

# Light:

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

'LIGHT! MORE LIGHT!'—Goethe.

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

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## NOTES BY THE WAY.

Mr. Charles Dawbarn, writing in 'The Harbinger of Light,' keenly discusses the all-important case of Mrs. Piper and the extremely curious fact that the communicating spirit, George Pelham, when apparently using the medium's hand, did not know he was doing so. He only knew that he was trying to bombard the medium with information and ideas. Upon this, Mr. Dawbarn says:—

His thought was working telepathically, and it found entrance and exit through whatever channel could repeat the vibrations. This is a remarkable fact for the student reader to remember, because it follows that if one spirit was not aware he was using the hand another would be similarly ignorant he was using the tongue, except that that had been a common experience, and was what he would expect. But in this interesting case the spirit using the tongue was unaware that another spirit was using the hand, and that, presently, a third spirit was using the other hand.

The hand and tongue of the medium were merely outlets for the sub-conscious impressions received by the medium, which we see manifested in whatever might be the most sensitive spot they could reach. Thus, if that spot represented vision we would have the spirit's thought, which at first hit the whole body, at last picturing itself as an effect on the organ of sight, although the eye was itself unused by the spirit. If the sub-conscious thought expressed itself in the vibrations of sound we have what is called 'clair-audience,' although the spirit cannot talk into mortal ear. And if it be the larynx and the tongue which catch the vibration we say the spirit talks, just as, when the hand has been communicating, we have called it 'automatic writing.' Surely the student will now see how greatly the mortal sensitive is certain to colour and limit every thought thus received, and can only express it, at best, to the extreme limit of his (her) education or dormant capacity.

Then, on the other hand, the medium's brain is used by the mortal sitter, and only that can get through which can. No wonder the results are baffling! As Mr. Dawbarn says:—

Now we begin to see sunlight through the fog. We begin to understand why the spirits who attempt to return through Mrs. Piper are always bemoaning the feeble 'light,' as they call it, and constantly returning the most irrelevant answers to questions by mortal investigators.

An able but sad book is Dr. Carus' 'Whence and whither, an inquiry into the nature of the soul, its origin and its destiny' (London: Kegan Paul and Co.). Dr. Carus is almost painfully serious in his effort to keep standing a belief in the soul: but he is almost irritating in his equally persistent effort to dissipate it. Is it not fooling us to tell us that the continuance of our influence in the lives of aftercomers is a genuine immortality of the soul? But Dr. Carus has nothing else for us. He says: 'The soul can no longer be regarded as a mystical being, as an entity, or an essence,—a something in itself, possessed of certain qualities

and endowed with faculties: the soul is not that which feels and thinks and acts, but is the feeling itself, the thinking itself, and the acting itself': and then he compares it to the wind.

Thank you for nothing, Dr. Carus! but will you oblige us by letting our vocabulary alone, and cease talking about the soul's immortality when you mean its total dispersion and the cessation of personal consciousness? It is misleading and unfair.

'Mind' prints a sermon by Archdeacon Wilberforce, on 'God is love.' Two passages in it, for different reasons, are uncommon:—

God is Father, Educator, Perfecter; therefore, there must be for those who persistently refuse the pleading of God's love, the utter destruction of all that hinders, even if it reaches to soma and *psyche*—body and soul—not to pneuma, or spirit; no destruction of pneuma is possible. A child of God grows up perhaps selfish, impure, prayerless. There is a steady, continuous conquest of the higher life by the lower; he sinks down till the power of truth and goodness has no influence on his wayward will. In his state of hardened impenitence, of darkened reason and conscience, there remaineth for him no more sacrifice for sin, but a certain fearful looking for of judgment. In the sight of the angels of God he is a madman, and to God's madhouse he must go. For his own sake and for the sake of others he must be removed to another sphere of education, where, pulverised by the storms of judgment, he may be taught to lay down his weapons of rebellion. But love is eternal, and love will preside over the process; for God's omnipotence is involved in the cure—and God is Love.

If the riddle of life is too much for you, if the mystery of evil tortures you too keenly, if, like J. S. Mill, you cannot, simply cannot, reconcile Omnipotence with Love, then—may I say it! I have passed through the storm and know it;—then, as it were, set your teeth and force your emotions to obey your head. Say, God is love. I can't feel it and I don't feel it: but, logically, it must be so. Eternal Love, working out a pre-ordained purpose of ultimate perfection, and using evil, moral and physical, as one of its instruments, is the sole hypothesis that adequately accounts for all the facts of life. Every alternative solution involves some fresh fallacy of confusion. Philosophically, too, it is inevitable; the laws of philosophic thought, as taught by Descartes, demand it, because the aggregate of goodness and love in the world—and there is much more goodness and love than the reverse—can only be the mirror of an Archetypal Source, and that Source is God.

A friend sends us a cutting from 'The Daily Telegraph,' announcing the death of the Queen. Our attention is drawn to the words: 'At half-past six of the evening Victoria, the Great and Good, sank to eternal sleep.' Our correspondent says: 'It is too absurd to condemn our good Queen to "eternal sleep." It would seem as if the writer were either an atheist, or wrote without reflection.' Probably a little bit of both.

'Freedom' is responsible for this,—by C. W. Beale:—

I recently saw an account of a lecturer who was giving a popular talk in a western city, and among the experiments was the following: A bottle was produced which was said to contain some new chemical, possessing a very powerful and unusual odour. In reality there was nothing in the bottle

but a little distilled water, the lecturer being anxious to test the power of the imagination upon his audience. Opening the bottle, he sprinkled the contents over some raw cotton, and requested those before him to raise their hands as soon as they perceived the odour, remarking casually that he wanted to ascertain the penetrating power of the fumes, and how long it would take them to fill the building. In about twenty seconds a number of hands in the front rows were lifted; at the end of forty seconds the smell had reached the back of the hall, and a large part of the audience had signified their perception of it. By the end of a minute the lecturer was obliged to stop the experiment, because ladies in the front seat were fainting. Of course the whole thing was pure imagination, and the bulk of mankind would probably see nothing in it but a forcible illustration of this power; and yet a little reflection can hardly fail to reveal the fact that herein lay one of the profoundest mysteries of nature—the mystery of creation—that bugbear which has puzzled the thinking world through ages of philosophic inquiry—the power to make something out of nothing; for I claim without fear of contradiction, that the so-called imaginary odour was an actual reality to those who perceived it. I claim that the odour called into existence by the lecturer was as real as any that ever existed in laboratory or elsewhere, and I will give my reasons for this conclusion a little farther on.

'A little farther on' Mr. Beale advances the theory that imagination is really creative. The body itself, he says, is simply a manifestation of mind, and there is no end to the creative possibilities of mind. We are accustomed to certain conventional limitations, but these are merely regulative for the time being.

Mr. Beale tells another story:—

A student of hypnotic suggestion was recently branded with a cold iron, having been impressed with the belief that it was hot. As a result, the scar left upon the body was as clearly marked and as perfect as it could have been had the branding been done in the usual way. The operation was quite as painful and as real in every particular. Was the iron hot to the subject or not? If cold, why did it leave a mark? If hot, how did it become so, and how was it that the evidence of all present testified to the contrary? Can the same object be hot to one person and cold to another? My answer is that it undoubtedly can. Are not many of our most serious railway accidents due to the fact that the same light is white to one man, while it is red to another? But I have reached the point, which is this, that the imagination, backed by expectation, whether it be as a result of hypnotic influence or otherwise, is capable of producing that which is real in every meaning of the word, and that such reality is neither more nor less than creation.

Dreams certainly bear out Mr. Beale's surprising theory, and the whole of Swedenborg's 'Memorable Relations' and visions confirm it. What is reality?

From Mr. Osbond (American Book Agency), Devonport, Devon, can be obtained two booklets; one, by Jane Porter Rudd, containing 'How to become soul-centred' and 'The personal self,' and another, by H. Emilie Cady, on 'Finding the Christ in Ourselves.' Both of these are mentally fresh and spiritually beautiful. Mr. Osbond also offers a prettily bound book of 'Selections from the writings of George MacDonald: or Help for weary souls'; compiled by J. Dewey.

**COLONEL OLCOTT'S MAGNETIC HEALING.**—A correspondent asks in your last issue where he can find particulars about Colonel Olcott's magnetic healing. He will find a full account, together with copies of signed certificates from doctors and others, in Colonel Olcott's 'Old Diary Leaves; Second Series,' recently published by the Theosophical Publishing Society, to be got through any bookseller, price 6s.—E. W.

**PROPOSED 'PSYCHO-MAGNETIC' SOCIETY.**—We call our readers' attention to an announcement in our advertising columns of a meeting to be held at the residence, and under the presidency, of Dr. George Wyld, on Sunday next, at 3 p.m., in order to consider the advisability of establishing in London a society for the systematic study and investigation of Animal Magnetism, Mesmerism, Hypnotism, Christian Science, Faith Healing, and Higher Thought Healing. All who are interested are cordially invited to attend.

F. W. H. MYERS.

Your fine article on Frederic Myers in 'LIGHT' of January 26th, would send a thrill of joy through the hearts of many who knew the man from what they caught of his personality through his charming Essays. It is always a satisfaction when we know that labour in any field meets with its due reward; and in the realm of the occult he worked with a devotion which was rare, and which many could not comprehend. Very many Spiritualists had got to think, amidst all his investigations, that he was one of those who was born to seek and not find; one who knocked but whose signal was not heard. It is hard for some of us to whom the Spirit's message has come readily, who saw and believed without effort, to understand how others, witnessing the phenomena and knowing the statement, made in all its varied forms, that they are the work of spirits, should linger so long on the borderland. What is it that obscures their view? It cannot be lack of courage, for it required scarcely less courage for Mr. Myers to associate himself with the Society for Psychical Research than to have declared himself a Spiritualist like Alfred Russel Wallace. To the Press and the outside world, both are pretty much the same, 'ghost hunters.'

