soul values are never stated in words, nor are they bandied about in trades of a material nature. Mediumship is the hope of the sorrowing, the comfort of those who mourn, the joy of those who would know of life beyond the grave. Through it spirit-return has been proved to be a fixed fact all over the globe; by it theology has been shorn of its terrors, and love made known as the staff of support for the race. It is a treasure trove of the soul, that has within it all possibilities of life and light. Therefore, mediumship should be sought in each household, even as the scientist seeks for knowledge, and when found reverently placed in its true position. Spiritualists, let us have home circles, home mediumship, and home revelations of truth. From them gifted psychics will be evolved who will be endowed with power to go out into the world, carrying with them the longed-for evidence of life beyond the grave. Let us have organisations through which mediumship can be protected, psychic science established, and the philosophy and religion of the soul revealed to mankind. Let us be Spiritualists in thought, word, and deed, and all these blessings will be ours, and through us given to all of our fellow-men.'

'LIGHT.'

As an inducement to new and casual readers to become subscribers, we will supply 'LIGHT' for thirteen weeks, post free, for 2s., as a 'trial' subscription, feeling assured that at the termination of that period they will feel that 'they cannot do without it,' and will then subscribe at the usual rates. May we at the same time suggest to those of our regular readers who have friends to whom they would like to introduce the paper, that they should avail themselves of this offer, and forward to us the names and addresses of such friends, upon receipt of which, together with the requisite postal order, we shall be pleased to forward 'LIGHT' to them by post, as stated above?

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

AFTER-DEATH STATES.

BY 'QUESTOR VITÆ.'

(Continued from page 39.)

It must be remembered that during this life the passive consciousness is discreted from the active consciousness; the latter cannot take the direction of the former and death does not modify this divorced relation. How, then, are experiences pertaining to the passive consciousness to be made to emerge into the active consciousness during the temporary functioning of the latter, while 'connected up' with a medium's physical organism? Observation of analogous experiences during this life show that the active consciousness cannot probe the contents of the passive consciousness, or command the experiences of the latter to emerge into awakened reflection. We cannot relate, after awakening, what we have experienced during our night's sleep, *i.e.*, during the functioning of the passive consciousness. Our attempts in that respect would be unreliable, and our descriptions distorted. Yet we *do* experience during sleep, and some people have more valuable experiences during sleep than during their awakened lives. Again, it is indisputable that hypnotic subjects have varied experiences during sleep, yet they can give no account thereof when awakened. I submit that the same laws continue to apply with regard to the functioning of the psychical process. It follows consequently that most spirits, when awakened from states associated with the functioning of the passive consciousness, will be unable to bring such experiences into the memory of their active, awakened consciousness, unless a conscious, volitional connection between their active and passive consciousness has been established. We know that the number of such people is excessively small in this life. The same proportion must presumably continue in the immediate after-death state. Being an involuntary state, that connection can scarcely be developed therein.

Further, it must be remembered that all mental transference, as implied in such communications, will be coloured and qualified in its mediation through the associated impressions registered in the medium's psychic make-up, or mentality, as is illustrated in the case of hypnotic subjects, in whose minds the form of a suggestion will, in realisation, be determined or qualified by the associated images already present therein, and by the temperamental peculiarities of the subject. A psychic message must necessarily be interpreted into forms pertaining to the external plane in which it is expressed. No other means are available. Yet the original quality of the message may be altered, in the process of this conversion, into symbols pertaining to a different plane. The medium will not be aware of this translating down entailed in the exteriorising of the message. The spirit who is temporarily connected up with a physical organism, and consequently in an abnormal condition, will also probably not be aware of it. Yet psychological laws cannot be transcended. It is only by the study of those laws that we shall come to understand the complex problems involved. And it is to experimental psychology that we must turn in the hope of further light in this direction.

Some of the spiritual teachers already referred to, speaking through a human instrument, have maintained that the psychic or astral form, which rises from the physical body at the latter's death, remains connected with its physical body by a species of umbilical cord or magnetic life-line, till all the psychic vitality has been absorbed therefrom. That connection entails a conscious relation with the physical earth. The duration of that relation is essentially variable. In some cases it lasts a few days only. In others it endures for a considerable period. It is probably after the severance of that relation that the passive state supervenes, accompanied by regenerative reconstitution in a higher mode and followed by reawakening into self-conscious, volitional activity in a higher state.

This evolving through an involuntary stage into a volitional state is illustrated in a minor degree in experimental hypnotism. While the passive consciousness is involuntary in its superficial stages of emergence, it exhibits both judgment and will in its profounder stages; as noticed

in relation to the experiments of Dr. Joire. This may possibly have some analogical bearing on the evolutionary process accomplishing itself in the immediate after-death stage.

