

Light:

A Journal of Psychological, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

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SPECIAL NOTICE.

The Editor has left town for a short time, and he therefore asks his friends and correspondents to bear in mind that—while all communications intended to be printed will have due attention—he will be unable, at present, to reply to letters of a private or personal nature.

NOTES BY THE WAY.

'Scenes in Spirit Life,' by Marie Haughton (Birmingham: Thos. Rhodes, Bearwood), is a collection of records of clairvoyant experiences. The writer solemnly vouches for their truth, and thus refers to her 'Spiritual Guides who have assisted, developed and enlightened my understanding'; 'I know them and their worth, but how shall I tell of my love for them—my dearest friends, who have led me from theological belief to blessed spiritual realities? From a world of superior intelligence, they look upon us, as one of our poets has so beautifully written:—

They watch like God the rolling hours,
With larger, other eyes than ours,
And make allowance for us all.

The little book is worth attention, from any point of view; but the printer's 'reader' might have done his work better.

Archbishop Carr, of Melbourne, is a useful man. He tells us plainly what his Church (Roman Catholic) means. He is refreshingly explicit. He tells us that 'one of the many consequences of original sin is the absolute necessity of some form of baptism for infants as well as for adults, to entitle them to the beatific vision in the kingdom of God.' Adam fell: hence (though, for the life of us, we cannot see the connection), 'unbaptised infants cannot, therefore, enter the Kingdom of God, but neither are they condemned at death to enter the prison of the damned.'

Thank you, Archbishop, any way, for that closing intimation! We are not interested enough to follow him in his description of the particular limbo, nursery, hospital or cell where God's little unbaptised babies go: we only hope that when we 'die,' He will allow us to go and keep the little fallen sinners company, and we are charitable enough to hope that God will 'stretch a point,' and give us the pleasure of meeting the Archbishop there.

An exciting story reaches us from 'The Austin Publishing Company,' Toronto: 'Mary Melville, the Psychic': by Flora Macdonald. Two well-known writers of credit

assert that the story is, in the main, true: and an authorised notice of the book describes it as

The story of the wonderful life of a Canadian girl, who, in her tragic career of eighteen years, out of a home of poverty and suffering, graduated with honours at a Canadian University, surpassed all her competitors in her examination in higher mathematics in a leading Mathematical Society at the Centennial, reproduced in her own personality many of the Bible miracles—handling fire without hurt, reading the thoughts of others, controlling and moving without contact ponderable objects, visiting in soul flight distant places while the body was entranced at home, and everywhere proving her access to sources of knowledge and inspiration, of which humanity in general seem entirely ignorant.

The book is ably written, and is not only valuable as outlining real or possible psychic experiences, but also as an animated story.

'Good News of Great Joy' might be the title of 'A Colony of mercy, or Social Christianity at work,' by Julie Sutter, now happily already in its Fifth Thousand (London: Horace Marshall and Son). It gives a very simple but very full and practical account of 'Bethel,' a colony of epileptics, in Germany. It is a wonderful story—beautiful, sweet, heavenly. The writer, having seen the work done by the loving folk in this Colony, says she brought away 'a vision of a Programme of Christianity realised.' We do not wonder at that. Even in the book, as we read it, we seem to see that vision too.

Very few hymns have done so much to uplift worshipers in almost all the churches as 'Nearer, my God, to Thee!' An American writer, citing this fact, connects it with a most noticeable stream of tendency in relation to ethical religion. The idea of nearness to God is, in truth, the vital idea to-day. He says:—

Perhaps our vision of God has undergone a revolution greater than our sentiment. Few any longer think of God as a Being in a heaven, to be appeased by atonement. The God of our hymn is a God of character. To be nearer Him is to be ourselves unselfish. This God is here, in the now and the everywhere. He is not the outside supra-natural cause of what we see going on, either in the physical or moral life; but He is Himself the life of the world. In Him all things move and have their being. In Him we live, and are His children. He is not our creator, but our Life; not the mere architect, but the Soul. 'Nearer, my God, to Thee!' is to feel His heart throb in the spring flower, to feel His love in sunshine and in shower, but much more to find Him personally in the character-blossoming of humanity.

Nearness to God, thus considered, resolves itself into approximation to the Spiritual Ideal.

A volume of Essays by Aylmer Maude, on 'Tolstoy and his Problems' (London: Grant Richards), merits serious notice. Mr. Maude is one of Tolstoy's confidential literary friends, and, we believe, his most industrious translator or exponent. Most of these Essays have already appeared, and have won Tolstoy's approval. The main object of them all is to expound Tolstoy, not to criticise or dissect him. But expounding requires understanding, as Mr.

Maude reminds us. There are nine Essays, the first five of which aim at a clear statement of certain fundamental principles that determine Tolstoy's teachings. The volume is a strong thought-provoker.

A charming book is 'Fact and Fable,' by Effie Johnson : illustrated by Olive Allen (London : Chapman and Hall)—produced altogether in a quaint and pretty form—a delightful summer book for youngsters. The stories have a definite undercurrent of fact in them, but are alive with pleasant fancies, blythe humour and wholesome teaching. The concluding section, 'The Tryst,' is exceedingly beautiful. The illustration and the thoughtful, musical, prose have in them both grace and strength.

Florence Holt's 'Health and Healing ; its true source' (Devonport : G. Osbond) is a pleasant outflow of words ; but we are always put on our guard whenever a writer is fond of the phrase 'God's word.' That phrase, as applied to the Bible, is no longer a reasonable one : and, in a sense, it is no longer a thoroughly honest one. For the rest, we find in this pamphlet little beyond 'a pleasant outflow of words.' Its kernel of thought is the familiar one that faith and self-possession heal.

A little poem of extreme simplicity and delicacy, but deeply thoughtful, is this by Lizette Woodworth Reese :—

THE FOLD.

Beside the sagging fence it stands,
A lone, gray thing the hollows hold ;
Wind-bitten in the windy lands,
And yet a fold.

The sky is like a crocus flower ;
The shepherd calls his wandering sheep,
And thither brings them in that hour
Ere folk do sleep.

So gentle with each little one,
So careful is he with the old ;
They all shall rest at set of sun
Safe in the fold.

What better, than by country wall,
A roofed space the hollows keep,
Where I may come at end of all,
Like any sheep ?

Let me of men be clean forgot ;
The Lord in heaven grows not cold ;
He is my Shepherd ; I shall not
Fail of the fold.

'The Christian Register' has, for some time, been giving us a series of very spiritual prayers. The following very short but very comprehensive prayer, might well be accepted by us all for the morning of every day during the coming week :—

O Thou who art the great deep of eternal peace, the boundless ocean of love, the fountain of all blessedness, open to us this day the streams of Thy mercy and the fresh springs of Thy goodness. Let Thy blessing descend upon our souls to refresh and comfort us. May Thy light guide us, Thy faithfulness strengthen us, and Thy Holy Spirit unite us to Thee and to one another in the bonds of a firm faith, a steadfast hope, and love that never faileth. Amen.

WHAT SPIRITUALISM STANDS FOR.—So long as Spiritualism stands for the opening of the eyes of the spiritually blind ; so long as it stands for the voice that gives the message of peace and comfort from the realm beyond this earth ; so long as it stands for the open doorway of communion between the two worlds ; so long as it stands for the uplifting of human hearts and for the exaltation of human lives that are in shadow ; so long as it stands for 'peace on earth, good will to (all) men' ; so long as it stands for fraternity and fellowship ; so long as it stands for the onward march toward a higher and better and more divine perception of truth, it will stand for that for which it was intended.—MRS. CORA L. V. RICHMOND.

DREAMS.

The May number of the Report issued monthly by the International Psychological Institute, recently established in Paris, contains a suggestive article on 'Dreams,' by M. Bergson. It is very interesting, if not altogether convincing. His theory is that the materials out of which dreams are constructed are sensations, visual, auditory, and of touch. •Unless we observe ourselves closely, he remarks, we imagine that when our eyes are shut we see nothing. But this is not the case ; spots of colour of various shapes and sometimes of hues so intense that nothing in nature can rival them, float before the closed organs of vision. These indefinite objects, he believes, are the stuff, the principal material, out of which dreams are formed, together with the sounds which still linger in the ears of the sleeper, and the internal and external sensations of touch which reach him ; sensations which remain unnoticed when his waking consciousness is directed upon other objects. Upon these impressions memory acts constructively. The mind attempts to give to these images and sensations some rational interpretation by associating them with latent memories. It is out of the junction of memory and sensation that dreams emerge, and the mind, trying to find some explanation of the confused vision which presents itself, aggravates the incoherence. Such is in bare outline the theory which M. Bergson develops. He is careful, however, to exclude from it a certain class of deep-sleep dreams to which we will presently refer. The sensation of dream levitation, familiar to many, he traces to the sensation caused by the recumbent posture, or rather the absence of the sensation of pressure on the soles of the feet.

This explanation does not commend itself very strongly ; it does not adequately account for dreams of our own experience. For instance, on one occasion when we experienced the delightful sensation of levitation, we became aware, on reflection, that it was definitely associated with the dream that had preceded it ; it figuratively and dramatically symbolised an impression of elation and happiness which the dream had produced. If we consider our dreams we shall find that again and again they are dramatised *ideas*. It is as if two modes of consciousness were acting simultaneously, but separately. Our experience in this respect suggests that the higher mode of self-consciousness (often called the subliminal), in transmitting the ideas to which it is awake, to the lower plane of consciousness, in sleep, is compelled to select out of memory and sensation the materials in which the ideas shall be presented. The selection is sometimes pictorial, a passive image is seen by the sleeping consciousness : or it is dramatic, the idea acts itself out in such a way that one is compelled to attend and remember. This is not identical with M. Bergson's theory. Often there is something almost startling in the appearance of plan which the dream drama presents. Occasionally the idea thus conveyed is of a lofty kind, but often quite trivial. The following instance of the latter kind will illustrate our point :—

We went to sleep with the intention of awaking early, but instead of simply awaking at the desired hour we dreamt of a repeated knock at the door, to which in dream we replied, 'Come in' ; but the dream knock failed to rouse us. We then dreamt that the familiar voice of a member of the household asked a question loudly outside the door. This necessitated an answer, and we awoke. The process by which the *idea*, 'Awake,' was transmitted seemed elaborately complex for an occasion so trivial.