The glimpses given in the letters to Mrs. Thompson show that her mediumship brought conviction, which was enduring; that at last he had caught as a fact the spirit's presence amongst men; and that the knowledge was sweet and precious, capable of lifting up and cheering the interior self. For years his researches had been carried on in the realm of external things; now, through those visions which were presented through Mrs. Thompson, he had got a glimpse of the soul—heaven in measure had come in sight. As he drank at this fountain he would understand why, by so many, Spiritualism had been called a religion, and that they had felt with him 'that they had been singled out for a grace beyond their deserts' in being privileged to participate in spirit-communion.

No doubt the perusal of the automatic writings given through Mr. Stainton Moses made a marked impression on Mr. Myers, though he withheld this from the world. No one could examine this body of evidence without feeling that here undoubtedly was clear evidence of human personality from another condition than the physical, manipulating the hand of the instrument and giving forth a coherent and consistent message, the product of wise knowledge from the unseen world. All other revelations were of the past; here was a message to the world from the present, in harmony with the highest thought of the ripened intellect of man.

All came home to Mr. Myers in due season. The unseen world and its people became real to him, part of the facts of human life, when the ripening time had come. Had he come into touch with Mrs. Thompson's valuable mediumship at an earlier period, he might have failed to recognise its true quality, but all that went before, the assertions of those he knew, the stray facts he had met, all helped to build up the certainty which was now his.

When he stood with George Eliot in the garden at Cambridge she pronounced with terrible earnestness, he says, how inconceivable was God, how unbelievable was immortality, and how peremptory and absolute was duty; and when they parted he seemed to be gazing, 'like Titus at Jerusalem on vacant seats and empty halls, on a sanctuary with no Presence to hallow it, and a heaven left lonely of a God.' One of the most profound intellects of the century could give him no help on the problem of problems, but rather took away the believing heart so needed to sweeten and soften life. How different this from his last interview with Mrs. Thompson in his Cambridge home. 'I believe they are spirits who come to us, and what is more I believe in their identity, and you may tell this to whomsoever you will.' We may take this along with his confession to yourself as his message bequeathed to the world. May the conclusions he arrived at after patient waiting save many from the 'unrest of a ceaseless search and the pain of a never satisfied desire.'

JAMES ROBERTSON.

\* Myers' Essay on 'George Sand.'

## SPIRITUALISM AND THEOSOPHY.

## MR. HERBERT BURROWS' REPLY TO HIS CRITICS.

On Friday evening, January 18th, at a meeting of the Members and Associates of the London Spiritualist Alliance held in the French Room, St. James's Hall, Mr. Herbert Burrows delivered an address on the above-named subject, Mr. E. Dawson Rogers, the President of the Alliance, presiding. After some introductory remarks from the President,

MR. HERBERT BURROWS, who was most cordially received, addressed the audience. In the course of some preliminary observations he quoted the following sentence from Dr. Moncure Conway's 'Sacred Anthology' as illustrative both of his own position and what he had no doubt was that of his audience :—

'I have lived long enough to learn that if I differ from a man it is not so much because I am absolutely right and he is absolutely wrong, as because we have different views of the same truth.'

What differences there were between them were not fundamental. They were both agreed that man is a spiritual being, that the essence of the Universe is spiritual, and that under certain conditions there could be communication between those who lived on the earth and the dwellers in the Unseen.

Proceeding, Mr. Burrows explained and apologised for the fact that the subject of his lecture was nearly fifteen months old. In October, 1899, he had (as they would remember) delivered an address on Spiritualism and Theosophy, out of which a good deal of discussion had arisen in 'LIGHT,' extending over some three months. At the time he had meditated a complete reply, but illness intervening he had been laid aside for several months and, with the consequent dislocation of engagements, he had been compelled to postpone part of his rejoinder until the present time. He then briefly recapitulated the heads of his previous lecture, viz. : the fundamental principles upon which Spiritualism and Theosophy were united; the minor questions upon which they were at variance; the need for some sort of Eirenicon or agreement between the two schools; the nature of the differences which existed between them; the need for a scientific study of the phenomena by both, and the vital necessity that the two schools should join forces in the face of the common enemy, materialism.

One of the points of difference upon which he had descanted in the lecture thus briefly summarised was the question of reincarnation, and it was inevitable that this should have been one of the first subjects upon which he was taken to task by his critics. The main criticism on this subject came from their good friend, Dr. George Wyld, and in regard to this Mr. Burrows said that to him it was an amazing thing that a discussion of a theory of life and the universe which in some form or other had been believed in all times and by all races, which was to be found in all religions, which had been taught by some of the greatest spiritual teachers of mankind, and which was still held by a large portion of the human race, should be thought by Dr. Wyld to be sufficiently answered by an arithmetical calculation which was only up to the level of a fourth standard schoolboy—a calculation which would be despised by any real political economist when dealing with the ordinary physical question of over-population. Dr. Wyld asks where all the reincarnated souls come from, and how they could all reincarnate here. It reminded him (the lecturer) of the old schoolboy problem as to whether all the inhabitants of the earth could be accommodated on the Isle of Wight if they stood sufficiently close together. Dr. Wyld's idea of the spirit world must be remarkable if into it he imported our ordinary physical ideas of time and space. No reincarnationist had ever taught that all Egos reincarnate at the same period and time. And one might ask Dr. Wyld in return where ordinary souls come from—ordinary, that is, from his point of view? Of what were they made? Where did they come from? Did they exist before what is known as earth-generation or birth? If so, where, and how many of them? If not, was each soul freshly created at generation, and if so, out of what? Have a drunken man and

drunken woman, for instance, the power to create an immortal soul, and if so, what is the process? When Dr. Wyld answered these questions it would be time to discuss the infinitely little arithmetical question.

Now the theosophical idea was that the intelligence at the back of things is universal, permeating every physical and spiritual atom, and that what happened at birth was that a ray, so to speak, of that Divine consciousness was individualised in the body, where during physical life it existed, hampered, cabined, and confined by its surroundings; and that the whole process of evolution was the loosening of these bonds that the Divine spark might manifest itself more and more. As it threw off the material bonds which surrounded it, it came more closely into union with the Divine consciousness of which it was a part. It was incarnated many times until the whole range of life experiences had been mastered, after which it was no longer compelled to express itself through a material environment.

Dealing with the next point, concerning which he had been subjected to criticism, viz., the necessity for a 'philosophy of life,' Mr. Burrows explained that by this phrase he meant, not a cut-and-dried system of dogma, but a 'coherent theory of one's own life.' In human thought there had been two great theories of existence. There was first the Spiritual Philosophy (represented by all who believed that the Universe was spiritual in its essence, and man a spiritual being); and the Material Philosophy—materialism, which explained all mental phenomena from the standpoint of what is ordinarily called matter. As a man held one or the other of these ideas so would be his relations to the Universe and to humanity. It was difficult to understand the opposition to the idea that there was any necessity for such a philosophy, more especially as some time after his previous address there had appeared in 'LIGHT' a report of an admirable address by Mr. W. J. Colville on the spiritualistic 'Philosophy of Life,' which certainly implied that Spiritualists had such a philosophy.

Taking next a minor question, Mr. Burrows recalled the fact that in the lecture under discussion he had referred to the address by Mr. Lynd on 'Wireless Telegraphy,' and had suggested that by the explanations which Mr. Lynd had offered regarding telepathy and kindred phenomena, Spiritualists might find some of their own theories superseded. He (Mr. Burrows) had claimed that Spiritualists generally were committed to a single theory of Spiritualism in this regard. They were apt to attribute all these mental phenomena solely to the action of spirits, whereas they might (to adopt Mr. Lynd's suggestion) be due simply to Marconi's wireless telegraphy transferred, so to speak, to the higher or spiritual plane. In this connection, Mr. Burrows ventured on the prediction that science was tending so rapidly in the direction of a knowledge of the subtler forces of Nature, that in twenty years' time scientists would be able to explain much that had hitherto been put down as spiritual, as relating merely to the subtler material forces. Nevertheless, he believed that every step man made with regard to these subtler physical forces was one step nearer the higher spiritual forces. The Marconi theory only tended to what he called multiplex causality instead of the spiritualistic single theory.

Another question on which his critics had expressed their dissent from his views was the subject of physical phenomena. In the lecture under discussion he had said :—

'I have several times referred to spiritualistic phenomena. We all know that they are of many kinds, some good, some bad, and some very indifferent. Theosophy, too, in its early days, has had its phenomena. We have all laughed over Rudyard Kipling's tale of how certain people in India set out to make a new religion with a broken teacup and saucer. And here again I have never been able to understand why, with all the claim as to the power to produce phenomena, it was so persistently withheld here in the West. I always said that if it was not going to be produced it was worse than foolish to talk about it. But as to spiritualistic phenomena; now I am going to be quite plain and frank with you. I ask the older and more responsible Spiritualists in the room: Is it not time that some of you made a firm and dignified stand against the encouragement of the wretched and degrading physical phenomena which are still so rife among you? It has always been a perfect marvel to me how otherwise thoughtful and intelligent people, year in and year out, can sit round tables, listen to

foolish and unenlightening messages, hear musical boxes, watch floating tambourines, have cushions thrown at them, and then believe that they have had a lovely time, have proved a great deal, and made much advance towards the promised land. To me this is nothing more than sheer materialism of the worst kind, because it leads to nothing; it has no real object other than the stimulating of a jaded and unhealthy curiosity, and it tends to hold its partakers on both sides, new and old, enmeshed in earth bonds of the most lowering kind. Here there is no hope of a *rapprochement* between you and Theosophy. I believe Theosophy is absolutely right in most sternly discountenancing everything of the kind. Not long ago I went with some friends by special request to see two mediums about whom a great deal has been written to 'LIGHT.' I was absolutely convinced that the whole thing was a barefaced fraud from beginning to end, but it was better so than if it were genuine. Tin trumpets, squeaking dolls, window laths, intermingled with sham trances and illuminated tambourines, would make angels weep. And I believe that otherwise educated, spiritually-minded people sit with these mediums for "development." I cannot conceive a more fatal lowering of the whole spiritual idea, and I venture to prophesy that Spiritualism will always more or less be crying in the wilderness till it makes a clean sweep of this sort of thing once and for ever. And some of these remarks would equally apply to other phenomena of which Totties and Fays and half-intelligent materialised forms are the staple portion. Not so is the spiritual Kingdom of Heaven to be won.