The point at issue with Mr. Atwood appears to arise in the consideration as to whether the experiences he describes belong to the somnambulant stage of after-death existence, or to the subsequent re-awakened state of self-conscious activity. They present every appearance, in my judgment, of being caused by involuntary, automatic representations of past experiences, in the mind of the sufferer with whom Mr. Atwood was placed in temporary connection, by action of invisible operators, and consequently of belonging to the somnambulant stage. They are evidently similar to the sufferings endured by patients afflicted with automatic emerging of the impressions entailed by fright, shock, or passionate emotions.

This is further illustrated, though in a minor degree, in the case of men who may be haunted temporarily by business anxieties, and whose obsessing dread passes through the gate of sleep and is impressed on the passive consciousness, which represents the dominant idea in the emerging of associated combinations during sleep.

It is no doubt the same principle that works in the curious instances when problems held persistently in the mind of inventors, students, artists, &c., are worked out during sleep, to the surprise of the experiencers, who find the completed solution emerge into their mind on awakening, or may even find that the work has been executed successfully during sleep.

Such cases are akin to the working out in post-hypnotic realisation, at timed intervals, of the operator's suggestions, by hypnotic subjects. The feature common to all these cases, whether in suggestion by an operator, in involuntary auto-suggestion, or in conscious self-suggestion, is the impression by the active consciousness of the passive consciousness, followed by realisation by the latter. This applies whether the dual contributing consciousnesses are brought into volitional connection, accompanied by orderly realisation, or remain discreted, accompanied by automatic, involuntary, or incoherent realisation.

Confirmation of the fact that these immediate after-death states consist in mental representations, as given by Mrs. E. H. Britten, appeared on p. 23, after the above was written:—'The darkness was from within, not from without. The eye of the spirit-man beheld that it was only the emanations of their own passion that created the fire that seemed to be never quenched,' &c. 'There he beheld the philosophy of what we call the haunted house; the image of crime perpetually projected from the criminal, repeating itself until the very air sounded with the wild shrieks of the foul struggle which the miserable criminal was perpetually recollecting and perpetually throwing out from himself, as a memory that he could not escape from.'

Mr. Forbes also gives a quotation from Mrs. Richmond on p. 34, in a similar sense: 'External objects are seemingly dependent upon the radiations of some given mind,' and he himself continues: 'In the mind-world, thought stands forth self-expressed. Whatever definite thoughts predominate in the mind of the spirit are instantaneously reflected upon the sensitive atmosphere of the spiritual world as actual objects, becoming visible not only to the one whence they emanate but to others on the same plane of development. . . . Thus environment is an exact replica of their earthly condition reflected from their memories.'

The definition applied by Mr. Forbes to the after-death state, as the mind-world, is most accurate, and the process of thought objectivisation as constituting environment above referred to, is illustrated to us in the functioning of the passive consciousness during this life in sleep, both normal and artificially induced, when thought assumes objective form. The physical surroundings of a subject in the secondary state may be effaced by suggestion (thought) and replaced by the representation of mental pictures entailed by suggested ideas, which assume apparent actuality in the subject's mind.

Such mind-pictures have been called hallucinations, but the validity of the term is more than questionable. Physical objects are but symbols of ideas, and are cognised not as

external things, but as thoughts. The objectifying of suggested ideas in the subject's mind is, therefore, a more direct process of perception of reality than is the perception of the ideas symbolised in physical objects. The former is more immediate and reliable. The latter is indirect and unreliable, requiring confirmatory verification.

These considerations show that while the immediate after-death existence occurs in a mind-world, yet that existence is in no wise less real than that of our active awakened life in the physical world. On the contrary, the latter is a plane of more cumbersome, denser, and less valid presentation and more limited perception.

This objectivisation of ideas associated with the functioning of the passive consciousness, may be experimentally verified in another manner. A friend of mine in whom the dual-consciousness has evolved interconnected functioning, often experiences psychic perception. He is then conscious in his body of his physical state and environment, while he is simultaneously conscious of experiences acquired by psychic relations. These experiences occur sometimes when sitting in his study, when he is conscious of the things going on in his house on the physical plane. They more often occur at night, when lying in bed and when his physical ears, &c., hear the clocks striking three or four a.m.; consequently when most people in this country are asleep. He has been brought into relation with people who were sleeping. Some of these he was not acquainted with; others he was personally acquainted with. In the latter case he entered into communication by thought-transference and requested the person to remember having met him after awakening. He gave a 'password' to constitute a test. But the friend knew nothing of the experience, when questioned later, in the awakened state. This shows that people may have psychic experiences during sleep without being aware of it in their awakened consciousness.