All dream dramas are not equally insignificant, but whether the ideas are serious or trifling, the method seems to be the same, viz., the expression of *ideas* by symbolism or through drama, the materials for which are found in the stores of memory, or in the physical sensations which still reach the sleeper.

This looks like a sort of reproduction in the human Ego (the microcosm) of the relation between the Creative Mind and the phenomenal Universe (the macrocosm). We are haunted by the feeling that the whole phenomenal Universe has meanings deeper than we know ; that we are being educated by symbols ; that 'all the world's a stage, and all the men and women are merely players on it' ; that could we

but discern its meaning we should find this radiant and mysterious environment perpetually enveloping us to be one stupendous language, the language of the Infinite Mind, by which Eternal Ideas are expressed for our learning. The materials in which these ideas present themselves to us being the experiences and phenomena of consciousness on its lower planes. So only can we receive them at present.

'All that meets the bodily sense I deem
Symbolical—one mighty Alphabet
For infant minds! And we in this low world
Placed with our backs to bright Reality,
That we may learn with young unwonted ken
The Substance from the Shadow.'

S. T. COLERIDGE.

'A dream itself is but a shadow,' says Hamlet.

May we not, then, call this wonderful mystery of the phenomenal Universe a dream of God? Meaning by that to signify that as it is related to the Eternal Mind, so in some degree are our dreams related to our true self-conscious Ego.

Sometimes the symbolism of our dreams is hardly appropriate; sometimes it is very suggestive. For instance, on one occasion we dreamt that we saw a large beetle lying lengthways on a coffin. From its back rose beautiful rainbow-coloured bubbles. We then saw the beautiful finely-cut features of a dead man, and we afterwards thought we recognised the face as that of one who has long since passed over.

Now a dream of this sort is not adequately accounted for as the attempt of the mind to interpret physical sensations or latent memories; but it is explicable if the conscious Ego was in contact with ideas concerning immortality, in connection with this particular personality, and if the shadow of those substantial ideas was shaped on the lower consciousness by latent memories of the face and of the Egyptian symbol of life, the Scarab; what the beautiful bubble signified we do not yet quite know, we only guess.

Whether M. Bergson would classify this as a deep-sleep dream we cannot say; the dream impressed us sufficiently to be noted at the time, but we have no recollection of having been in a particularly deep sleep.

M. Bergson's reference to deep-sleep dreams is worth quoting in conclusion:—

'In deep sleep, however, the law which regulates the re-emergence of memories may be quite different. . . We then are conscious of a sensation peculiar, strange, which we cannot put into words. It seems to us as if we returned from very far—very far in space and very far in time.'

He attributes this sensation to dream recollections having gone far back into childhood. . . 'If telepathy influences our dreams it is probably in this deep sleep that it will manifest,' he adds.

The study of the connection existing between the subliminal consciousness and the dream consciousness in sleep may afford some clue to the confusions and perplexities involved in spirit control.

There is another consideration of interest also related to this subject. Whence originate those vivid thoughts into which we occasionally awake? Are they the emergence of ideas, with which the subliminal is in immediate contact during sleep, and which would have expressed themselves in the symbolism of a dream had sleep continued? In our own case this experience is only an occasional one, but very vivid. Sometimes the thought is definitely contained in a sentence; sometimes it is an idea merely, but so intense as to be nearer to direct knowledge than ordinary waking ideas are. The ideas offer themselves for consideration as if they did not emanate from self at all. Others have doubtless the same experiences; and perhaps they may be induced to relate them.

H. A. D.

THE SIGNIFICANCE OF THE 'RAP.'—There is vastly more involved in the simplest psychic rap on a table, bedpost, or door than in all the learned disquisitions on any other problem that can engage the human, mortal mind. The fact is that too much has been given by the spirit world. We have not yet realised the significance of the rap. Our position is like that of the child who tramples on the violets in vain efforts to reach the sunflower.—'Light of Truth.'

THE SIGNIFICANCE OF THE AFFIRMATIONS OF SPIRITUALISM.

The following is a summary of an address given at Cavendish Rooms, by Mr. E. W. Wallis, Secretary of the London Spiritualist Alliance, Mr. George Spriggs occupying the chair:—

MR. WALLIS, in commencing his discourse, said there was a common ground of affirmation upon which all Spiritualists might stand, and beneath the banner of continued human existence after death were enrolled individuals of all shades of opinion, who have come within the ranks from all folds of faith or unfaith. Whatsoever might have been their training or preconceptions, they had been forced by the facts to affirm that there is no death to man the spirit. They were sometimes told that this is all there is in Spiritualism, that it is simply a science of investigation to demonstrate continued human existence beyond the tomb. But Spiritualism was something more than a series of facts which manifest the survival of conscious intelligence or the maintenance of human life in another stage of existence or plane of manifestation.

Dealing with the affirmations of Spiritualism, the lecturer took, first, the unanimous affirmation of Spiritualists that constitutes them Spiritualists, and differentiates them from materialists or believers who had merely faith or hope, but did not possess knowledge. If men received evidences of continued human existence after death, those evidences were due to the action of certain unseen people—people who sought to reach their fellows on the material side of life and to make their presence known. What their motives might be, what end they had in view in thus striving to reach those on this side, was a matter well worth considering. Why was it that these people of the other life again and again, with wonderful persistency, strove to make their presence known? Was it mere idle curiosity, or was there a deeper purpose, a broader end in view than that of mere personal satisfaction or gratification? 'They wish to reach you, you wish to communicate with them. They have therefore to bridge the gulf, a gulf which exists largely in imagination, but is still a gulf because of that very imagination. The wall of prejudice is as palpable on the spirit side and as insurmountable as a wall of rock would be to a mountaineer.'

Proceeding, Mr. Wallis said that another significant feature involved in this fact of spirit return or spirit demonstration was this: If spirit people were acting and the phenomena were the results of their activity, and if, too, they had a purpose in view in seeking to reach the people on this side, then there must be something more in Spiritualism than the mere fact of such activity. Facts in themselves were of little practical value. Isolated phenomena meant no more than the isolated letters of the alphabet might mean. But if they took the letters of the alphabet and combined them intelligently they had words that appealed to the reason or stirred the emotions. The phenomenal evidences of Spiritualism, isolated or considered merely as facts, amounted to very little. But when they combined those evidences and took into consideration what was involved in the display of force, and in the revelation of the presence of those beings behind the manifestations, then a whole philosophy—nay, a whole religion—was opened up to human comprehension and apprehension.

Supposing it were admitted that they had evidence of spirit existence. Then it might be inferred that spirits live because they are fitted to live. They went on living, they survived the radical change called death, because there was something in them as human beings which could not die. There was no supernatural change or miraculous interference, but continuity, perfectly natural and orderly sequence; therefore men to-day are spirits, possessing the potencies and capabilities, the inherent qualifications for future existence as discarnate human beings. Thus it was seen that the fact that spirits continue to exist after death and make their presence known had a direct relationship to human existence on the earth, constituting a revelation to man of what he is to-day. And not only this, for if man survived the change of death it was because he was fitted so to do by the very constitution of his mental, moral, and

spiritual nature, and because there were dormant energies and capabilities in his nature which might be called into active exercise. In considering the problem of intercourse between the two worlds, it was seen that there must be some point of contact between them. If men were mortal and spirits immortal there could be no such nexus or point of union, for death did not transform the man into another kind of being so superior to the present stage of being that his human qualities had disappeared. Such a change would not mean the persistence or continuity of life, and could not therefore be called immortality in any rational sense. For the life after death to be comprehended, it was necessary to recognise the fact that it is a purely natural life, and the people who live there natural human beings. A great fact that Spiritualism was bringing into prominence was the persistence of character, the maintenance of memory, the perpetuation of the identity of the individual self. Therefore the life after death is natural while it is spiritual, and spiritual while it is natural.

This brought them to another fact. If man continued to live after death, if memory was retained and the purposes that swayed the consciousness here were carried on in that sequential life after death, every individual must face himself or herself. It was not possible to get away from one's mental, moral, or spiritual past. The doctrine called Karma, the law of consequence, held good, and in its initial character the life of the discarnated spirit would be exactly that made possible by the character of the earthly life.

Dealing next with another aspect of the question, the speaker pointed out that life on the earth had always to be considered in conjunction with manifestation. Life always expressed its inherent powers from within, and attracted to itself from without all that was necessary for its maintenance; but the source of energy, the centre of power, was within. We knew it as an interior something called vital energy, life, or spirit that was operative everywhere, that was even then working the miracle of Springtime. Man could only recognise the processes of life as they occurred; of the interior energy he knew nothing. So it was with regard to the life of man himself. He was all the time growing from within and displaying the evidences of that interior growth, the yearnings, strivings, longings, and intuitions that continuously arise within his mental consciousness. When we came to recognise, therefore, that life is always expressing itself with ever-increasing success; is taking upon itself new forms, that the earth is constantly being improved, and its forces liberated, we might naturally conclude that man went on unfolding with ever-increasing power, vigour, and fulness in the new life to which he passed at death. There would not, therefore, be absolute retrogression or stagnation; and while rest may really seem to be necessary and desirable, yet rest is only designed to help the individual to attain heights hitherto unattainable by him. If, therefore, life after death was real, it would express itself in form, by the agency of organism; it would objectify itself. Hence it was not only true that heaven was within man, it was also outside him. Harmony was not only a state, but there must be location in the spirit existence to externalise the conditions of the incarnated human being. The life after death, therefore, was, to the individual who lived it, a real life. He had an organisation related to his environment, and he found the conditions as objective and substantial as they appeared to him while on earth.