Well, in regard to this passage he had been told that there was nothing common or unclean in the Universe. He freely admitted that; but there was the question of utility. There was nothing trivial or degraded about telegraphy, but if all the telegraph instruments were kept employed in tapping out stupid or useless messages, it was allowable to suggest that they might be employed to better purpose.

It had been said that the phenomena of the séance room, frivolous and absurd as some of them were, proved their utility by demonstrating the existence of a spiritual world. But he did not admit that. The moving of some object without any visible agency would only prove to him that some extraordinary force was at work, not necessarily a force proceeding from disincarnate spirits. It had been said, moreover, that certain people, by long training, could effect movements of inanimate matter by mere exercise of the will. He admitted, however, that some physical phenomena might serve a useful function in this direction. There were people whose minds were so constituted that they could only be convinced of the reality of an unseen world by physical evidences. Well, in that case, the sceptical person might with advantage, perhaps, be taken to some good medium.

But what he had chiefly objected to in connection with physical phenomena was their continual repetition, a repetition which often did no more than serve an idle curiosity. He believed that the constant repetition of these lower forms of Spiritualism was not good either for Spiritualists or non-Spiritualists. One of his critics had said that no spirit had ever come into a séance room without being uplifted and strengthened. He could not believe that a spirit drawn down into a séance room with an uneducated, ill-cultured, medium and a mixed assembly of people sitting round a table, could be elevated by its surroundings or by the production of such phenomena as were generally elicited on such occasions. He believed that, as we owe a responsibility in the sense of uplifting and purification to those lower intelligences whom we meet on earth, so we owed a double responsibility to those uneducated spiritual intelligences whom we tried to drag down into the surroundings of the ordinary séance-room.

He did not contend that all physical phenomena should be abolished, but only that they should be restricted in number and taken part in with a view of uplifting the sitters and spirits. As proving that Spiritualism itself supported him in these views, Mr. Burrows quoted from the automatic writings of Mr. Stainton Moses, as recorded in 'LIGHT.' One of the controls of that medium had written: 'Much that passes for mediumship is but self-deceit and imposture. Much, too, is directed or perverted by the undeveloped or by the adversaries, who maliciously distort it so as to throw discredit on our work. The true and

valuable gift is purely spiritual, and must be used for spiritual purposes; not for gain, or for satisfying curiosity, or for base or unworthy ends.' If that idea of Stainton Moses' controls were carried out, much of the ordinary physical manifestations of Spiritualism would cease.

Another side of the question was its dangers. The hold of materialism on the world was so strong that it was injurious to insist so much on the physical side of the spiritualistic movement. Then there were the perils from 'dwellers on the threshold' and obsessing spirits, dangers against which the best Spiritualists themselves had uttered warnings. But the point Mr. Burrows was most inclined to emphasise was the unwisdom of trying to convert or convince people by means of physical séances which went on year after year with dreary iteration constantly producing the same phenomena. He illustrated his meaning by citing the case of a scientific professor who, having once grounded his class in the rudiments (say) of anatomy, passed on to more advanced instruction, and did not forever continue enumerating the different bones in the skeleton.

To him it seemed that the crucial difference between the spiritualistic theory and practice on the one side, and the theosophical theory and practice on the other, was the attitude each assumed in relation to the spiritual world. The spiritualistic idea was typically expressed by the medium, a passive channel for spiritual revelations. The Theosophist, however, did not believe in making a passive medium of himself or others. He believed rather in self-training and self-culture, whereby he could be brought into conscious relationship with the spiritual realm, and could gain knowledge and experience of it for himself without having to depend on a medium. The question was, which was best? The distinguishing stamp of the hundred years through which the civilised world had just passed, was the control of man over the material forces of Nature and the Universe. Humanity had been immersed in materialism. The gospel of material advancement had been the gospel, in spite of all the churches and schools. The aim of both Spiritualists and Theosophists should be unselfishly to transmute the old material forces into higher mental aspirations and spiritual ideas. That was their duty, and whatever personal view they took their bounden duty was, by the highest self-culture, and spiritual, moral, and intellectual progress to help forward the truest evolution and the closest brotherhood of the race.

At the conclusion of Mr. Burrows' address, which was loudly applauded, the President invited discussion.

MR. E. W. WALLIS said that the latter portion of the very eloquent and stimulating address they had listened to put the case very clearly from the point of view, not only of the Theosophist, but also of the intelligent Spiritualist. As regarded the phenomena-hunting and sensation-seeking to which Mr. Burrows had referred, Spiritualists were also opposed to them; but he did not think they were pursued to anything like the extent some people supposed. As to the witnessing of phenomena over and over again by the same persons, he had just been told by a well-known medium present that at his séances he was perpetually getting new sitters. So long as there was a continual incursion of newcomers into Spiritualism, and so long as their mediums were few in number, so long would the infant class or physical séance be needed to carry conviction to the minds of inquirers. As Spiritualists, they had no particular desire for banjo-strumming or tambourine-playing, but that materialism which Mr. Burrows deplored made these things necessary.

While that necessity remained, the poor mediums would perforce have to remain in the infant class and do the work, and they were therefore deserving of our sympathy and support. As to the 'wireless telegraphy' idea, he did not at all agree that any analogy could be drawn from this source in relation to visions and other impressions. The signals conveyed by Marconi's system were purely physical; they represented merely a mode of motion, and to assume that, for instance, a pictorial idea could be transferred by this process so that another individual could have a vision, seemed to him to be carrying the idea too far. When a clairvoyant saw something, and described what he saw,

there was reason to assume that some intelligence was at work producing the result. They must go to the spiritual realm for an explanation of such phenomena.

MISS WINDSOR related an instance of 'death warning.' Her grandparents dreamed one night of the drowning at sea of their two sons, a dream which was verified by the event.

MR. J. STIRLING took exception to one point in the lecture. He thought it unnecessary for Mr. Burrows to refer to the lack of education and culture amongst the people who attended spirit circles. It was his experience that manifestations have occurred and did occur every day in circles the sitters in which were very far from being uneducated and uncultured. Spirits who manifested in such a circle could certainly not be degraded by their surroundings.

MR. R. ROWE's opinion coincided with that of Mr. Burrows in regard to the unprogressive character of physical phenomena, and he thought some method should be devised to remedy the defect. On the question of the means by which a vision is impressed on the mind of a clairvoyant he agreed with the lecturer and dissented from the view expressed by Mr. Wallis.

MRS. BELL said that although an old Spiritualist she still attended séances with a view of giving the sitters the benefit of her experience and helping to sustain the sittings. As to the possibility of our thoughts taking form as visions in the minds of clairvoyants, she gave a striking and suggestive instance. At one time she had been reading a history of the early Church, and was much surprised to find that clairvoyants at a subsequent séance saw the scenes of which she had been reading, being enacted in the room. In one case, three male clairvoyants all described an animal in the room, a vision which was held to bode some harm to those in the house. The descriptions they gave tallied not only with each other but also with a picture in the Church history which depicted an animal ministering to an old saint. On being shown the picture all the clairvoyants at once identified the animal as the one they had seen clairvoyantly.

MR. J. J. MORSE said he would not like to suggest that Mr. Burrows had been having a little holiday, and was therefore not quite in touch with the present day aspects of the spiritualistic movement. But he felt it necessary to point out that the constant running after physical phenomena of which Mr. Burrows complained, was not a fact, for 'physical mediums' were so scarce that there was a continual inquiry from investigators as to where they could find physical phenomena. He (Mr. Morse) sometimes thought this phase had died a natural death; that it had come, served its purpose and had disappeared. The question of the constant repetition of phenomena was a sore point with every intelligent Spiritualist. But he believed that the fault was not with the spirits nor with the medium, but with Spiritualists themselves. If Spiritualists studied the phenomena, sought the explanation of their nature and origin, and applied that knowledge to their modes of thought, and thus realised their use and value, then some good end would be served and progress made. It would give them what Mr. Burrows called a philosophy of life.

With regard to the Marconi system of telegraphy he was inclined to differ from Mr. Wallis. He would suggest that what was described as a clairvoyant vision—whether objective or subjective—was a condition of consciousness, not a reality. Supposing a man had a mental picture in his mind; that mental picture was created something in this way. The man thought by the action of his will, and the consequent ideation depended on the movement of the nervous forces and the brain constituents. Now, whatever else could set those forces into motion in the same way would produce the same result. If the transmitted wave of motion running from the 'transmitter' could set up an identical motion in the 'receiver,' the result would be the same. If then two brains were attuned to one another, and the thought-wave running from the first struck the second brain in the same kind of way in which it left the first, it would produce identical consequences in the second brain in relation to the ideation of the first brain. Now the will of a person was never more active, as a rule, than when, at the point of death, he struggled to retain conscious life, and Mr.

Morse's suggestion, in effect, was that at such a time it was conceivable that a wave of thought or emotion from the brain of the person about to die striking the brain of some distant but sympathetic friend or relative might create a condition of ideation that would reflect the condition of the person whose brain had set the wave in motion.

As to the dangers of spiritualistic investigation, Mr. Morse was disposed to regard them as greatly exaggerated. Most of those persons who became Spiritualists came into the movement with certain ideas (part of their heredity) regarding the next world. The inhabitants were supposed to be divided into two classes—one good, the other bad. The first manifestation they encountered which they could not understand or approve was promptly put down to a bad spirit. He did not think the dangers incident to the prosecution of spiritualistic investigation were any greater than those incident to the cultivation of the will or the study of Theosophy.

In conclusion Mr. Morse suggested that Spiritualists were under an obligation to Theosophy. Nothing made a man attend to his business more thoroughly than for somebody to set up in a similar line of business near him. Theosophy had made Spiritualists think, and the net result of their thinking was that they had abandoned the single theory and had come round to the multiplex theory; they had found that the multiplicity of facts was not to be explained on a single theory.

DR. WALLACE advocated the application of scientific methods. There was a certain scientific Spiritualist who would, he hoped, one day astonish the scientific world by showing that the Hertzian vibrations did not come through the air, but were capable of being transmitted through the earth, and the experimenter had hope of thereby being able to communicate with people at a distance.