My friend has, however, also met the psychic forms of people whom he did not then know in the body or active consciousness, but met subsequently with mutual recognition. In such cases the memory emerged into the active consciousness, showing that the dual-consciousness was no longer divorced or discreted, but interconnected in union.

We know that our thoughts are accompanied by images in our dreams, i.e., during sleep, or the functioning of the passive consciousness. Previous experiences emerge into pictorial or panoramic mental representation in the passive state. But if a psychic relation is established with a sleeper, then this mental panoramic, objective representation is seen to be reflected outwards, or exteriorised, and becomes perceptible to the observation of others.

Thus my friend sees the environment of the people with whom he enters into psychic relation; the incidents of their daily lives; the members of their family, &c. He has also visited human hells; he has witnessed the mental representations emerging involuntarily into objectivity in the minds of sleeping persons belonging to the 'residuum,' the scapegoats of society, the criminal and 'unfortunate' class. Curiously, this perception was accompanied by the sensation of a most obnoxious smell.

Now if this objectivisation of mental representations occurs during the nightly emergence of the passive consciousness, the same law must in all probability also hold in the longer sleep of after-death, and explains the psychic pictures presented to Mr. Atwood, and to the sensitive of Mr. Forbes, when they were 'switched on' to unfortunate discarnate spirits in similar mental states as those referred to above, and whose mental representations they then share in.

It is to be noted that Dr. Joire has pointed out that certain profound stages of the secondary state are accompanied by a tendency on the part of the subject to exteriorise her faculties. This reflection outwards of subjective representations in deep sleep states would apparently come in accord with the above law.

(To be continued.)

TO CORRESPONDENTS.

'K. T. R.'—Thanks! Shall appear next week.

'HOUNSLOW.'—Your letter shall be published in an early issue.

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.

John Ruskin.

SIR,—John Ruskin, my master, my friend, has 'crossed the bar,' as you know. His absence leaves this sphere colder to me, and I feel it must be the same to many others.

Personally I never met Mr. Ruskin, but I have worked in the library of the Ruskin Museum in Sheffield for months at a time, and while painting the wonderful opals and other precious stones, those 'Thoughts of God' that were so dear to Ruskin in their magnificent beauty, and which are placed there in such perfection for kindred souls to admire, I ever felt in close communion with his pure spirit, which seemed to permeate the very atmosphere of the room, taking you at once out of the world of greed, and surrounding you with the affluence of peace.

I know this feeling was not for me alone. I well remember one of Scotland's great men coming to view the museum, and when he entered the library and the door was closed, he looked around, and then, with head—'which was covered with silvery hair'—bowed down, he uttered words that I had so often felt: 'Surely, Ruskin's spirit is here! What peace! Why, it's Heaven.'

Yes! to souls strung at tension the seer *was* present. And if his spirit was felt to that extent while he was in the flesh, what now?

I write thus fully that you may know why I offer the following lines 'for your approval,' for many hearts will hope with me, that this apparent death is but translation to those spheres whose veil he ever tried to lift higher, so that mortals could view the temple of truth, purity, and love.

Elsecar, Barnsley.

LAVINIA PULLEN.

'RUSKIN'—A REFRAIN.

A vibrant wave has flashed through space,
With sadness in its train;
And voices, thrilled with feelings strong,
Have proclaimed to the world, as they passed along,
'He is dead! He is dead!'—
The clouds hang low, since his spirit fled.
But is he dead?

Not dead! Not dead!

Ah, Ruskin, blest by the gods above,
And crowned by men on earth!
Thy works of power, and truth, and love
Surely proclaim their mystic birth.
The world feels barren, chill, and cold,
Great soul! since thy spirit fled.
But we cannot think that thou art dead;
Not dead! Not dead!

'An immortal thou!' we cry;
Thou wast not born to die!
Thy spirit belongs to a mighty band,
Whose lives overlap e'en Heaven's land;
Souls with visions clear,
They flash like meteors across our sky,
Showing how close the two worlds lie.
Not dead! Not dead!

This is Heaven's stillness, surrounding thy form,
With sleep prepared for the blest;
Only transition—a state of rest—
Then an awaking, to join the crowned,
Those valiant hosts, whose names resound.
Their triumphant voices are now greeting thee:
'Come! Enter the Temple of Truth; be free.'

Not dead! But Free! Free!

LAVINIA PULLEN.

Was Mr. Ruskin a Spiritualist?