Scientific men might urge, for instance, that the flowers had no colour—that, in short, all objective appearances were to be explained by vibrations; but, for all practical purposes, to the ordinary human being, things were as they seemed to be; consequently on the spirit side each individual would be in his own mental sphere, his own moral surroundings. He would realise just what he was capable of realising, and no more.

Admitting, then, that man the spirit lived, learned, and loved in the next world, and generally continued a conscious, rational, intelligent life, then the old doctrine of a literal hell had to go, except in so far as the individual suffered the consequences of his earthly wrong doing, which in themselves constituted for him a hell as terrible as could well be imagined.

As to Spiritualism's affirmation of immortality, it might be objected that this was a claim incapable of proof. But to this it could be replied that matter and force are eternal and indestructible. The same claim could also be made for life itself. It was impossible, too, to conceive of the destruction of self-conscious intelligence. 'Once conscious always conscious,' seemed to be the law, and even if man reached the blissful height called Nirvana it would doubtless be a state of intensified and expanded consciousness, at present unimaginable to our minds.

Man being a spirit here and now, and passing through processes of discipline and experience for the awakening of his dormant energies, it was clear that this life served a purpose in the Divine economy. Man was in his true place in Nature, and it was natural that he should employ his intelligence in every department, and give expression to the life and energy that welled up within him in the pursuit of truth and goodness.

Another claim made by Spiritualism was that man's spirit was of necessity religious. Religion was as much a part of man's nature as any other gift or faculty. All religions had been born in the human heart, and expressed the human sense of relationship to, and dependence upon, the supreme power. From this point of view it was seen that Spiritualism is a science of the expression by the spirit of its consciousness, its powers, its sense of need, and of the fulfilment of its claim on the beneficent and immanent life and wisdom that constitute the principle of order throughout the mental and moral, as through the natural, realms of being.

'Spiritualism,' the speaker proceeded, 'is an affirmative gospel of life, an affirmative gospel of the divinity of the human spirit, an affirmative gospel of the progressive realisation of the soul's intuitive desires and longings, all of which are prophetic of the greatness and grandeur of its future.'

The significance of the affirmation of Spiritualism that death is a passage to a fuller, freer, and more active life had seldom been rightly comprehended, for so many still regarded death as a calamity, and this life as though it were all. 'Unconscious materialists, they talk about saving the soul as though it could ever be lost; of going to God as though they could ever get away from Him, and of getting to Heaven as though Heaven were not within themselves.'

Referring to the service done by Spiritualism in proving the existence of men's psychical faculties, the speaker lamented the fact that the world was still given over to signs and wonders. There was a demand for table-tilting, materialisations, and kindred phenomena, and people required that the spirits should come down and play with the toys of earth-life, rather than that they themselves should ascend to spiritual planes of thought and aspiration, and endeavour to meet the spirits in their own spheres. Nevertheless the world was waking up to the spiritualistic philosophy, to the science of the soul; it was beginning to recognise the interior powers of man, his ability to order his own life, and to raise himself out of the sepulchre of the senses.

Concluding, Mr. Wallis said that the evidences of Spiritualism showed that God had never left Himself without a witness. Man was on the march, a pilgrim of the unseen. Deepening in wisdom, growing catholic and tolerant, he realised that religion consisted in purity and in harmony with the Divine order; that it should express itself in sympathetic, kindly, and helpful deeds. The work of life was one of unfoldment and preparation for the fuller life beyond.

TWO SIDES TO DYING.—'Were I to die now, where I stand, at my first coming to consciousness in the other life I should be just my simple self. I see nothing in the process of dying that should make any marked change. I believe that we carry with us into that other world our personal consciousness and the memory of what we have been here and the friends that we have loved, nor will it be a strange and lonely country. We will find ourselves greeted by our friends who have gone before us. There will be no lonely and sad awakening there. Let us not forget that there are two sides to dying, this earth side and the heaven side. The stars that go out when the morning comes do not stop shining, only some other eyes in some other land are made glad by them.'—REV. M. J. SAVAGE.

' A CHRISTIAN MYSTIC.'

I have just read with extreme interest Mr. Gow's very able review of Mr. Waite's 'Life of Saint Martin,' but I may be perhaps allowed to differ from the reviewer on one point.

Mr. Gow says: 'It is illustrative of the broadened spiritual perceptions of the thinkers of to-day, that Saint Martin cannot be regarded as having any special message for this age. His personal qualities are an important attraction, his literary excellencies have a charm of their own.'

I am strongly inclined to think that Saint Martin's books do contain most important messages for this, and doubtless for the next century, for I conclude that Mr. Gow referred to this present generation when he used the word 'age.' Were it otherwise, Mr. Waite would but have only added to the literary riches of the 'age.' Now I contend that Mr. Waite's 'Life of Saint Martin' is a most valuable addition to the spiritual *knowledge* of this 'age.' His Introduction, and Books I. and II., written as only a Mystic understanding his subject could write, are themselves a mine of knowledge derived from the biographer's wide acquaintance with mystic writers, both ancient and mediæval. He has therefore been able to enter into the spirit and meaning of the matter in hand, and to introduce to his readers portions of his Author's works which *are*, to my mind, special messages to this age, more particularly to those who, like many readers of your journal, are 'psychical researchers,' as well as to those who are more especially students of religious mysticism truly desirous of obtaining all instruction they can concerning the spiritual life. May I give one passage quoted by Mr. Waite, which, to my mind, is singularly valuable and illuminating and comforting? On p. 115, Book III. of this most interesting 'Life,' Saint Martin says:—

'Ordinary men, when they hear of living and spiritual works, conceive no other idea than that of beholding spirits, termed ghost-seeing by the benighted world. For those who believe in the possibility of spirit return this idea occasions frequently nothing but terror; for those who are in doubt as to the possibility, it inspires curiosity alone; for those who deny it altogether, it inspires contempt and disdain—firstly, for the opinions themselves, and secondly, for those who advance them. I feel it necessary, therefore, to state that man can make enormous advances in the career of living spiritual works, and can even attain an exalted rank among the labourers of the Lord, *without beholding spirits*.*

'He who seeks, in the spiritual career, chiefly communication with spirits does not, if he attain it, fulfil the main object of the work, and may still be far from ranking among the workers for the Lord.

'The possibility of communicating with spirits involves that of communicating with the bad as well as the good. Hence the communication in itself is not enough; discernment is required to determine whence they come, and whether their purpose be lawful. We must also, and before all, ascertain whether we ourselves (supposing that they are of the highest and purest class) are in a condition to accomplish the mission with which they may charge us for the true service of their Master. The privilege and satisfaction of beholding spirits can never be more than accessory to the true end of man in the career of divine works and in his enrolment among the labourers of the Lord. He who aspires to this sublime ministry would be unworthy thereof if actuated by the feeble motive and puerile curiosity of beholding spirits, more especially if to obtain these secondary evidences he trust to the uncertain offices of other men, those, above all, who possess but partial powers, or possibly powers that are corrupted.'

Surely this is a very pregnant message to this 'age,' and the whole passage is fraught with weighty suggestions, though it was written a century ago!

I may mention that by 'labourers of the Lord' Saint Martin has no intention of referring to the ecclesiastical profession only, usually regarded as 'labourers of the Lord'; but he has certainly a special meaning for such terms, as chiefly applicable to persons who enter the mystic life and who are desirous also of imparting it to others, whether as leaders in an occult 'order' or as specialised individuals free to follow their own line of thought. Saint Martin looks upon 'religion' with the illuminated eye that sees it as meaning the Science of Life, that Science going to the heart, root, and essence of things, not as they seem but as they are.

* Italics are mine.—I. de S.

Is not this philosophy one which this 'age' seems specially to require? For my own part I frankly say that Saint Martin's writings, with others, have been the source chiefly of what little knowledge I have of 'soul-science,' and I shall be grateful all my life for my introduction to that solid basis of thought which Mysticism proper most truly is, by Saint Martin's 'messages.' I can but feel assured that all 'inquirers,' whether beginning or advanced, *must* feel that they have made some solid progress in *true thought*, and that their eyes are opening gradually above the fogs of all the confused psychic gropings of the present 'age,' when they have read Mr. Waite's 'Life of Saint Martin'; and the mental progress will be still more in advance if from the 'Life' they proceed to the 'Works' of Saint Martin. Nevertheless, as these are with difficulty obtainable, one can gain a very fair estimation of advanced Mysticism from the 'Life' itself and from Mr. Waite's masterly *resumé*, explanatory and appreciative, as only a Mystic could synthetise without loss to original matter.

ISABEL DE STEIGER, F.T.S.

MR. MASKELYNE AND SPIRITUALISM.

The following paragraph appears in the 'London Letter' of the London correspondent of the 'Dundee Advertiser,' and shows pretty clearly the writer's opinion of Mr. Maskelyne as a sceptical inquirer into Spiritualism and psychic phenomena, and what the correspondent himself thinks of the spread of our movement. If we mistake not, this same writer acts also as London correspondent of the 'Leeds Mercury' and his sources of information are generally regarded as particularly trustworthy:—

'Mr. Maskelyne has accepted the challenge thrown out by a leading authority on Spiritualism to determine the truth or falsity of so-called "spirit materialisation," but only upon conditions. I venture to say that, even if his conditions are accepted, the result will be nil. Mr. Maskelyne will neither be converted to the doctrines of Spiritualism, nor will the believers in supernatural manifestations abandon the faith they have so long cherished. My experience of spiritualistic sances is that tests like those Mr. Maskelyne proposes to supply will be rejected on the ground that they are hostile to the spirit. I once enclosed an old coin in an envelope, and at a séance before the proceedings began asked the medium if the spirits would make an effort to give the date. Of course the spirits refused because there was a hostile influence in the room, and proved sulky all night. If a séance is arranged for the conversion of Mr. Maskelyne the result will probably be, if the tests are severe, that the spirits will not "manifest," and there the matter must end, for neither Mr. Maskelyne nor anybody else can compel them to come forth. All the controversy which has been raging round the subject here lately cannot conceal the fact that the Spiritualists are not only increasing in numbers, but are widening the scope of their pretensions.'