MISS MACK WALL referred to the necessity of spirit controls working in accordance with the conditions imposed by the circle. She exemplified this by relating an experience of considerable interest in relation to one of the points under discussion. In her personal experience it very often happened that undeveloped spirits were helped forward by visiting séances, even though they took no part in them. She had known of a most undeveloped control becoming attached to a medium, and, but for the patience and consideration shown him, he might have remained in a condition in which he was absolutely unaware that he had passed through the change of death. Association with the medium brought enlightenment and enabled him to take the first steps to a higher condition. It was unwise to condemn any form of spiritualistic experience which might prove helpful to others.

DR. BERKS HUTCHINSON thought that Spiritualists had sufficiently discussed reincarnation. We had had the subject *ad nauseam* for the last twenty-five years. He thoroughly disbelieved in it, and thought it a waste of time to go over the old ground again.

MR. J. A. WHITE alluded to the theosophic teaching that we should not drag the spirits down to earth. They, as Spiritualists, knew of the possibility of persons travelling in the astral or spiritual realm. But it was also a fact that numbers of persons could not remember what they saw and heard in this state. How were people who had not the faculty for acquiring information by such experiences to gain the knowledge they needed, except by the aid of mediums? As telling against the position of previous speakers in regard to the transference of thought images, he related a case in which a clairvoyant had witnessed the death scene of a relative of his (Mr. White) at a distance. The deceased person had just previously been carried in a bath chair, but on being removed to another chair had shortly afterwards expired. But as the clairvoyant witnessed the occurrence, the sufferer was seated in and expired in the bath chair, which Mr. White seemed to think did not support the idea that the scene had been transferred by any automatic method, otherwise the duplication of the image would have been exact.

MR. BURROWS then briefly replied to the points made by the various speakers, after which the proceedings closed with the usual vote of thanks, which was cordially supported.



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## Light,

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### DO THEY BELIEVE IT?

The Poet Laureate has given to the world a poem in memory of the Queen. At such a time and on such a subject, criticism is barred, though one may be pardoned for the wish that a stronger man had been in the supreme place at this hour; and yet it is possible that the present Poet Laureate, with his naïve exaggerations and showy tinsel, very well represents the great majority and the prevailing emotion. But we are well content to let all that pass without criticism, if only for the sake of a few lines of simple beauty and arresting suggestiveness. They embody as pure and winsome a bit of Spiritualism as we could expect or wish from any one; and we may hope that coming from a person so prominent, and published so widely, it may do great good. After describing the 'sudden sadness' that has fallen 'on our lives,' he says:—

But from that Otherwhere, man's Faith and Hope  
And mortal need for immortality  
Invisibly conceive, I seem to hear  
A well-remembered voice, august and mild,  
Rebuking our despondency, and thus  
Bidding us face the Future, as She faced  
Anguish and loss, sorrow of life and death,  
The tearful sadness at the heart of things.

'Dry your tears, and cease to weep,  
Dead I *am* not, no, asleep,  
And asleep but to your seeing,  
Lifted to that land of Being,  
Lying on life's other shore,  
Wakeful now for evermore.  
Looking thence, I still will be,  
So that you forget not me,  
All that, more than, I was there,  
Weighted with my Crown of care.  
Over you I still will reign,  
Still will comfort and sustain,  
Through all welfare, through all ill,  
You shall be my People still.'

This is absolutely the basis of our testimony and the very soul of our gospel. We wonder what the world will think of it, and to what extent Society will ponder it and believe it. We know that the majority will simply read it as something nice and comforting, as something to be neither questioned nor too deeply probed; and there it will end. But there will be a minority who will pause and dare to think the thing out; and many will be thrilled with the quickening or intenser throbbing of a mighty hope.

The condition of Society generally to-day with regard to this subject is one that is in the highest degree pitiable. Very few are hostile to faith in persistent life beyond the grave: about as many probably as those who entirely realise it. The vast majority oscillate between a reasonable

faith and the old grotesque notion of the resurrection of the body—as great a kill-faith as it is a kill-joy.

The excessive clinging to the body and to graves is itself a survival of the old grotesqueness; and the universality of the old heathen phrases such as 'Here rests in peace,' 'laid to rest,' 'sleeping in the tomb,' and all such phrases sharply indicate survivals of the old belief in the permanent hold of the body upon the spirit, as a 'sleeping partner.' The Royal Mausoleum at Frogmore itself witnesses to the lingering superstition. Over the door there is this inscription: 'Farewell, beloved! Here at last I will rest with thee: with thee in Christ will I rise again.' That is more than half a confession of faith in the doleful delusion that the body is the self, that it sleeps in the tomb, and that it will rise again. But all this the Poet Laureate deliberately denies. The message he gives us from the Queen is from above, and the assertion is that she is not dead, is not even asleep, except to our 'seeing'; that is to say, the sleeping or dying is a delusion of ours, not a fact in nature. 'Wakeful now for evermore' is the great claim—not less than what she was on earth but more. Speaking from the higher plane, the message claims

Looking thence, I still will be,  
So that you forget not me,  
All that, more than, I was there,  
Weighted with my Crown of care.

If this is true, there is no room for the old expectation of the resurrection of the body. If the emancipated is 'more than' it was here, because it is free, what can it want with the poor body again? The probability is that any reunion with it, in any way, would only drag the spirit down. No; we can make no terms with this old grossness: it is a falsity, a barrier, a darkener to hope and a hindrance to real faith. At present, multitudes of earnest-hearted people have doubts and dreads simply because they are more or less tied to this clogging notion; or they play fast and loose with their blessed hope, and do not give a whole-hearted and whole-minded surrender to it, so that they never rightly and fully enjoy it; for just in so far as we cling in any way to the body, or look that way, the heavenly vision is blurred, spirit-life is hazy, and the full freedom of the emancipated spirit is not realised. It might be a good thing if the Royal Mausoleum were reverently consumed and if the site were occupied with a beautiful monument, lovely and blithe as some of the old Greek memorials, surrounded with pleasant fruit trees and flowers, and bearing upon its pedestal these simple but beautiful and faith-inspiring words of the Poet Laureate.

A greater laureate, in another mood and in statelier lines, drew a bold contrast between seas and hills and the human soul. These that seem so firm or changeless are ever fluctuating or passing away, and presently will disappear; but the shrinking spirit forbids us to class it with these, though it seems so fragile, or the heart forbids us to confirm the verdict of the eyes.

There rolls the deep where grew the tree.  
O earth, what changes thou hast seen!  
There, where the long street roars, hath been  
The stillness of the central sea.  
The hills are shadows, and they flow  
From form to form, and nothing stands;  
They melt like mists, the solid lands,  
Like clouds, they shape themselves and go.  
But in my spirit will I dwell,  
And dream my dream, and hold it true;  
For, though my lips may breathe adieu,  
I cannot think the thing farewell.

THE REV. H. R. HAWES.—A clergyman writes: 'I think we could not perpetuate the memory of so good and broad-minded a man as the late Mr. Hawes in a more fitting way than by circulating his grand and noble utterances in defence of Spiritualism. I, for one, will do all I can in that direction.'

## THE HAIR OF MATERIALISED FORMS.

The following communication has reached us from the Rev. Maxwell H. Close, Dublin :—

'I have read the letter of Mr. Hawkins Simpson in "LIGHT," of January 24th, and beg to mention the following circumstance, as bearing upon it.

'A good while ago, Sir Charles Isham, whom you know, and whose first cousin I am, sent me a very small lock of what purported to be the hair of the form which used to present itself at Miss Showers' séances. I have forgotten its name, as I forget so many other names in these days. Unfortunately, I cannot find the little lock; but I will make further search.

'I examined the "hair" very carefully with a microscope. Mr. Hawkins Simpson's slight description is consistent with what I saw. The transverse section of the fibres was hexagonal. But there was a slight rib running along each angle. The filaments seemed to have more the appearance of vegetable than animal fibre, and were rather brittle.

'I took a specimen with me to a meeting of the Dublin Microscopical Club, of which I was an associate; but no member present could tell what the fibres might be.

'I do not think this would be suitable for publication before making some inquiry from Sir Charles Isham, who lives now at the Bungalow, Horsham.'

A copy of the above letter was sent to Sir Charles Isham, who has kindly furnished the following additional particulars :—

'Enclosed are a few filaments taken from a lock of the dark hair which fell in a single tress over the shoulder, from under the turban of "Lenore Fitzwarren," as it was always worn and of which no more was ever visible. It was broken off and presented to me on the evening of June 14th, 1874, as was done also on other occasions, whilst I stood close to and conversed with her in the presence of many witnesses, including the late Mr. Harrison, Editor of the "Spiritualist," who, amongst others, saw her write me a letter which she directed and which Mrs. Showers posted to me to Lamport. I received thirteen in all, including one or two from "Florence Maple," all of which, with the exception of one, I returned to the medium two years ago. The latter form never showed any hair. The form "Titania," who, through taking offence, presented herself but once, had red hair. Having heard that she was being prepared for materialisation, and that she would have hair of that colour, I remarked to "Peter" that I admired the colour, to which he replied, "Then you will have plenty of it!" I was not present on the evening of her visit. Colonel Olcott sent me one long dark hair of "Honto" on an earlier date than the above; but it was unfortunately destroyed a few years ago.

'I would suggest that the vegetable kingdom being below the animal, the former might have been more readily produced. The "filaments" answered the purpose admirably, and had the scientific investigation of my cousin, Maxwell Close.'

## CONSULTING A CLAIRVOYANT.

An inquest was held on Tuesday last on the body of Mr. P. L. Foxwell, a stockbroker, who disappeared after visiting his mother at Tollington Park on December 20th. Mrs. Foxwell, the widow, stated that since her husband's death she had consulted a clairvoyant when all ordinary methods of tracing him had proved fruitless. 'The first time I did this,' she said, 'was on January 5th, when I was told that my husband had been drowned. I looked into a crystal globe which belonged to the clairvoyant and *distinctly saw my husband's form* and the place, which was near a water-works, where his body would be found. I consulted the clairvoyant a second time, and we arranged a séance at Thames Ditton on the Monday, and again on the Wednesday before the body was found, which was on the following day. The clairvoyant gave me to understand that my husband had been attacked by a man and a woman, who struck him on the head and threw him into the river.' Dr. Algernon Lyons and Dr. Abraham Wallace negatived the suggestion of foul play, though the latter found slight depressions on the left side of the head, which might have been caused either before or after death—there was no evidence which.