SIR,—Some years ago, when in Sheffield, I had the pleasure of inspecting the treasures in the Ruskin Museum, and I was confidently assured by my friends that the genial old man was well acquainted with Spiritualism, and a firm believer in spirit communion. About the same time I saw a statement in print to the same effect, but cannot now remember where, or who made it. Can any of your readers inform me if the claim is well founded? I have looked in vain for some reference to Mr. Ruskin's views upon the subject, and had hoped that 'LIGHT' would have been able to give some authoritative information regarding them, but, up to the present, I have been sorely disappointed. If it is true that Mr. Ruskin admitted the fact of spirit intercourse, we ought surely to know it now!

HACTENUS.

Ouija.

SIR,—A lady friend of mine possesses a Ouija, which she bought at the office of 'LIGHT.' Trying it alone she made nothing of it, but last week she and I had the opportunity of sitting to it together, and almost immediately we obtained communications, purporting to be from departed relatives, both hers and mine. We were highly pleased and satisfied, but I was the more surprised, as I have often sat with Planchette and never with any result beyond illegible scrawls. Can any reader of 'LIGHT,' who is acquainted with both instruments, explain why one should fail totally with Planchette and succeed with Ouija? Probably Ouija concentrates the force, whatever that force may be, better than Planchette does, but why does it do so? It occurs to me that the quality and texture of the wood may account for Ouija being easier to work; it seems a light and porous American wood. This suggestion I merely throw out. The mode of communicating by Ouija is not suitable for giving messages of any length, and we tried to obtain writing by substituting a short pencil for the front leg of the little table, then placing a sheet of paper on the board. We hoped a message would be written; but the experiment did not succeed, and we were told we could not receive written messages by Ouija. This again is curious; it can hardly be easier for unseen intelligences to spell out words by pointing to the alphabet than to direct the pencil, and writing is such a common phase of mediumship. I shall be much obliged if you will kindly insert this short letter on a subject of general interest to students of psychic phenomena, and both my friend and myself hope to read in reply some experiences which others have had with Ouija.

AN INVESTIGATOR.

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

SIR,—Kindly permit me to make acknowledgment again in your columns of the contributions our friends have sent us during the past month in aid of the funds of the above. Now that the 'festive' season is over, and the pressing claims in that and other directions are less urgent, may I, on behalf of the committee, and those whom we are aiding, ask our friends to again remember our work, and by their further contributions assist us in meeting its monthly demands upon our treasurer? Thanking you for your repeated courtesy in this matter, I am, on behalf of my committee,

Faithfully yours,

Florence House,
Osnaburgh-street, London, N.W.,
February 3rd, 1900.

J. J. MORSE.

January contributions:—Miss E. M. Hodges, 4s.; Miss A. S. Wormall, 5s.; Mr. H. J. Charlton, £1 1s.; Mr. Richard Fitton, £1; Mr. A. James, 15s.; Mr. E. Bertram, 5s.; Mr. R. Forbes (pro Rev. C. Ware fund, ex. Plymouth Spiritualists' Society), 3s.; Mr. William H. Wood, £3; 'S.E.', 2s.; 'Onward', 2s.; Mrs. K. T. Robinson, 1s.; Miss E. M. Hodges (second donation for January), 1s. 6d.; total, £6 19s. 6d.

TRANSITION OF 'DR. MACK.'

Upwards of twenty years ago, James McGeary, M.D., U.S.A., came to London and 'did many wonderful works, healing the sick by the laying on of hands.' He was familiarly known as 'Dr. Mack,' and continued his good work both here and in America with much success. About a fortnight since he called at this office and was full of enthusiastic plans for his future. But we learn with surprise and regret that he passed away on the 4th inst., after a few days' illness, at his residence, 37, Fonthill-road, Hove, Brighton, and his remains were cremated at Woking Cemetery on Wednesday last. The immediate cause of his decease was acute inflammation of the pancreas. Everything that was possible was done for him by his devoted wife, with whom we deeply sympathise in her temporary loss.

NEW PUBLICATIONS RECEIVED.

'The Lyceum Banner.' London: J. J. Morse, 26, Osnaburgh-street, Regent's Park, N.W. Price 1d.

'Reincarnation or Immortality?' By URSULA N. GESTEFELD. New York: The Alliance Publishing Company. Price 1d.

'Biography of Francis Schlatter, the Healer,' with his Life, Works, and Wanderings. European Agent, Geo. Osbond, Scientor House, Devonport. Price 2s. 6d.

SOCIETY WORK.