THE PASSING.

My little son was in my arms, his pale cheek pressed against me. He was so young to pass alone through the Valley of the Shadow—and my heart was breaking.

I fell asleep and dreamt—

I was walking through black and horrible darkness, and my little son's hand was fast in mine. Horrible phantoms and terrible faces peered through the blackness; my child was frightened, but I still held him, and my grasp reassured him. Several times invisible hands tried to snatch me or him, but I was stronger, and I kept the little one very tight.

We came to the brink of the Dark River, and he was, oh! so frightened, but I lifted him up, and his soft curls against my cheek were also a comfort to me, and with his eyes shut he could not see the deadly terrors.

The River passed, we still journeyed on, and to my little son the darkness did not seem so real when I was by his side. Suddenly a glory of light shone across our way, and I saw two golden gates unfold before us, and in the dazzling radiance I beheld my little son run straight into those glorious portals.

I awoke; my child was still upon my knees, but his spirit had fled whilst I slept.

But the aching in my heart was soothed, for had not I, his father, led him safely through the darkness right into the transcendent beauty of the Everlasting Light?

HYACINTH.

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE,
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THE COMMERCIAL VALUE OF TELEPATHY.

A remarkably suggestive Paper on Telepathy, by Karl H. von Wiegand, appears in 'The Metaphysical Magazine.' We use the word 'suggestive' advisedly, as it strongly suggests the possibility of Telepathy on a commercial basis—an attractive notion for the average Briton. Of course the average Briton will laugh at the notion, but he has so often laughed at things he has afterwards been very glad to purchase that we take no account of his merriment.

After all, if there is anything in Telepathy, it is only a finer kind of Telephony, or, for the matter of that, of Telegraphy: and, just as we have already gone on from cables to telegraphy through space, without connecting wires, we may quite naturally pass on to telegraphy through space without mechanical and chemical transmitters and receivers. There are plenty of sane, careful and knowing people who are perfectly certain that brains are batteries, or, at all events, that persons can do the very cutest things that batteries can do—and more.

Mr. Wiegand's stories perfectly well agree with the testimonies of other cautious and sober-minded experimenters; and all agree that, at a distance, mind and mind can communicate, possibly with as much detail, and in relation to simple matters too, as the telegraph or the telephone—and much more cheaply! Nor is there anything magical in this. Mr. Wiegand justly says, 'As magnetic and electric vibrations are the basic principles of the telegraph; magnetic, electric and molecular that of the telephone; and magnetic, electric and etheric that of the modern wireless telegraph, so are etheric, astral, mental and auratic vibrations the basis of the telegraph of the Mind, which is simply another form of wireless telegraphy.'

Mr. Wiegand strongly inclines to the opinion that we are only reviving ancient knowledge and re-learning ancient powers. He believes that Telepathy was understood and practised by 'the Ancient Mystics of Atlantis,' by the sages of Egypt and Persia, and by mystics in what we call 'The dark ages.' Truly, there is nothing new under the sun. All things seem to move in cycles, and, at times, the spiral is not so much suggested as the circle. 'Modern Mystics, Occultists and Psychologists are rediscovering many of the "Lost Mysteries" of the Ancients, buried deep under ages of superstition, ignorance, perversion, priestcraft and neglect, in that indescribable Temple of Knowledge in the Universe within, the three worlds, Mind, Soul and Heart, as the cities of those days lie buried beneath the surface of the earth—hidden, forgotten, unknown.'

If these things are so,—and there is much to say in favour of them,—the hesitations and oppositions of scientists and philosophers, to even the rudiments of our spiritual philosophy, are indeed pitiable. It is highly probable that the happenings of the past twenty years in this field may ultimately form one of the most telling chapters in the history of learned ignorance and 'the opposition of science, falsely so-called.' But, as Mr. Wiegand says, 'sneers and ridicule are like the orthodox hell—they burn but consume not,' and already we see the welcome sight of truth emerging from her trial, soon to be 'read and known of all men.'

But even now the men of Science have still to learn that, in these subtle regions, there are conditions which are different from those which determine the behaviour of gases and metals. Even when we arrive at the discovery that Mind is a kind of battery, and that Thought can travel in the Ether, we have to be very patient in our observations, and very humble and tentative in our conclusions. 'You cannot go to a wire fence and expect to send a telegram simply because it is a wire'; and it is equally absurd to go to a medium and expect to get anything you please and how you please.

Understanding this, and remembering it, Mr. Wiegand has been singularly successful in his experiments. Some of his stories, indeed, are likely to strongly try the belief of his readers. His most interesting and successful experiments were carried through with the help of a lady, about twenty-five years of age, 'well-educated, refined, and accomplished, of a gentle, calm disposition, far above the average so-called "subject," both intellectually and morally.' We do not know why that concluding remark should be made; but perhaps Mr. Wiegand has not always been fortunate in his 'subjects.'

After a number of experiments, Mr. Wiegand found that he could transmit to her 'thought waves or vibrations' at a distance. Arriving at his office, for instance, and concentrating his thoughts upon her, he would say mentally, 'Trofa, call Mr. W. up on the telephone at once.' 'W.' we presume stands for Wiegand, for the reply came, 'I heard you tell me to call you up: what do you wish?' Several times, when away from the house, his telepathic message reached her: every time, in fact. Once she was asleep, but his message awakened her. Distance appears to make no difference. They tried the experiments at all distances, between a few blocks away and 500 miles, and succeeded.

After a few weeks' experimenting, this lady was able to receive messages 'from almost any one,' and frequently thoughts reached her from distant people who made no direct appeal to her attention. 'A number of times she repeated several sentences of conversation in which her name was mentioned; and their accuracy was afterwards verified.'

Mr. Wiegand's little daughter, aged five, however, beats 'Trofa' hollow. This child recently received a message intended for her father, though it travelled over three thousand miles. She was playing with her toys, when, suddenly, she ran to a bookcase, thrust her hands under a pile of magazines and papers, pulled out a manuscript, and ran to her mother, crying, 'Papa must send these right away, must send them right back; the man is just wild about it, 'cos you have kept 'em so long.' As this particular bookcase was one she was not allowed to touch, her conduct was all the more remarkable. It turned out that the manuscript had been lost sight of, and, says Mr. Wiegand, 'I was not at all surprised to receive a letter from the gentleman, a few days later, requesting the immediate return of the manuscript. He had tried to impress upon my mind his desire

for its return, but the child received it. . . It was nothing unusual for the little child to receive and deliver a telepathic message from me to her mother, but it was the first time that she had ever received one from someone outside the family.'

We have lately noted independent testimony to similar occurrences elsewhere, and gather that we really have, in this marvellous development of Telepathy, a possible rival—and even a commercial rival—to the new-comer, telegraphy through space. It seems absurd, from the commercial point of view; but even the Stock Exchange is learning to banish the words 'impossible' and 'absurd.'

'THE WEAK SPOT IN SPIRITUALISM.'

'An Old Correspondent' writes: 'I am free to confess that, to a certain extent, the tests of identity given by spirits who return are often meagre and unsatisfactory to many inquirers. Personally, I have had no reason to complain for twelve years past, as the tests received by me on countless occasions have been most satisfactory. That, however, has arisen from the existence in our home and surroundings of a good clairvoyant and clair-audient psychic, whose vision is very clear and who never sits except with ourselves and near friends. But I may be permitted to say that many people who go to séances look upon them as an occasion for levity and the putting of foolish questions, and maintain a sceptical or antagonistic attitude, and also expect far too much, while the people "on the other side" are often hardly able to do more than make their presence known by raps, tiltings, &c., and often have even forgotten their Christian names. So little is known by us of the conditions under which any of our loved ones exist in the other world that we must take what comes passively and with an open mind, judge impartially with common-sense, and hope for better results, if we sit under the best possible conditions as regards harmony and reverence. At three séances held by me lately I got remarkably good tests and results; but until a certain promise given at one of them is fulfilled (as I expect it will be) I refrain from dealing with them. As regards the alleged return of certain great personages who give very commonplace messages, it must be kept in view that these high gifts when on earth may have been due to the inspiration of spirits operating on their intellect, and who may cease to help or "minister" to them on passing over; or, as an acute American friend put it to me, "When an earthly genius 'passes on' his spirit friends who have helped him in his earthly career wish him good-bye, saying, We have given you a good time on earth and now we go to help somebody else in the same way." Another cause of failure is the mental attitude of the sitter. Who would expect a conjurer like Maskelyne to get anything from the "other side"? The spirit friends see better than we and can appraise the "value" of the conjurer, and will very often give him nothing, or next to nothing. Hence, the so-called "weak spot of Spiritualism.'"

DR. PAUL GIBIER'S MEDIUM.

We have already given in some detail an account of the successful experiments in materialisations by the late Dr. Paul Gibier, as recorded in 'Annales des Sciences Psychiques,' the manifestations having taken place, as the doctor believed, under the most perfect test conditions. We now learn that Mrs. Carrie M. Sawyer, the medium at these séances, is still obtaining the same class of phenomena, as certainly and as abundantly as ever. They have been witnessed, we are assured, by thousands of persons in the United States, of every rank and station in society. Mrs. Sawyer still holds a three years' contract, into which she had entered with Dr. Gibier, to visit Egypt, France, and England, but this arrangement was rendered impracticable by the doctor's fatal accident. She is, however, still thinking seriously of visiting England shortly, and should she do so Dr. Gibier's testimony in her favour will, no doubt, secure for her an abundance of patronage.