## AN ABBÉ'S INVESTIGATIONS.

In 'Revue du Monde Invisible' there is another long account of the manifestations through the medium recently referred to in 'LIGHT,' Mme. Lay-Fouvielle. This one is signed by Abbé Paul Fesch, who concludes by stating that the subject raises such a multitude of reflections that at present he must limit himself to noting and accumulating facts. He is evidently deeply impressed by the accuracy as well as the apparent beneficence of the communicating intelligence, 'Julia.' As he had himself personally visited the medium, his opinion is based upon direct investigation. The facts that have come to his knowledge are, in his opinion, sufficient to show that Mme. Lay-Fouvielle, when the personality of 'Julia' has been substituted for her own, possesses in a high degree, not only the power of reading the past, present, and future, but also the power of protecting men here below. For this gentle spirit who, as a child, speaks through this medium, 'is not satisfied with indicating the path that should be taken, but guides, directs, promises and gives protection, inspires, imparts intuitions, and helps in the carrying out of her counsels.'

To cast out possessing spirits, to heal the sick, to cheer the troubled, seem to be her tasks of predeliction. But she assumes no infallible power of working miracles. She warned a father to prevent, if possible, his daughter from going to Paris. 'I see danger from fire,' she added. The advice was not taken; the young woman went to Paris for two days, and was burnt at the Bazaar conflagration. She counselled a lady not to take certain apartments, for those apartments would be burnt; the advice this time was taken, and three months later the house was in flames.

There are many such instances related, some referring to trifling events, some to serious ones, and all bear the same impress of innocence and beneficence.

## LONDON SPIRITUALIST ALLIANCE, LTD.

A meeting of the Members and Associates of the London Spiritualist Alliance will be held in the French Room, St. James's Hall, Piccadilly, on Friday evening *next*, February 15th, when

MR. J. W. BOULDING

Will give an Address on

'SPIRITUALISM—A TRUTH TO LIVE BY.'

The doors will be opened at 7 p.m., and the Address will be commenced punctually at 7.30 p.m.

On Friday, the 1st inst., Mr. Richard Harte gave a very able address on 'Practical Psychology,' for which he received the cordial thanks of the meeting. We hope to give a report in our next issue. Previous to the address the President offered some remarks, befitting the occasion, on the great loss sustained by the Empire through the decease of their beloved Queen, and also on the apparent loss which had befallen the cause of Spiritualism through the recent removal of Mr. F. W. H. Myers, Mr. Alaric A. Watts, and the Rev. H. R. Haweis.

In the interest of Members and Associates of the Alliance who find it impracticable or inconvenient to attend evening meetings, it has been decided to hold another

## DRAWING ROOM MEETING

in the French Room, St. James's Hall, Piccadilly, on Friday, February 22nd, from 3.30 p.m. to 5 p.m., for conversation and the interchange of thoughts upon subjects of mutual interest.

*Afternoon tea at 4.15 p.m.*

Admission will be by *ticket only*. Tickets are sent to all Members and Associates.

IS HYPNOTISM DANGEROUS?—Some interesting opinions have been received by Mrs. J. Stannard from the two magnetic schools of France relative to an article which appeared in 'LIGHT' of January 12th, entitled 'Is Hypnotism Dangerous?' We hope to give a translation of these shortly. Our thanks are particularly due to M. Bouvier, of Lyons, for his kind response.

## SPIRIT IDENTITY.

By 'AN OLD CORRESPONDENT.'

I have dealt with the following case, first, because it contains a test of a very convincing kind, viz., a communication by a spirit to a medium regarding a fact utterly unknown to her at the time the message was received; and second, because it discloses a continuity of experience with psychics had by bereaved parents 'in search' of a son who had passed on, and whose identity had been proved (to them) in a most convincing manner.

Some few years ago, a family with whom I have had many pleasant associations and who were all earnest and devout Spiritualists, were suddenly bereaved by the loss of one of their sons, a promising student who was completing his technical education for the profession he had chosen in a German institution. 'The passing on' was so sudden that they were unable to be near the youth in his last hours, and all the consolation they had was that at the hands of kind nurses and physicians in a foreign land the patient had received all the skill and attention necessary in his sudden and severe illness. To those at home the loss was great, but being Spiritualists, they did not 'sorrow as those who have no hope'; for they immediately betook themselves to a medium with whose powers they were familiar, and communication was quickly opened up with the departed one, and since then, by means of the ouija, they are able at stated intervals to commune very successfully with their beloved dead, who expresses himself as glad to be on 'the other side,' where his vista is so much enlarged; his education is much broadened and diversified; and his fine spiritual nature finds so many avenues for upward and onward activity.

The satisfactory feature in this case of identity to me has always been that the two leading members of the family—the father and mother (but especially the latter)—have in succession consulted or sat with several mediums, such as Miss MacCreadie, Mrs. Treadwell, Mrs. Manks, Mrs. Young, and others, to all of whom they were, on their first visit, utter strangers, and yet, in greater or smaller measure, the communications received through each and all of these psychics have clearly disclosed the identity and personality of the son who has passed on before. The communications received have varied in extent or value according to the capacity of the mediums and their psychical condition at the time of the séance; but, speaking broadly, there has been marvellous continuity in the messages received and the tests given. On at least two occasions during my frequent sittings with Mrs. Treadwell has this young man controlled her vocal organs and spoken to me as 'face to face'; and I had not a shadow of doubt as to his identity with that of the young and ardent student I knew when in earth life, and rejoiced to know that in the other sphere 'it was well with him,' and there was joy, and no regrets, at his sudden transition.

One evening in the month of January of the present year, my clairvoyant relative informed me that she had had three 'ghostly' visitors on the previous night, whom she specified, and one of these, she informed me, was a young man who had designated himself as 'Robert F.' (being the young student in question). In the course of conversation he told her he had passed on in Germany (a fact, however, of which she had been informed by me at the time), and at the close of the conversation he said: 'I am not at all satisfied with my father's present state of health.' The clairvoyante then asked me: 'Is this true? Is anything wrong with Mr. F.?' Now, this was to me an extremely good test of identity, because on the night preceding I had called at Mr. F.'s house, and I found he had (unknown to me) just been passing through a severe illness, from the effects of which he had not nearly recovered. The medium never saw Robert F. in earth life, was quite unaware of his father's illness, and yet she had a revelation of it from his son on the other side. Had I had the faintest shadow of doubt about the identity of 'Robert F.' this would have clinched the matter, but in my case it was quite unnecessary.

As, however, the clairvoyante had never seen Robert F. in earth life, and for the purpose of completely testing his identity, I called on his mother and got two photographs of

him, one in a group of six or eight fellow-students, all clad in rough clothes, having been photographed after having made the descent of a lead mine, and the other an enlarged cabinet. On showing the group to the clairvoyante, without remark, next evening, she, after a moment's hesitation owing to the bad light in the room, picked out the correct figure, and said, 'That is Robert F.' As regards the cabinet, she also recognised him there, but said it was not a particularly good likeness of him as he recently reappeared to her 'inner vision.' The identity of this communicator appears to me, therefore, to be completely established.

The question may be, and indeed has been, asked me more than once, 'How are such good results often obtained by *you* while *we* get nothing or next to nothing?' To this I have no answer to make, beyond saying (not certainly in any boasting spirit, but rather the reverse), 'There appears to be an open door in our home, and the clairvoyante's presence in it adds to the conditions, and somehow the spirits come in.' The same condition of things appears to exist in the home of my good friends, Mr. and Mrs. F., for they have devoutly and sincerely sought light from the beyond, and it has come to them freely, and without stint.

In closing, I may say it is matter for congratulation to me to learn from your issue of January 26th that the late Mr. F. W. H. Myers had 'found light' before he passed on. On the one occasion on which we met when we discussed these problems together, and also during a lengthy and interesting correspondence in the year 1890, I found he was sympathetic, and sincere in his desire to learn the truth as to Spiritualism, but in my judgment (and I told him so frankly) the canon of evidence set up by his Society was far higher than that of any court of civil or criminal jurisdiction, and if they failed to get what was (to them) 'satisfactory evidence' this was (partly, at least) from the whole attitude adopted by the Society for Psychical Research towards Spiritualism and the investigation of the Occult. The people on 'the other side,' it appears to me, have as much right to have feelings and ideas regarding modes and means of investigation as we have on 'this,' and if there are many failures to get good results, depend upon it the people on this side are largely the cause of it by their confirmed and unreasoning scepticism, suspicion, frivolity, and want of spiritual-mindedness. Therefore it is that for many years I have sat in no mixed circle, and have never failed to get, under my own conditions, some 'crumbs of consolation' and, oftentimes, good counsel from those who have preceded me into the beyond.

## A HUNDRED YEARS AGO!

We take the following from the 'Dundee Weekly Advertiser,' of Friday, January 16th, 1801, just a hundred years ago:—

'A letter from Cambridge, dated the 29th ult., contains the following curious article: "For some time past, the family of Dr. Arthorpe, resident in the house formerly occupied by the Bishop of Llandaff, has been much alarmed by the bells in the different rooms ringing without being pulled by any visible being; every inquiry into the cause that reason and philosophy could suggest has been made, but to no purpose. On Thursday evening Dr. Corry, Master of Emanuel, and Mr. Dincaster, Fellow of Christ's College, were at the Doctor's when the same merry inclination seized them again. These gentlemen examined with peculiar attention the wires, cranks, and all the appendages to these moving instruments, but could not discover by what means they had been set to work. A particular friend of mine called lately on some business, when one solitary bell began its usual frolic, without any response from the rest; for in general, they strike in concert. The wire of one was cut to prevent its joining the others; but that could not prevent its adding to the general chorus; another had neither pulley or wire, yet that also refused to remain silent. Only last night the whole were very busy; but one more noisy than the rest rang with uncommon violence. I daresay some of your readers will be so sceptical as to laugh at and disbelieve this account; but it can be attested by the most indubitable evidence."