NORTH LONDON SPIRITUALISTS' SOCIETY, 14, STROUD GREEN-ROAD, FINSBURY PARK.—On Sunday evening last, Mr. Willis in the chair, Mr. Bishop gave the second part of his lecture on 'Spiritualism v. Dogma.' Messrs. Arthur, Jones, and Hewitt, and Mrs. Fewkes also spoke. Services on Sunday next at 11.30 a.m. and 7 p.m.; on Tuesday, at 8 p.m., members' meeting; and on Wednesday, at 8 p.m., a lecture. —T. B.

73, BECKLOW-ROAD, SHEPHERDS BUSH, W.—On Sunday last, a discourse was given by Mr. J. T. Watson, showing the inconsistencies of the orthodox creeds, and the speaker contrasted them with the clear and simple teachings of Spiritualism. He urged upon us the necessity of living up to our knowledge, and of making it the stepping stone to a nobler conception of the duties and responsibilities of life. Next week, Mr. Clegg.—SEC.

LONDON SPIRITUALIST CONFERENCE.—On Sunday last two fine lectures were given by Mr. W. J. Colville at the Workman's Hall, West Ham-lane, Stratford, at 3 p.m., upon 'Socialism and Its Relations to Spiritualism'; and at 7 p.m., upon 'The Message of True Psychology to the Present Age.' These lectures were masterly expositions of the spiritual philosophy. Mr. Gwinn proposed a resolution wishing Mr. Colville God-speed, which was unanimously carried. Madame Cope rendered two exquisite vocal solos.—M. C.

DUNDEE, UPPER GILFILLAN HALL.—On Wednesday, January 31st, at the annual social meeting, there was a large attendance after tea. Mr. J. M. Stevenson presided, and spoke of the good work of the society during the year. Mrs. Young also addressed the gathering and demonstrated several points in the power of clairvoyance. During the evening songs were sung by Miss Kiddie, and Messrs. J. R. Watson and Sime; musical selections were given by an orchestra, and readings were contributed by Mr. T. A. Mathew. Miss Watson presided at the piano. Votes of thanks brought the meeting to a close.—C.

BATTERSEA SPIRITUALIST CHURCH, HENLEY-STREET, BATTERSEA PARK-ROAD.—On Sunday last, in the absence of Mrs. Lewis, who was booked for this date, our platform was well filled by, and a good spiritual meeting was the result of, the united efforts of Messrs. Penfold, Rogers, Wyndoe, and Stebbens, and Mrs. Stannard; Mr. Imison in the chair. 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 meeting. Thursday, at 8 p.m., a public circle will be held. Saturday, at 8.30 p.m., a social evening for members and friends. —YULE.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—The subject of the discourse delivered by the guides of Mr. J. J. Morse at these rooms last Sunday was 'The Gains of Living and the Losses of Dying.' The audience were again treated to that flow of eloquence and practical teaching which is of such assistance to the student of Spiritualism, and the keen attention manifested rewarded the speaker, whose able efforts have gained him so much respect and appreciation during so many years. Prior to the address Mr. Morse read a poem by Ella Wheeler Wilcox entitled 'You never can tell,' and Miss Florence Morse delighted her hearers by a sweet rendering of 'The Better Land.' Next Sunday, at 7 p.m., Miss Mac-Creadie, clairvoyance; doors open at 6.30 p.m.—L.H.

CHURCH OF THE SPIRIT, SURREY MASONIC HALL, CAMBERWELL NEW-ROAD, S.E.—The morning circle on Sunday last was an object lesson to many. A spirit friend had, in a private circle, asked a lady (a stranger to us) to attend our circle, and the first description given by the clairvoyant was that of the spirit in question, who afterwards controlled the lady visitor, and thanked us for the description, which was not only personal, but indicated the cause and mode of death. A number of recognised descriptions followed. The evening address was unique, no less than four of the guides speaking on the development of mediumship, which will again be the theme for next Sunday's address at 6.30 p.m. The public circle meets at 11 a.m.—L.

HACKNEY SOCIETY OF SPIRITUALISTS, MANOR ROOMS, KENMURE-ROAD, MARE-STREET, N.E.—On Sunday last a good audience listened with evident interest to Mr. Alfred Peters' descriptions of the spiritualist view of 'After-Death States'; and applauded his insistence on the fact that the life lived here determines man's state after transition to the spirit side of existence. Mr. Peters' clairvoyant descriptions were again characterised by wealth of detail, and were readily recognised. On Sunday next, Mr. H. A. Gatter will address the meeting on 'How Best to Investigate Spiritualism'; and Mr. J. Kinsman will reply to written questions from the audience. On Thursday, at 8 p.m., the usual members' circle will be held at 226, Dalston-lane.—J.K.

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