OLD-TIME EXPERIENCES.

(Continued from page 259.)

One very curious thing is that people who pass over sometimes do not know that they have 'died.' They seem to be in a perfectly life-like dream. How far there is connection or correspondence between the things and events in the dream, and the 'realities' of earth-life, is an interesting question. One evening at a séance with the Caffreys, a spirit appeared, dressed like a workman and carrying a hammer. Mr. Caffrey understood him to ask for some opium, and told him that that was not the place to get it; that if he wanted opium he must go to the drug store. 'I said *oakum*, not opium,' replied the spirit; 'I am caulking a boat down by the East River, and they told me I would get some oakum here.' He was told that there was none to be had there. 'What kind of a place is this anyhow?' asked the spirit. 'We are holding a spiritual séance,' said Caffrey. 'Where dead people come?' asked the spirit. 'Where those who are *called* dead come,' replied Caffrey. 'Oh, thank you! No ghosts for me! I'm off!' and with that the spirit from the East River hurried away.

A somewhat similar case was that of a big man, who said he was a deacon. I forget what name he gave; and, although I was not present myself, I may perhaps quote it as a 'specimen' in a friend's collection. One evening a tall serious spirit stepped out of the cabinet, and seemed puzzled by his surroundings. He was told it was a spiritual séance. 'Do you mean to say that you sit here and expect the dead to appear? What ignorance! What superstition!' 'You are dead yourself, my friend,' said Caffrey. 'Why do you talk such nonsense? I'm Deacon (Smith); and no more dead than you are.' 'Well, if you are not a spirit, try to walk to the far end of the room.' The deacon started boldly off to do so, but fell to pieces when he was a few yards from the cabinet. He came a second time, a week later, and said he could not make out what had happened to him on the previous occasion; he supposed he had fainted. He still pool-pooled the idea that he himself was a spirit; and laughed at the notion that if the gas were turned on full he would dematerialise. Caffrey turned on two gas jets to the full, and the big deacon collapsed and vanished. He came a third time, and said that he had found out that he actually was a spirit. 'Only to think that I have been dead for nine years, and never knew it! Most extraordinary! I cannot understand it!' A sentiment to which I think we may all say 'Amen.'

How one would like to hold, and cross-examine, a spirit like that, who seems to have his wits about him! For with some mediums all the materialised spirit can say is that he or she is so glad to come, and is so happy; they seem to have no ideas; and curiously enough, the person with whom they converse seems to get into a somewhat similar dazed condition. I have frequently thought of questions to ask, and when the spirit has come those questions have all gone out of my head. But most people are perfectly satisfied when a 'loved one' tells them that he is happy. I sat beside a young clergyman once, who told me he had come from a distant State to that séance. He wanted simply to see someone he could recognise. Well, he was the most astonished young clergyman I ever saw. From all sides came his departed friends and relations. His father struggled up from the floor beside him; his mother hurried out of the cabinet to him; sisters and brothers came from nowhere apparently. There were six or seven spirits, fully materialised, crowded round him, and actually touching me. I never saw so curious a sight. Spirits and mortal wept for joy, at least the old spirits wept; and the young clergyman wept gently all the rest of the séance. Now, I heard what these spirits said, and it amounted to nothing whatever but 'We are glad to see you. We are happy.' Yes, the father did say one thing, which, perhaps, contains everything; he said, 'It is all true, John!' We walked part of the way home together and I was not very sorry to say 'good-bye'; for my companion kept throwing his arms up, and shouting 'Thank God!' much to the surprise of passers-by.

'CHRONOS.'

(To be continued.)

'UNITE OR PERISH!'

A SUGGESTED BASIS.

Your correspondent, 'Reader,' in 'LIGHT,' of May 25th, has drawn attention to a very vital question pertaining to the spiritualistic movement. In its evolution an almost unexpected issue seems suddenly to have appeared, involving a crisis. To organise and live, or to drift, disintegrate and disappear, are the alternatives; or, as tersely put by the Editor of 'The Light of Truth,' to 'Unite or Perish.'

An object lesson illustrating the power and wisdom of thorough and enthusiastic organisation has been provided, in the success of the 'Christian Science' movement. The co-operative enthusiasm of that organisation has resulted in a very rapid numerical growth and financial strength, and the attainment of a position of commanding influence in the social and religious life of the American people. The dawn of the new century marks an age of 'combines' in the world of productive industry, commerce, finance and labour; even in national and international policy, combinations are the order of the day. 'Combine or be crushed,' 'Unite or Perish,' would seem to be the war cry of progression, the vanguard of protective safety in the early days of this twentieth century.

Has Spiritualism a special charter of providential exemption from the conspicuous trend of the age? If not, then why hope for continued life when the very laws and conditions of being are ignored? Combine, co-operate, organise; this is the command that comes ringing down the ranks of Spiritualists from the Commander-in-Chief, whose name is Necessity.

To facilitate this needful unity, and to effect an organisation adequate to the necessities of the existing situation, I beg to suggest:—

First: That the spiritualistic movement be re-christened, and a more appropriate name be given to it. I have never been satisfied with the term 'Spiritualism.' It sounds too sectarian, and suggests a creed or accepted basis of belief; whereas the basic principle of the movement is distinctly scientific and not sectarian, although sensational in its modern phase, owing to its spontaneous appearance, unsought by scientific research, and unheralded by scholastic authority and renown.

However widely Spiritualists may differ as to matters of faith, speculative beliefs, and philosophical deductions, there must always exist a very substantial basis of unity in the scientific aspects of the movement.

Phenomena must ever be recognised as the foundation stone of the spiritualistic edifice, the *raison d'être* of its very existence. But phenomena constitute subject matter for scientific analysis and systematic classification. Phenomena provide the facts for observation, and verities of knowledge to be reduced to a system by the scientific method; therefore, fundamentally, the spiritualistic movement is a science, rather than a sect, system of faith, or a religion.

Starting with the foundation laid by the facts of phenomena, Spiritualists have built thereon the varied and many-angled structures of faith, philosophy and religion of every shade of personal preference and predilection, but the *foundation* on which all these manifold structures rest is the same.

Phenomena are the substance of science, although they may also prove the 'substance of things hoped for, the evidence of things not seen.' The scientific basis of unity, on which all Spiritualists must logically and inevitably stand, whether they know it or not, suggests to me an appropriate name for the banner of the spiritualistic movement, and under which all may enlist, yet none give up their speculative beliefs, pet theories, or convictions, but rather may *unite, combine, and co-operate* on the solid basis of scientific facts, and the common ground of spontaneous phenomena.

Second: I suggest a Spiritual Science Association, in which the members shall be known as Spiritual Science Associates ('S. S. A.'), while the movement shall be designated as Spiritual Science instead of Spiritualism, thus

eliminating the terminology that is so suggestive of sect, and so akin in etymology to Methodism, Congregationalism, Materialism, Socialism, &c., all indicative of a system of belief, philosophy, or doctrine of opinion, rather than a branch of science.

The adjective 'Spiritual' serves to differentiate the movement from the more physical sciences, whilst maintaining its just and true position as a science.

Third: I advocate the formation of an International Association for the Advancement of Spiritual Science, somewhat akin to the aims of the British Association for the Advancement of Science, but having an international character and scope. Under this broad international banner all local bodies of spiritual workers could, as Associates, be marshalled, and the National Associations would follow, as deemed expedient, for purposes of National Federation. Thus a genuine *unity in organisation and purpose* could be built up on the broad lines of a purely scientific basis, yet each local body and each individual Associate would be left free and untrammelled as to belief, faith, and opinion.

The 'Christian Science' movement appears to me to be eminently unscientific in its denial of the existence of a material universe of conditions and laws, as well as unchristian in its disallowance of the *reality* of physical evils and ills such as Christ sought to remove by spiritual kineties. A Spiritual Science Association would therefore appear to be called for:—

- (1.) To adequately represent a legitimate branch of scientific research.
- (2.) To afford unity and organisation to the spiritualistic movement.
- (3.) To counter-balance the influence of error in a movement falsely named 'Science,' and erroneously designated 'Christian,' and to winnow the grains of truth from the accumulations of chaffy contradictions, inconsistency, and ineptitudes.

It ought not to be difficult to effect such an association of spiritual workers, and of those persons in sympathy with such a movement.

Already a few persons in the scientific section, feeling the need of association amid congenial conditions, have clubbed together under the distinguished leadership of a spiritual physicist and well-known pioneer in scientific research, a 'noble thinker and explorer,' full of years and of honours, with a 'mind to let,' 'a heart to feel,' and abounding magnetic energy to spare and inspire. This gentleman has proposed a plan of co-operation to secure many social, residential and spiritual advantages in a rural retreat that could not be obtained by single-handed individual effort. It is proposed that a few persons shall purchase jointly an estate within one or two hours of London, in a healthy district, with picturesque surroundings, which can be permanently preserved, including the woods and wilder portions, as a natural park for the enjoyment of all the residents alike. It is further proposed to mark out as many residential sites, ranging from two to ten acres each, as there are individuals who contribute towards the purchase. Surplus land would then be sold for the joint benefit of the original purchasers, and expenditure would be made upon the estate, as found advisable for mutual benefit.

Towards the purchase of such an estate, £3,000 have been pledged by a few persons, and it is anticipated that £15,000 to £20,000 will be readily forthcoming to provide such a Country Home Colony of spiritual researchers, and their friends in sympathy with the plan. Now, in this blending of the social and the scientific in a combination of capital for securing a country home life amid congenial, intellectual, and spiritual associations, I see a possible sign in the heavens (if no larger than a man's hand), pointing to this proposed colony as a nucleus or small beginning—a 'John the Baptist' heralding a much larger association on broader lines for spiritualistic unity. Once this residential country colony becomes an accomplished fact, with its contemplated lecture hall, library, reading room, &c., then a London association may be formed to provide similar accommodation for association work, and this may develop into a national centre of spiritual science and association.