## THE MYSTICAL PHILOSOPHY OF ALARIC WATTS.

In the obituary notice of Alaric Watts, in 'LIGHT' of last week, reference is made to the Preface to the reprint of the collection of poems by him and his wife, entitled 'Aurora.' As this volume is not so well known as it should be, the following extract from the Preface will have the interest of novelty, as it also conveys, in a way beautifully suggestive (so it seems to me), the principles of the author's mystical thought. After indicating the relation of Metaphysical Poetry to Mystical Theology, he proceeds:—

'Christianity, in all its aspects as an intellectual system, will, upon examination, be found to be the expression of the two principles already described as those which regulate alike Mystical Theology and Metaphysical Poetry, viz., the Reality of the Invisible and Correspondence with Contradistinction; and the two keys to the intellectual comprehension of its laws are similarly Analogy and Paradox.

'In a word, it is the system of Natural Laws of an Invisible World, or phase of existence, the operative principles of which are analogous, but at the same time diametrically opposed to those of the external world or system of being, so that in fact the realities of the one are the abstractions of the other, and *vice-versâ*. For example, there is pre-eminence in that World, we are assured, but it belongs not to the strong but to the weak; there is wisdom in that World, but it is the attribute of the believer and not of the reasoner; there is labour in that World, but it is effected by those who are willing to suffer, rather than by those who are zealous to do; there are good things of all kinds in that World, but the best of them are the reward of those who are patient to wait, rather than of those who are active to gain; for, in that World, patience is perpetual action. In it, as has been observed, the abstract things of this life are realities and its realities, abstractions. In it, Thoughts are Things, Desires are Deeds, Principles are not only Principalities and Powers, but Personalities; for everything there has Life, and in it we live amidst scenes surrounded by attributes and associations, which we need even now, perhaps, only the opening of the spiritual eyes to discern. This is the World which Christianity reveals to the Christian. It is the World of Mystical Theology, and it is not less the World of the Metaphysical Poet. That World, in which he has told us they "serve who only stand and wait," in which that "wise passiveness" which he has preached, is the very motive power of action; that suffering, through which he has avowed he "learnt" what he has sought "in song" to enforce, the very corner-stone of power; in which exist the "forms" of those "things unknown," which his eye, "glancing from Earth to Heaven," has bodied forth; those "islands and continents" which he holds in fealty to the Divine Spirit, as a perpetual inheritance by virtue only of his capacity to perceive them; a world in which the Poet is the Man of Science and the Realist; and in which they possess the highest attainments in Theology who love best.'

Certainly, we are not meant to understand this principle of Contradistinction or Paradox as a simple apotheosis of our weakness, neglect of faculty, or inaction, or in disparagement of the energies we now esteem. What is signified, rather, is that perfect *facility* of faculty which is equivalent to rest, that 'motion in a perfect fluid' (frictionless), which is the ideal of irresistible Action, that conversion of the obstructive objectivity of our experience to an organic mediation, that atonement of Contraries in which each finds itself in the other. To appreciate the principle of Contradistinction between the two Worlds, it is the *aspect*, that we have to consider and must mean. Thus our indolence is useless and ignoble, but it has that aspect of rest which is presented also by the perfection of indrawn vital action. All the painful effort, physical, intellectual, or ethical, of our life here is due to the repugnance or recalcitrance of its material objective or subjective, external or internal. All suffering is from incompleteness of process. Life begins with process, and is consummate in the completion of process, which is not its cessation, but its perfect indrawn, so that the *aspect* of perfect life is that of inaction, perfect action being perfect rest; the 'Sabbath' which is utterly misconceived as otiose.

Mystical philosophy suffers much from lack of reasoned expression or logical system. Its favourite principle of Intuition, or Insight, is really the consummate, and therefore indrawn, reason, or its rest. This may be, and is, occasionally 'given' (like clairvoyance on the lower stage) under conditions we do not know; but normally it is *attainment*,

and therefore is this world of laborious effort presupposed by the higher world of functional facility. Consequently also, all the terms representing the immediate aspects of our life and its objects or experience undergo a reversal of signification by convertive process; yet so that the paradox is 'atoned.' For in thus dropping the abstraction of the old meaning (rest from action, &c.), the opposition is seen to be of aspect, not of truth. The higher or complete life is the union of opposed significations; as all the 'illusion' of our present life is their abstraction and contrariety. But doubtless the ascent has many degrees or stages; and only at the highest, I believe, is the Principle, as Mr. Watts says, known as the Personality. Meanwhile, our thought stumbles at the idea of the Personality of 'God,' simply because *it has not got the idea*; supposing personality to be already complete in us, whereas all human development is only an approximation to personality, a growth of participation in the Personality which is Universal.

C. C. M.

## THE GERMAN PSYCHICAL JOURNALS.

The 'Uebersinnliche Welt' commences the first number of the new century with a paper by Herr Max Rahn, who, after an interval of nine months caused by illness, has resumed his editorship of the journal, which has been conducted during that period by Herr Woldemar Hafa. The introductory paper is naturally headed 'The Twentieth Century,' and after some suitable remarks, announces several changes which will take place in the conduct of the journal; the most important being that it will be issued fortnightly, instead of monthly, and that it will for the future be the organ of the Society for Scientific Psychology in Munich, as well as of the Sphinx Scientific Society of Berlin.

The next article is contributed by Dr. Nagel, of Berlin, and contains an account of an address by Dr. Encausse at the Psychological Congress in Paris, of August last, abridged from 'L'Initiation,' which the doctor considers deserving of attention. After some observations on the difference between physical and psychical methods, Dr. Encausse writes:—

'Mediums, like other persons, are not proof against weaknesses. Selfishness, the love of notoriety, greed, and similar motives may tempt the medium to acts of occasional or continuous deception, so that scientifically grounded proof of the genuineness of the phenomena is very difficult to secure. These considerations have induced me to try to invent a mechanical control of the medium, which on the side of the investigator would obviate the necessity of holding the hands or feet of the medium, and would at the same time allow the latter more freedom of movement and would be likely to ensure better phenomena. Many earnest investigators object to experiment with a medium in darkness, as the sense of touch, by which alone under such a condition the medium can be controlled, is so easily misled. But electricity offers the possibility of replacing the human sense-faculty by some suitable contrivance, such as that of the Richards' Register apparatus, by the use of which the medium would no longer need to be held, but all his movements would be controlled or brought under observation through the electric contact without his knowledge.'

Dr. Encausse then proceeds to describe the different methods of controlling the movements of the medium; that is, of his hands, feet, and whole body, by means of an electric apparatus; and various diagrams are added, showing the way in which this is done, unknown to the medium himself. The last of these pictures represents a section of the two rooms, in one of which—the séance room—the medium is shown sitting with his hands on a small table, the wire conveying the electricity passing through the wall into the adjoining room, where the apparatus is seen. The whole process is very clearly described and seems very feasible.

Dr. Walter Bormann, of Munich, contributes a paper headed 'Theology and Spiritism.' He begins with a reference to the great meeting held in Berlin last spring, when the Berlin clergy made a preconcerted and determined attack on Spiritism. This, he says, he met by his article called 'The Opinions of the Most Eminent Experimenters on Mediumship.' It seems that a pamphlet has just been published by one of the Berlin clergy, Dr. Otto Riemann, pastor of St. Nicholas Church, entitled, 'A Word of

Enlightenment upon Spiritism, grounded on Practical Experiences and Scientific Study,' which Dr. Bormann greets with sincere pleasure. He says: 'Although there is much in Dr. Riemann's essay with which I do not agree, there is likewise equally much that is true and worthy of attention.' Dr. Riemann acknowledges the reality of supernormal phenomena, and the value of the study of them as a weapon against 'the thoughtless materialism with which the masses are infected.' Where Dr. Bormann differs from him is that, while recognising medial phenomena, Dr. Riemann refers them to the subjective 'ich' or self-conscious self, to the power of suggestion, or in other words to 'Animism.' This hypothesis is rejected by Dr. Bormann, who speaks of it as a process 'in the course of development' experienced by many 'scientific' occultists, who for some mysterious reason take refuge in a most incomprehensible and unproveable theory rather than acknowledge the fact that disembodied spirits can and do return and manifest themselves through medial powers. In reference to this curious transition process among occultists or experimenters in medial phenomena, Dr. Bormann writes:—

'Riemann has no right to speak of von Hellenbach as a pure Animist for, on the contrary, the latter, in his latest masterly work, "Birth and Death," abjured the animistic tendency of his earlier writings. And many other occultists have undergone the same process of development, such as Perty, Wittig, and Splittberger. Neither should the reasoning powers of so clear-minded a man as Dr. Hodgson be overlooked, who, after numberless exposures, was, in consequence of the most critical series of experiments with Mrs. Piper, driven to subscribe to the spiritistic hypothesis!'

The doctor also mentions others who have gone through the same phase. Fortunate are those who, like Alfred Russel Wallace,\* have, by reason of their sound common-sense, reached the goal without having had to travel by such a tortuous and needless by-path.

M. T.

#### IN MEMORIAM: THE PASSING OF OUR QUEEN.

The Queen of widows on a bed of pain—  
A radiant spirit in etheric space—  
Seeking her loving Prince, who still would fain  
Her thoughts and feelings share—now face to face.

Surely his Presence, filling all her life,  
Cannot now fail her, in her hour of need!  
Nay; but the weary eyes are dim with strife,  
How shall they follow, even though He lead?

Will He be waiting at the river's brink?  
Dark, gloomy river of her Body's woe?  
Safe on that Bosom, she can never sink;  
Hark! now He speaks, in accents soft and low.

'Come, my Beloved, to my yearning arms;  
Shadows of Death have made *my* presence clear;  
No more to weep at Death or War's alarms!  
No more to doubt, to sorrow, or to fear!

'Rest on the bosom where you always lay,  
Even when earth had hid me from your sight;  
Oh, lonely days! but in the twilight gray,  
Once more we met, in visions of delight!

'Visions to you—a blessed Truth to me!  
Once more together, as in days of yore;  
Happy we wandered by the Shining Sea—  
Peaceful we slumbered on that blessed Shore.