Any person wishing to encourage or join this new movement can obtain detailed information on applying to the undersigned, care of Office of 'LIGHT.'

ALBERT ROLAND SHAW.

CAN SPIRITS BE MATERIALISED?

The writer of the following article, which we quote from 'The People's Journal,' Dundee, asks the above question—and answers it, expressing at the same time the conviction that 'we stand on the eve of a remarkable change of public opinion in reference to the phenomena of the occult.' That such an article should appear in 'The People's Journal' is in itself an evidence of the change of which he so confidently speaks:—

(By OUR OWN PSYCHICAL RESEARCHER.)

An event of very unusual note has happened in London. Mr. J. N. Maskelyne, the celebrated conjurer of the Egyptian Hall, has accepted a challenge, made through the 'Referee,' to investigate the phenomenon known as 'spirit' materialisation.

The conditions surrounding the experiment are stringent, in all conscience; the challenger, who calls himself 'A Searcher after Truth,' says:—

'Mr. Maskelyne, with his forty years' experience and his peculiar gifts, can render me valuable assistance, and I therefore propose to reproduce in London the experiments conducted in Paris last summer by Professor Richet, the well-known savant, the lady medium being in London at the present time. Mr. Maskelyne will be invited to attend one or more sésances, to be held in a room selected by a third party to be mutually agreed upon, such room to be quite unknown to the medium until the actual time fixed upon for the sésance. The medium shall not be permitted to bring any parcel or bag with her, and shall be searched by a police searcher, to be selected by Mr. Maskelyne, and shall then dress herself in clothes provided by Mr. Maskelyne, to be worn only during the sésances. Further, she shall be bound in any reasonable way by him and all knots shall be sealed with his own seal, and she shall then be sewn into a bag or sack to be provided by Mr. Maskelyne. If, under these conditions, and with a light burning in the room, she is able to produce one or more human forms, as she did in the presence of Professor Richet and other investigators, such forms to leave the medium and move about the room, and are also able to show themselves and the medium to all present at the same moment, I think Mr. Maskelyne will admit, as great scientists like Sir W. Crookes, F.R.S., and Professor Alfred Russel Wallace have done, that this is a subject worthy of very careful investigation. I should then propose that Mr. Maskelyne should attempt to produce the same results under exactly similar conditions, and there would be no objection on my part to his taking a reasonable time before commencing his attempt, so as to give him every possible chance of success. In accepting this offer, Mr. Maskelyne will be rendering to the public and myself a very great service, and I trust that nothing may occur to prevent this final settlement of the knotty point as to whether the phenomena of spiritism are genuine or not.'

It is a mistake to suppose that this subject has never been scientifically probed. In the early seventies of last century Sir William Crookes, F.R.S., carried on a series of researches, which he details in his enthralling work—surely a classic on its theme!—'Researches in the Phenomena of Spiritualism.' The present writer has seen a note from Sir William, in which he says he sticks by the conclusions he then formed; while a couple of years ago the illustrious chemist publicly declared he had nothing to withdraw nor further tests to suggest. A brief account of his investigations will, accordingly, prove at least interesting. Psychical researchers are often accused of self-delusion.

G. H. Lewes advised the Dialectical Society in their dealings with spookology to distinguish betwixt fact and inference from fact. Sir Wm. Crookes—he was then plain Mr.—took the utmost care sagacious forethought could inspire to make certain of the evidence of his senses. He devised a flash-light with which he photographed; he used a balance with which he registered weights. He took precautions to prevent jugglery. His 'medium' was a Miss Cook, a lady still alive. On one occasion, in presence of four friends, by means of his flash-light he took forty-five

photographs of the 'materialised spirit'; in several cases the medium appeared on the same plate. The 'spirit,' a beautiful young woman, who said she lived some time in the early seventeenth century, called herself 'Katie King.' Once, for two hours, she walked about and chatted with the company. Frequently, when on the move, she took Sir William's arm. Sir William used his library as a cabinet, and of one experience in it he tells this:—

'Katie now said she thought she would be able to show herself and Miss Cook together. I went cautiously with my phosphorus lamp into the room, and felt about for Miss Cook. I found her crouching on the floor. Kneeling down, I saw the young lady dressed in black velvet as she had been in the early part of the evening. She did not move when I took her hand and held the light close to her face. Raising the lamp, I looked round, and saw Katie standing close behind Miss Cook. She was robed in flowing white drapery as we had seen her during the sésance. Holding one of Miss Cook's hands in mine, I passed the lamp up and down so as to illuminate Katie's whole figure and satisfy myself that I was really looking at the veritable Katie and not the phantom of a disordered brain. She did not speak, but moved her head and smiled in recognition. Three separate times did I carefully examine Miss Cook crouching before me, to be sure that the hand I held was that of a living woman, and three separate times did I turn the lamp to Katie, and examine her with steadfast scrutiny, until I had no doubt whatever of her objective reality.'

Sir William by his balances found that a 'spirit' when it 'materialised' had weight. He also found that the medium decreased in weight during the 'materialisation.'

The day came when the lovely 'Katie' announced it would be no longer possible for her to manifest. Sir William still retains a lock of hair cut from her tresses.

Such a narrative has the look of a fairy tale! Nevertheless, this great scientist pledges his honour and his reputation for its truth. Whatever happens in Mr. Maskelyne's case, therefore, the testimony of Sir William Crookes has to be countervailed ere 'materialisations' are pronounced unreal. This, of course, is putting the thing at its very lowest, because there are other scientific witnesses, British, Continental, and American, that could supplement what Sir William has described. In the opinion of the present writer, indeed, we stand on the eve of a remarkable change of public opinion in reference to the phenomena of the occult.

'A LITTLE FAITH IN CLAIRVOYANCE.'

'Dagonet' writes this in the 'Referee,' a paper which is conspicuously fair in regard to all questions relating to psychical subjects:—

'White and black magic flourish in the twentieth century, and we are all attracted by the occult to-day. I don't want to believe in palmistry, because the time is rapidly approaching when, according to "what the hand of the young man said to the palmist," I am to be assassinated. But I can't help a little faith in clairvoyance, because I have had so many remarkable proofs of its justification by after events.'

'Here, for example, is an extraordinary instance. Some years ago the brother of an intimate friend of mine—a first-rate athlete and in the pink of health—went to a bazaar in Paris. To amuse his wife he determined to have his fortune told. He went into the fortune-teller's tent, but came out and said to my friend, "The old witch won't tell me anything; she asks my wife to stay, and she will tell her." When the wife came out she was pale as death. She refused to tell her husband anything, but the next day told his brother the clairvoyant's prophecy: "Your husband will die on a mountain, far away from his friends, and on his birthday."

'A few years later my friend's brother died on November 27th, his birthday, at Davos Platz.'

LONDON SPIRITUALIST ALLIANCE.—We are requested to state that one or more members of the Council of the Alliance will be in attendance at the rooms, 110, St. Martin's-lane, W.C., every Wednesday, from 3 p.m. to 5 p.m., when they will be pleased to meet any friends who may wish for an interview.

'MY PSYCHIC EXPERIENCES.'—The able address delivered by Mr. John C. Kenworthy before the London Spiritualist Alliance, on April 12th last, in which he related his remarkable psychic experiences, has been reproduced in pamphlet form in a neat stiff paper cover, together with a portrait of Mr. Kenworthy. It is published at the office of 'LIGHT,' 110, St. Martin's-lane, W.C. Price 6d. net; post free, 6½d.

'FINITE AND INFINITE COMPREHENSION.'

Is it reasonable, I wonder, for the 'Finite' to expect to comprehend the 'Infinite'? The finite understanding, we are all agreed, is limited—imperfect—and consequently liable to err. While, therefore, it is desirable to hold and express individual views and beliefs, any approach to dogmatic utterance on matters concerning which we now only conjecture is surely unwise, since our 'truth' of to-day may prove the fiction of to-morrow. In the last of his interesting articles on Christian Science, Mr. Harte alludes to the difficulty of 'focussing together, so as to form one image, the "loving Father" who looks after our small personal interests, and sympathises with our little joys and sorrows, and the Infinite and Eternal Spirit of Life, on which countless myriads of solar systems depend for existence.' Mr. Harte is of opinion that the 'Personal Father' idea must be relinquished, and this is being done by a steadily increasing number of serious thinkers. To such, it is simply inconceivable that the Supreme Power can occupy Himself with the most trivial affairs of human life; and to these people the 'difficulty' referred to ceases to be.

Miss Katharine Bates, however, in 'LIGHT,' June 1st, tells us that 'All intelligent people recognise this difficulty, and some understand that it can only be met adequately on the plane of spiritual perception; *because the Intellect deals with phenomenal existence, whilst the spirit of man alone can perceive spiritual or eternal truth.*' The italics are mine. It is, of course, not with the fact of Miss Bates' dissent from Mr. Harte's proposition that this communication is concerned, but rather with her reasons for the dissent, and her explanation of the 'difficulty'—the 'difficulty' being that of believing that He who upholds the universe will interfere to prevent our falling over 'coal scuttles.' A more becoming illustration might easily have been found, but Mr. Harte has a turn for dry humour. Now Miss Bates asserts that the 'Intellect deals with phenomenal existence, whilst the spirit of man alone can perceive spiritual truth.' But is it possible thus to divorce the spiritual and intellectual attributes of man? What would the 'spirit of man' be without his intellect? What is God's best gift to man? Reason. Whence came it? From Himself. Man *is* a spirit, and his various parts make up a whole, the best results being obtained when the intellect and the emotions are fairly balanced.

Miss Bates says: 'It must be as easy for "Omnipotence" to prevent a human being falling over a coal scuttle or catching a cold, as to keep a planet or a whole solar system in its true orbit.' Most certainly, but it is obvious that 'Omnipotence' does not interfere to prevent our catching cold; and does Miss Bates seriously mean us to understand that we shall continue to fall over coal scuttles until our spiritual nature awakes? 'The awakening man,' she says, 'is allowed to fall, &c., &c., in learning to exercise that faith in Divine protection which never yet failed any who honestly and entirely put their trust in it.' Well, to some of us, this verges on the absurd; but while disbelieving in such protection as is here indicated, let it not be supposed that the alternative is disbelief in *any*. Far from it. To many who think like Mr. Harte, a most full and happy faith is placed in the love and wisdom of the Great Father of Spirits, whose children we are. They believe that He lets them learn by experience—the best of all teachers; that the discipline of this life is for the making of character, and that the over-guarded child turns out a weakling. On His Fatherly love they implicitly rely, resting assured that He has ordained all things for the best; that out of weakness will come strength—out of error righteousness—and that the ultimate well-being of His people is His Divine will and pleasure.

BIDSTON.

In reply to Miss Bates' criticism of points in my articles on Christian Science, permit me to say that I agree with the Hindoo gentleman whom she quotes. There is undoubtedly a personal God; and He is necessarily very unlike what we picture Him; for the personal God of a spider, or of a shark, would have to appear to those creatures respectively in their own forms, to be for them an object of

consciousness; just as man's personal God puts on the likeness of a man, physically and mentally. But I do not think the Hindoo gentleman would have mixed up the personal and impersonal—God and Deity—in the way Miss Bates does. She says: 'It must be as easy for Omnipotence to prevent a human being *falling over a coal scuttle or catching cold*, as to keep a planet or a whole solar system in its true orbit.'

'Easy' implies a conditioned being, who finds, or might find, some things difficult, others easy; therefore it is not 'Omnipotence.' But Omnipotence is evidently used here to mean a conditioned personal God, just as we speak of 'Royalty in Whitechapel,' meaning some member of the Royal Family. Any God that 'kept a planet in its orbit' would be performing the definite function in the Cosmos, of preventing that planet from obeying a law of Nature which impels it to move in a straight line, and therefore that God would be arbitrarily interfering with Deity, which is in or behind natural law. That any God performs that function is a pure and unwarranted assumption. The tendency to move in a straight line when there is no attraction of the sun, and the tendency to move in an orbit when there is that attraction, are equally cases of obedience to natural law. In the instance of the coal scuttle, the action of God is different—He is not needlessly supplementing natural law in that case, but thwarting it. I hardly think that Miss Bates perceives very clearly all that is implied in the terms 'personal' and 'impersonal,' 'conditioned' and 'unconditioned.'

I should like to say to 'Cecile C. Kenworthy' that Bible texts may be useful in helping us to construct an ideal of God in our minds, which will be comforting or elevating; but they are worse than useless to us if we wish to form a conception of God *as a fact in the Cosmos*. Again, no doubt God notices all that happens; which is a figurative way of saying that everything remains in the world-memory; and that everything does so is proved by Psychometry. All religions have their recording Gods or 'angels'; but the office of Recorder does not imply parental solicitude; that attribute has to be gratuitously given to the Recorder. God, no doubt, equally notices that hundreds of little song birds get their eyes burned out by a red hot wire to make them sing better, for as 'Cecile C. Kenworthy' remarks, 'nothing is too trifling for His notice'; God doubtless makes a note of it, but He does not interfere. The way in which many people insist on the 'Fatherhood' of God is curious. Fatherhood is not nearly so strong a sentiment in the world as motherhood; yet to speak of the 'Motherhood of God' sounds strange and undignified. We owe the very old, and therefore highly respectable, analogy of the Fatherhood of God to the ignorance of the Ancients in regard to the origin of the child; for a child was, until comparatively recently, believed to be wholly the product of the father. Most of our emotional Christianity, and some of our doctrinal, flow from that false analogy, the result of ignorance of what is now known to be a fundamental fact in embryology, namely, that the parents contribute equally to the existence of the child.

RICHARD HARTE.

'THE STATE OF MAN IN THE BEYOND.'

Considerable discussion has been going on of late in the 'St. Rollox and Springburn Express' regarding the conditions of *post-mortem* human existence, and the issue of the 'Express' for May 2nd contained a lengthy report of a fine address delivered by Mr. J. J. Morse, under the auspices of the Glasgow Association of Spiritualists, upon 'The State of Man in the Beyond,' in the course of which 'he emphatically asserted that there was salvation after death. . . Progress after death was the necessity of the situation. . . Everlasting punishment was not true, but . . . whenever, wherever, by whomsoever God's laws were infracted, those laws would always inflict their penalties. . . God did not exact indefinite interest; He was too rich to take interest at all; He only took the principal and left them to profit by their experiences.' Mr. Jas. Robertson, of Glasgow, presided over the large audience, who frequently applauded the sentiments expressed by the speaker.

CHRISTIAN SCIENCE.

With reference to your recent article on Christian Science, I beg to say, although I am not one of that sect, or any other, that I think every one who reasons well will easily see that Christian Science has done a marvellous work. If it were not for the work of Mrs. Eddy, who knows whether we should be enjoying any of the new ideas which we have at the present day? We may not agree with the methods which they have at present of propagating the teaching or any other parts of their work; still we should consider that we are not called upon to help them, and should therefore not molest them. I dislike very much the attitude of the Quimby's and Dressers towards Mrs. Eddy. Their position is no better than hers. These ideas did not originate with Dr. Quimby. He was a man of retiring habit, and did not appear to court publicity. He never claimed, so far as I have understood, that he had any powers whatever; and what does it matter where they originated? There are very few who act now as did Quimby, and hence the dismal failures we meet so often. His was the simplest method of any, so simple that it can all be told in one paragraph from his 'Philosophy,' which is as follows:—

'Instead of putting the patient into a mesmeric sleep Mr. Quimby would sit by him, and, after giving a detailed account of his troubles, he would simply converse with him, and explain the causes of the troubles, and thus change the mind of the patient, and disabuse it of its errors and establish the truth (not Christian Science) in its place, which, if done, was the cure. He sometimes, in cases of lameness and sprains, manipulated the limbs of the patient, and often rubbed the head with his hands, wetting them in water. He said it was so hard for the patient to believe *that his mere talk with him produced the cure*, that he did his rubbing simply that the patient would have more confidence in him; but he always insisted that he possessed no "power" nor healing properties different from anyone else, and that his manipulations conferred no beneficial effect upon the patient, although it was often the case that the patient himself thought they did. On the contrary, Mr. Quimby always denied emphatically that he used any mesmeric or mediumistic power.'

It is the simplicity of this over which men stumble. There are, however, but few who know what to say to a person when they sit down with them as did Quimby, and that makes all the difference. It is absolutely useless sitting down and telling people who are ill that they are well. If they are ill they will remain so in spite of such statements and affirmations. *To change the mind of the sufferer* is a task not easily done by the uninitiated. It is simple work when you know how to do it. I do not mean by using hypnotism (with that I disagree), but to keep the patient in his senses, and *teach him* the philosophy of life. If the people understand the Truth about themselves there will be a speedy cure, as I have often witnessed. If they do not understand that truth there will be but little progress of a permanent nature. Treatment without teaching is like jam without bread, very nice but not substantial. It were preferable to have no treatment, but to have good teaching and work out one's own salvation. In all cases that come to me I have adverted to that plan. It arouses the true powers of the mind and soul. If the patient will not arouse himself to activity it were as well to let him rest on physic as on a healer: the last condition will be as bad as the first and probably worse for the healer.

I was very much struck with the force of Dr. Quimby's 'Philosophy' in the beginning of my study of Metaphysics, and found it a great help. From it I learned practically what was meant by the 'unity of body, soul, and spirit,' in such a way as I never read in any other work. I have recommended it to many students, and they have reported favourably. There are a few books which, if studied, will give nearly all the information necessary for persons to cure themselves and then be able to assist others. Unfortunately the people as a rule read all the other books but these.

Devonport.

G. OSBOND.

'PSYCHE.'—This interesting little penny monthly has completed the second year of its existence, and in its improved form, under the guidance of its able editor, Mr. John Kinsman, it deserves, and should meet with, increased support. Mr. M. Clegg, 29, Ramsay-road, Forest Gate, E., is the publisher.

'OUR LORD'S GRAVE-CLOTHS.'

As circumstances have caused me to become familiar with a large number of the books 'touching the resurrection of the dead' published during the last century, may I state that the argument, based on the deposition or *disposition of our Lord's grave-cloths*—to which 'H. A. D.' drew our attention (May 11th) as lately enunciated by Dr. Latham and endorsed by the Rev. G. Henslow—was understood and taught *long ago*. Without going back to what John Locke, Professor Bush and others held before 1850, I recall a libretto, price 6d., entitled 'The Parable of the Grave-cloths,' by the Rev. A. Beard, published in 1867. The Rev. R. M. Benson, about the same date, endorsed Mr. Beard's argument. The Rev. H. Grimley, of Tremadoc, in a sermon preached Easter, 1874, most clearly and fully gave the same interpretation of St. John's words; whilst J. C. Earle, a Roman Catholic layman, in his remarkable volume, 'The Spiritual Body,' thus writes: 'Gently and mightily the Lord withdrew His spirit-body from the linen cloths that swathed His lifeless limbs. The napkin which enwrapped His forehead, too, lay undisturbed. And well the apostles knew that He had slept His cerements.'

Many Greek scholars acknowledge that St. John's words must convey or connote this idea. He, from outside the sepulchre, sees (*βλέπει*, cursorily notices) that the cloths are lying (*κείμενα τὰ ὀθῶνα*) on the slab where the Lord's body had been placed. Peter having entered not merely 'sees' but carefully considers the cloths as they lie (*τὰ ὀθῶνα κείμενα*, not *κτεο*), with a view to forming a theory (*θεωρεῖ*), and the result of this contemplation of the cloths he communicates to John, now standing by his side, viz., that Jesus had *withdrawn* His body. The body-swathings have *collapsed* and lie almost flat, enclosing nothing besides the spices; whilst the napkin, that had been wrapped round the head, still (to some extent) retains the round form in which it was rolled—a few inches apart from the body-cloths. St. John 'saw' or understood (*εἶδεν*) (as we say, look and see) and believed' that Jesus had returned from Paradise and reclaimed His body.