'Once more we parted, with the pearly dawn;  
Earth's dream had torn you from my loving hold;  
Once more the soul, to mortal body drawn,  
Left empty arms and heart so sad and cold!

'Fears? my Beloved—that the God who gave  
Each to the other, now should grudge our joy;  
Doubts? that the Lord who died our life to save—  
Wishes that life to be without alloy?

'Look, my Beloved! where the brightness shines—  
Shines with the radiance of the Lord of Love,  
Since dual life with Christ Himself combines  
Three in the earth life—One in realms above!

E. K. B.

\* See 'LIGHT' of January 19th, p. 29.

#### THE PROPHECIES OF MADAME DE FERRIEM.

The reader will recollect that in my last article in 'LIGHT' (October 13th, p. 494) I referred to a prophecy by Madame de Ferriem, in which she predicted 'a catastrophe in the mines at Brix (Dux), in Bohemia, the appearance of the sky at the time indicating, she said, that it would occur at the beginning of winter.'

Madame de Ferriem had the visions on July 1st and 2nd, 1896, and an account of them was published in the following papers: 'Der Fuhrer,' of Milwaukee (Wisconsin, U.S.A.), May 15th, 1897; the 'Kritik,' of Berlin, September 18th, 1897; and 'The Seeress of Ferriem,' September 20th, 1899; that is, long before the prediction was fulfilled. Mr. Fred. Godefroy Kerkau reported the visions as follows in his paper, 'Die Seherin de Ferriem':—

##### FIRST VISION.

'The medium closed her eyes, supported her head on her right hand and said: "What a horrible affair! What a concourse of people! How pale they all are! One might call them corpses. Indeed they are corpses. They are being brought out of the mine. Some are being placed on the ground. Others are being borne away. How sad and mournful it all is! One can only see some small cottages. The people whom I see speak a foreign tongue, in fact several tongues—all pell mell. Everyone is white with terror. Yonder they are bringing out a man who is wearing a belt with a shining buckle. But how bitterly cold it is!"

"Yonder I see a man with a Davy lamp. Ah! it is a coal mine. Everything is black and dismal. I understand what the man is saying. He says: 'The doctors will come from Brix.' Therefore there is an accident in Bohemia."

'The medium opened then her eyes and was silent.'

##### SECOND VISION.

"Heavens! heavens! how sad it is here! What a fearful sight! What a great crowd of people! These poor women are weeping and desolate. Alas! their husbands are dead! Heavens! how painfully it affects me! These miserable women and unhappy children, how they weep! And this large number of corpses—all charred. Ah! these people are Tzechs. I know them by their language. But the train arrives. I have myself travelled by a similar train. It comes from Eger. Then this is Bohemia. Here are the doctors. They alight from the train. They are wearing a badge with a red cross on their arms. They set to work. But what have the women in their hands? A chain? Why a chain? Ah! they make the sign of the cross. It is not a chain, it is a rosary. They are praying. On the train I see the arms of Austria; an eagle with two heads. There's the guard. I hear what he says: 'In the Dux coal mines.' But I read on the badges 'Brix.' Here are the hospital nurses. This vision will become a fact in a short time."

'The medium ceased speaking and opened her eyes.'

This prediction came true, on September 21st, 1900. The following is an extract from the Russian paper 'Swiet':—

'Dux, September 21st.—Succeeding the explosion of gas, a deafening report spread throughout the mine at Brix. The workmen were killed; the galleries fell in; fifty miners died among the flames. Of eighty-three men who work in the mines twenty-eight were able to save themselves. A fierce fire still rages.'

The 'Politik,' a Prague daily paper, said on September 21st: 'This morning, between nine and ten o'clock, there occurred a terrible explosion in the coal mines of Brix (Dux). The mine took fire instantly. More than eighty miners are burned alive. The fire grew in a short time to an alarming extent.'

JOSEPH DE KRONHELM.

Gajsin, Podolia, Russia.

#### TO CORRESPONDENTS.

Communications from 'Bidston,' 'W. G.,' 'E. K. B.,' 'M. T.,' 'A. C. S.,' 'H. B.,' 'H. H.,' 'A. Beginner,' 'M. E. H.,' 'Ariel,' 'A. L.,' 'W. S. S.,' 'A. G.,' 'J. A.,' 'O. D.,' 'Nerve,' and others are necessarily held over for want of space.

'LIGHT' SUSTENTATION FUND.—The treasurer acknowledges, with thanks, the receipt of £2 from Mrs. Russell, as a contribution to this fund.

## 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.*

## Prayer for the Queen.

SIR,—The enclosed prayer for the Queen was given at a home circle sitting on Sunday evening, January 27th (five days after the Queen's departure). It came from a high spirit who has often communicated before. He asked that it might be used, as there was a fear that the wide-spread grief and numberless outward signs of woe should depress and detain on a lower plane the spirit of our late Queen.

It is such tokens of interest as this which make 'the Communion of Saints' an ever-blessed reality.

L. J. J.

## PRAYER.

Eternal Father, Thou great God of the Universe, from the heights of Thy dwelling-place look down upon us Thy children; take to Thyself the one who has served Thee faithfully, and whom Thou hast called to her last long rest.

Let not the voice of the world break the stillness of her repose, or the tears from the thousands fall upon her face.

Take her to Thee, Great God; let the light of Thy countenance alone shine upon her, and gather her up to Thy all-loving breast, and shelter her there until the time when she can wake to the full knowledge of all Thou hast done for her.

## Spiritualism and Theosophy.

SIR,—I am surprised and grieved that my old friend, Mrs. Kennedy, should resent so strongly some remarks I made upon the Countess Wachtmeister's pamphlet, in your issue of January 5th. I am the more surprised because I read her the rough copy of my short paper before sending it to you, and it did not then appear to rouse so much indignation. Possibly others have discussed the question with her since then.

To meet her points briefly: I should have considered it an insult to the intelligence of your readers to explain why it appears a materialistic view of progress, that astral disintegration should of necessity be placed before possible spiritual assistance to one's fellow creatures.

As for Mrs. Kennedy's point about helping the disembodied during our sleep, I would suggest that we know too little *actually* of rates of vibration to be able to assert dogmatically that such help is invariably superior to what may come to us or be given by us during more conscious periods.

I demurred to the use of the words 'up' and 'down' where such use involved the idea that earth *per se* is 'down' as compared with the disembodied state. The mountain top of which I speak is *symbolical* only and represents that pure height where all mists, earthly or astral, are alike left behind: where there is neither Theosophist nor Spiritualist—bond nor free: but happy and harmonious children spirits of the One Great Father.

I do not quite understand, by the bye, why we may speak of *locality* as regards one plane and one rate of vibrations but may not use the same term with regard to another plane and a 'different rate of vibrations.' Phenomenal life in any plane must be conceived under some such terms, although they are probably not strictly accurate in any individual case. Mrs. Kennedy must allow *proximate* expression to finite intelligence.

I must really enter a protest against the inference that I am ignorant of all theosophical literature and so forlorn as to have no theosophical friend at my elbow to illuminate my stupidities in not grasping the essential difference between a locality and a theosophical plane. I need only remind Mrs. Kennedy that I was familiar with theosophical literature and had many valued theosophical friends, both in England and abroad, many years previous to her first acquaintance with theosophical mysteries.

To end up with a harmonious note—I endorse with all my heart my friend's suggestion that we should drop antagonism and try to find 'how far of the way we can and do walk together.' I was under the honest impression that my short paper was an attempt in that direction—certainly it was written with no other aim. I made special mention of this fact in sending it to the Editor of 'LIGHT.' Any fair-minded person will at least admit that in my plea for a better understanding between the most catholic of Theosophists and the most catholic of Spiritualists, I did not dwell upon the existing divergencies of opinion and practice in the marked and categorical manner in which the Countess Wachtmeister has done in the sentence which I quoted from her pamphlet. I agree with Mrs. Kennedy that this latter is 'clear and plain' enough, but a clear statement may be the

result of loose thinking; where the latter is sufficiently dogmatic. I would also suggest that a simile may be analogous without identity. Where cases are identical there is no need of a simile.

E. KATHARINE BATES.

## Miss Rowan Vincent.

SIR,—It was stated in a recent article in 'LIGHT' that Miss Rowan Vincent, who lately passed over, left, in a sealed packet or letter (to be opened at some future time), a sign by which her spirit should be identified should she manifest to anybody still on earth. In a still more recent number of your paper was a letter from a correspondent including extracts from a communication supposed to have been received from her. I once, and only once, heard Miss Rowan Vincent give an address at the Cavendish Rooms in London. I never knew her, or of her, beyond that. But with this address, the subject of which was 'The touch of a vanished hand,' I was greatly impressed. That would be nearly two years ago now. I developed writing mediumship a few weeks since, and on the night of January 24th I felt myself strongly impelled to take up a pencil. I did so, whereupon was at once written the following:—

'This is to greet you as a fellow worker in the grand cause of Spiritualism. I shall be pleased to write messages to my friends and co-workers when in the flesh, through you, my sister, soon.—A. Rowan Vincent.'

I then asked if she remembered giving the address referred to, and also why on this occasion of manifesting she chose me as the medium through whom she wrote. The answers to these two questions were as follow:—

'Yes. I know how greatly interested both you and your daughter were upon the subject, and you are good soil on which to cast my seeds.'

I then asked if she would tell me what was the sign to be disclosed when her letter referred to should be opened. She did so.

Miss Rowan Vincent was, when in the body, so very well known among Spiritualists that I feel that this may be of interest to many, and if, when the time arrives for the unsealing of the packet or letter in question, I may be informed of the fact, I shall be pleased to state what is the sign which has been given me, and so prove identification.