St. John, writing many years after, apologetically remarks that he and St. Peter had not yet, *i.e.*, up to that time, realised the meaning of the Scripture which had declared that their Lord *must* return from that world of the (so-called) dead.

C. F. G.

EVIDENCES OF IDENTITY.

I am only a novice at Spiritualism, and having been recommended to Mr. Peters as a clairvoyant, I received, through his mediumship, several tests, but nothing to prove the identity of the control, which purported to be my grandfather. But the control promised to prove his identity if I would wait and be patient, which I think he has done beyond a doubt. I was sitting, amongst others, with Mr. Peters on May 14th, at his house, when my grandfather controlled, and he asked me if I remembered picking the hyacinth blossoms. Now I was only a small child when this occurred, and my people lived in a small village in Gloucestershire; my grandfather was very proud of his garden, and I distinctly remember plucking all the blossoms off the hyacinths and taking them to him, much to his annoyance. He has also told me that he had a garden now, and asked me if I remembered his roses, lilies, and 'old man tree' (or satin wood) near the well. Now this bush was a remarkably big one and a landmark in our garden. He also reminded me about my nearly falling into the well after my large marble ball, which rolled there. I hung over the well trying to get it, and nearly fell in. I still have this ball in my possession, and shall value it now that he has referred to it. It will always remind me of our arisen dead, who are still conscious and remember little things which have almost passed out of our minds. He reminded me of his potatoes, which he was proud of, and which were prized because of their size and quality. Our critics will of course say, 'What common-place things these are'; but what a weight of test and proof there is in them. Mr. Peters knows absolutely nothing about me or my life; I know he has not been into my native village, and yet here, through his lips, is my grandfather talking in the most natural manner, showing that long after his so-called death he retains his conscious memory, love, and individuality.

S. BRICK,

LETTERS TO THE EDITOR.

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

The Need of Awakening.

SIR,—The trumpet call, to which you referred in 'LIGHT' of May 25th, by the Editor of the 'Light of Truth' to the Spiritualists of America, with a view of awaking them from sleep to a sense of their responsibility as the custodians of a mighty truth, is needed also in this country.

Whilst the need of scientific investigation is greater than ever—and the need of the home circle is also greater than ever, for the sake especially of our young people, who have had scarcely any opportunities of seeing for themselves—yet the need of organising our societies into centres of vigorous spiritual and moral activity is even greater still.

We Spiritualists are the representatives of the angel life on earth by virtue of the knowledge of our comradeship. And are not the principles of the angel life, first and foremost, the abnegation of self, the forgetting of all little personalities and petty differences in the enjoyment of the privilege of ministering to the weak and the ignorant? What enthusiasm do we show in the spreading of the truths we possess, and in shedding the light of our love into the hearts of our fellow-men?

Did we but possess anything like a realisation of these things, could there be any want of cohesiveness amongst us? It appears to me that we are like the Israelites of old. We have indeed escaped from the bondage of Egypt; we are no longer tied down by creeds nor are we oppressed with the fear of an endless hell, but we are a stiff-necked race in the wilderness, a nation of nomads without any settled home. The crossing over into the promised land of spiritual and social unity is yet to be experienced by us; the consolidation of our movement into one united and international power is yet to be achieved. The spiritual commonwealth is yet to be born. How is this to be accomplished? My firm conviction is that the only way is to form ourselves into social units or churches, cared for by men or women pastors, resident, well-educated teachers of our spiritual philosophy; men or women moved by the spirit of the angel world, who will act as shepherds to their flocks, whose hearts are aflame with the divinest love, a love that sees brothers or sisters in the worst and most degraded, counting it an honour to serve them.

Our Gospel is more resonant with the glad tidings of great joy than any that has ever been preached to the world. Why, then, are we so faint-hearted? why is our faith so weak?

Our faith is buttressed by knowledge, and is backed up by reason and science; why, then, are we timid and frozen with indifference? The fact is we need shepherding. We must be gathered into folds and organised, and that not by any external authority, but by the human love of resident pastors. 'Lovest thou Me? Feed my sheep,' said the Christ. Some of us will have to sacrifice self, and begin the feeding. The spirit world is ready with the food; we may depend on it if we only supply the feeders.

GEORGE COLE.

The Spiritualists' National Federation Fund of Benevolence.

SIR,—My committee desire to express through your columns their best thanks to those friends who have contributed to the above fund during the past month. The amount received does not cover the disbursements, which latter are at this time nearly £8 per month. It is quite understood that old supporters are doing all we can reasonably expect, but my committee feel that there are many other Spiritualists who could contribute something from time to time. That this suggestion may produce the result desired is the hope of my committee. Again thanking you, Sir, for your unflinching courtesy in finding room for these periodical acknowledgments, I am, on behalf of the committee and myself,

Faithfully yours,

J. J. MORSE, Hon. Financial Secretary.

Florence House,
26, Osnaburgh-street, London, N.W.
June 1st, 1901.

CONTRIBUTIONS RECEIVED DURING MAY.—SIR J. J. Coghill, 16s.; Mr. William H. Wood, £3; 'A.', 10s.; 'E.S.', 2s.; The Star Lyceum Guild, per Mrs. Kate Taylor Robinson, 13s.; Mrs. Braydon, per Mrs. Kate Taylor Robinson, 2s.; Collected at Lyceum Conference, Pendleton, for Mrs. Brown, £1 12s. 10½d.; 'R. J. C.', 3s.—Total £6 18s. 10½d.

'Katie King.'

SIR,—Has anyone carefully collected the opinions of leading English and foreign medical papers respecting the mysterious 'Katie King,' who was photographed by the late Mr. W. H. Harrison in 1873, and by Sir William Crookes, in his own house, in 1874? If such a compilation has been published I shall be glad to know where it can be obtained at the present time.

J. HAWKINS SIMPSON.

Physical Mediumship.

SIR,—I read with some interest a communication from 'P.' under the heading of 'Physical Mediumship,' and must confess my surprise at the tone of your correspondent. I take it as an unjust attack on materialisation and its mediums. Very different in opinion was the late Florence Marryat, who, describing a materialisation séance which she attended in London with a tradesman as medium, said it was the purest type of spiritualistic communion she had ever come across. Then, again, Mr. William Oxley, in his pamphlet, 'Materialisations and their Alleged Exposure,' says it must not be overlooked that physical phenomena form the basis on which Spiritualism reposes; the rest is little more than speculative and theoretical. In my opinion materialisation is the only kind of phenomenon occurring with Spiritualists that the sceptic cannot explain away. Then, again, his statement as to our being asked to sit in total darkness is, I think, misleading, seeing that Mr. Eglinton always protested against such a course. His advice, moreover, to investigate under the direction of an experienced conductor is by no means always necessary, and to confirm my statement I will give a little of my own experience. A little more than two years ago I attended my first séance, and was so impressed with what I heard that I became one of a party of three persons who decided to investigate Spiritualism fully. In a very short time, to our intense surprise, one of our small party developed what we afterwards found out to be test mediumship; then almost as quickly the same person became a trance medium; and afterwards, though it may seem surprising, it is absolutely true, that in the short period of fifteen months from the beginning we had full materialised spirits through the mediumship of this same friend, and all this was accomplished in a good light, and without the aid of an experienced conductor. Lest any reader of 'LIGHT' should doubt this, I have enclosed my full name and address, which you are at liberty to give them.

SOCIETY WORK.

CAMBERWELL.—GROVE-LANE PSYCHOLOGICAL INSTITUTE, 36, VICARAGE-ROAD.—On Sunday last, our leader, Mrs. Holgate, gave an interesting address, and Mr. Tubs gave clairvoyance which was fully recognised. On Sunday next, Mrs. Holgate will speak at 7 p.m.—S. OSBORNE.

SHEPHERD'S BUSH SPIRITUALIST SOCIETY, 73, BECKLOW-ROAD, W.—On Sunday last Mr. Geo. Cole gave an address on 'Mediumship,' and explained why séances are frequently unsuccessful. He also gave rules for the guidance of those who wished to obtain successful phenomena. The audience took a keen interest in the subject. Mr. Geo. Cole will address our meeting again on June 9th.—C.

CHURCH OF THE SPIRIT, SURREY MASONIC HALL, CAMBERWELL NEW-ROAD, S.E.—On Sunday last we had an instructive morning circle, with a fair attendance of inquirers. The series of evening addresses dealing with the appearances of Jesus after death has brought a number of thinking minds to study the old records in the light of present revelation. We invite strangers to our Sunday circle at 11 a.m., and to the service at 6.30 p.m., when the above series will be continued.—W. E. LONG.

OPEN AIR WORK.—Clapham Common for the past two weeks has been the scene of lively discussions. On Sunday week an Adventist, professing to have exclusive information upon the Foxwell case, endeavoured to prove thereby that all Spiritualists intentionally deceived the public. After our usual meeting, Mr. H. Boddington took the gentleman to task with such effect that the feeling of the meeting completely turned against the Adventist, who was forced by the crowd to withdraw a statement that he had made. We were promised further denunciation on Sunday last but evidently he thought better of the matter and stayed away. On Sunday last Mrs. H. Boddington discovered another 'exposer,' who endeavoured to create the impression that Spiritualism is immoral and causes lunacy. The 'gentleman' was greatly annoyed to find that a lady could repel his insinuations so easily. Messrs. Adams and Hough are doing good work in Battersea Park and are clearing away the mists of misrepresentation wherever possible.—COR.