J. E. C.

## Dreams.

SIR,—Can any of your readers elucidate the mystery of my almost nightly dreams of the last two years which, previously, I have never attached any value to, or even remembered them the next morning? I must first explain that my aged parents passed over a few years ago, my father absorbed up to the last in doing something or other in his mechanical craft. In fact, never was a man more bound up in his business than he. Both were of an irritable temper, and even passionate if provoked; and there have, unfortunately, been 'scenes' at home. They both, however, had many endearing qualities, not always well repaid. So much for a preface. For a long period I was nightly tormented by being actually engaged again with my old father in the same old shop, and nearly every time some incident would arise to provoke him to wrath or cause some family jar from my mother's anger, though I had been with both of them almost to the last in peace. This went on so frequently that I have sometimes awoke and bade them depart—willed it. Gradually the atmosphere, so to speak, has cleared, and we seem to meet together, at least in dreamland, peacefully, but still it is shop, shop, shop. What can it all mean? Sometimes former workmen are at his side at their avocations. My parents were both anti-Spiritualists, and derided my inquiries at the time. Can it be that they are unaware of their change and that my subconscious entity, as it were, is drawn into their state? I cannot make it out, as I seldom think of the past in waking hours. Any elucidation will oblige.

Willesden, N.W.

D.

## Meeting of Occultists.

SIR,—A well-attended meeting of occultists took place on Saturday evening last, at the High Holborn Vegetarian Restaurant. A dozen letters were received from well-known palmists, and one from a gentleman high in the legal profession, expressing sympathy with our cause.

The principal subject for debate was whether London should have a league or association of its own, or whether it should be joined to others now in existence.

The meeting stands adjourned for about a fortnight, the date of which we shall advertise in your columns and in the 'Morning Post.'

10, Harcombe-road, N.

C. HARPER.

## 'The Queen's Promotion.'

SIR,—Under this heading I read an article in this week's 'LIGHT' telling of the prediction of Her Majesty's decease through Mrs. Lydia Manks. With your kind permission I should also like to testify to a similar prediction through Mrs. Carter, of 37, Goldhawk-road, Shepherd's Bush-green, stating that Her Majesty would pass over on or about January 21st.

E. S.

## Prevention of Premature Interment.

SIR,—The letters you have been good enough to publish in 'LIGHT' have brought me numerous inquiries for further information on this momentous subject. In some instances the writers have furnished startling proofs of the reality of the risks incurred under our present unsatisfactory system of death certification and treatment of the so-called dead. Other correspondents explain that they are subject to fits of trance or catalepsy. One lady, living in London, stated that she had heard the funeral arrangements discussed by her friends without having either the power of speech or motion; another had been twice laid out for dead; a third, when a girl of twelve, had her coffin ordered; and so on. Several wish to know what steps the London Association for the Prevention of Premature Burial is taking with the object of putting a stop to the practice of burying people while in a state of suspended animation. Medical literature, and the current medical journals have been searched in vain, and medical practitioners have been consulted by patients, for such safeguards as will minimise or prevent the terrible risks complained of. It is not possible to satisfy each and every inquirer separately, but I have done what I can to direct correspondents to available sources of information. Not until recently, however, have I been able to do this fully, as nearly all the publications in English are old or out of print, and treat only of one or two features of the subject. Messrs. Swan Sonnenschein have published a treatise of 400 pages on 'Premature Burial, and How it may be Prevented,' in which each of the death counterfeits is separately considered, with a catalogue of diseases and conditions liable to induce them. The volume includes an appendix containing numerous historical cases of premature burial, as well as escapes from such tragic occurrences. Every chapter is illustrated by particulars of well-authenticated cases, but one of the most impressive features of the work is a bibliography of treatises relating to the subject, the titles of which occupy no less than twenty-five closely-printed pages, which will enable any inquirer, if so disposed, to study the subject from original sources. The authors show in what way premature burial may be prevented, and the measures that should be adopted for this purpose by individuals, by associations, and by the State.

Any reader of 'LIGHT' who is anxious for information on premature interment and its prevention, can have literature on the subject by sending me a large envelope stamped and addressed.

J. R. WILLIAMSON.

8, Belmont-street,  
Haverstock Hill, N.W.

## The Britten Memorial.

SIR,—Will you kindly insert the accompanying 'Notice' in 'LIGHT' for the benefit of those of your readers who have subscribed to the fund for raising a memorial to that esteemed worker and instrument of the spirit world, Mrs. Emma Hardinge Britten? I shall be pleased to supply particulars to anyone who desires to assist this good work, and also to receive contributions from those who appreciate the noble services that our ascended sister rendered to Spiritualism.

A. W. O.

## THE BRITTEN MEMORIAL.

Notice is hereby given that the first annual general meeting of subscribers to the Britten Memorial Fund will be held at the Tweedale Restaurant, Market-place, Manchester, on Tuesday, February 19th, at 3 o'clock in the afternoon, when a statement of the receipts and expenditure to January 31st will be presented.

The trustees respectfully request the attendance of every subscriber who can conveniently be present.

A. W. ORR.

January 31st, 1901.

Hon. Sec.

## The Spiritualists' National Federation Fund of Benevolence.

SIR,—It is my pleasing duty to ask your permission to announce the contributions sent to this fund by our subscribers during the first month of the new century. It is a further pleasure to announce that the amount received bears excellent testimony to the sympathy which the fund excites within the minds of the generously disposed in our ranks. Trusting to have an equally favourable statement to

make next month, I am, with the best thanks of our subscribers, committee, and myself, for your kind insertion of these monthly reports, faithfully yours,

J. J. MORSE,

Hon. Financial Secretary.

26, Osnaburgh-street,  
London, N.W.

February 2nd, 1901.

CONTRIBUTIONS RECEIVED DURING JANUARY, 1901.—Mrs. Howes Migan, per Mr. James Swindlehurst, 2s. 6d.; Mr. H. J. Charlton, £1 1s.; Miss Mack Wall, 10s.; 'R. J. C.' first amount, 1s. 6d.; 'A. M. R.', 2s. 6d.; Miss E. L. Boswell-Stone, 3s. 6d.; 'S. E.', 2s.; Mr. A. Janes, 15s.; Rev. Adam Rushton, £1; Mr. C. Hummeltenburg, £3; Miss Ada E. Wormald, 5s.; The Plymouth Spiritualist Society, for Rev. C. Ware, 3s.; Mr. J. Fraser Hewes, £1 1s.; 'Onward', 2s. 6d.; 'R. J. C.' second amount, 1s. 6d.; Miss E. M. Hodges, 2s.—Total, £8 18s.

## SOCIETY WORK.

SHEPHERD'S BUSH SPIRITUALIST SOCIETY, 73, BECKLOW-ROAD, W.—Miss Porter took our meeting on Sunday, and gave a fine address on Spiritualism and the continuity of life. Questions were asked and answered at the close of the address. We had a very successful after circle, Miss Porter's controls giving excellent tests. Next Sunday, February 10th, Mr. Drake.—C.

BATTERSEA SPIRITUALIST CHURCH, HENLEY-STREET, S.W.—An interesting hour was spent with Dr. Berks Hutchinson last Sunday evening. Mr. H. Boddington presided. The subject of spiritual gifts opened a wide field for discussion, as the doctor's position differs somewhat from that of the average Spiritualist. The subject stands adjourned for discussion at 11.30 next Sunday morning.—Cor.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—'The Passing of the Queen: Its Lessons' formed the subject of a fine and stirring discourse on Sunday, given by the controls of Mr. J. J. Morse, who also rendered a short poem. Both paid high tribute to our beloved monarch as a pure, noble, and faithful wife and mother. A few closing remarks from the chairman, our president, Mr. T. Everitt, were much appreciated. Next Sunday, at 7 p.m., Miss MacCreadie, clairvoyance. Doors open at 6.30 p.m.—S. J. WATTS.

CAMBERWELL.—GROVE-LANE PSYCHOLOGICAL SOCIETY, 36, VICARAGE-ROAD.—On Sunday last our leader gave an instructive address on 'Is it Needful to Study the Occult Powers?' which was appreciated by a good company. Mrs. Dumbleton rendered Tennyson's 'Crossing the Bar' in Memoriam. Afterwards Mr. Blackman gave excellent clairvoyant and psychometric descriptions. Thursday, at 8 p.m., public circle. Wednesday, at 8 p.m., developing circle. A meeting will be held on Sunday morning next, at 11, also an open circle in the afternoon at 3. Mrs. Holgate, assisted by Mr. Blackman, will occupy the platform next Sunday, at 7 p.m.—W. H. D.

LEICESTER SPIRITUALIST SOCIETY, LIBERAL CLUB LECTURE HALL.—On Saturday last, Mr. G. H. Bibbings kindly consented to conduct a service, 'In Memoriam—Victoria,' which he did with excellent taste. On Sunday morning Mr. Bibbings replied to Mr. C. Watts, of London, who gave an address, 'Is Spiritualism a Delusion?' in the Secular Hall of this town on the previous Sunday. Mr. Bibbings replied in a confident and masterly manner. Many Secularists were present. In the evening the address on 'The Influence of Habit upon the Spirit of Man' was greatly admired. There were excellent attendances at all services. Next Sunday, at 11 a.m. and 6.30 p.m., Mrs. M. H. Wallis.—A. O. W.

SPIRITUAL PROGRESSIVE CHURCH, BLANCHE HALL, 99, WIESBADEN-ROAD, STOKE NEWINGTON.—The president's address last Sunday was full of interest as regards progress made, and also foreshadowed that Spiritualism will be the lever to raise humanity by its facts and philosophy. At Glendale Hall, St. Ann's-road, Stamford Hill, Mr. J. A. White gave a trance address, followed by very successful and convincing clairvoyance, every description being recognised. The death of the Rev. H. R. Haweis, whose loss will be felt generally by Spiritualists, will be peculiarly so by this church. Acting upon the proposal made by the committee, of engaging prominent men and women as exponents of our grand truth, Mr. Haweis had arranged with us to give a public lecture in March next, in Holloway Hall. The subject selected by the speaker was 'Spiritualism and the Clergy.' The 'passing on' of this 'champion of liberty' will not interfere with the original intention of holding such meetings; but while another may occupy his place, he will doubtless be with us in spirit. 'Well done, good and faithful servant.' Next Sunday, at Blanche Hall, Mr. Alfred Peters will give clairvoyance. At Glendale Hall, a trance address by Mr. E. W. Wallis; subject, 'Spiritualism: What it is and does.'—A. CLEGG, Secretary, 18, Fleetwood-street, Stoke Newington.