

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

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NOTES BY THE WAY.

In a late discourse by Mrs. Cora L. V. Richmond, there is a beautiful reference to the saying of Christ, 'I am the true vine, and my Father is the husbandman.' This he said concerning abiding in him, and sharing his life and lot: and what his lot was we know. It was a legacy of sacrifice and suffering which Jesus left us, and the analogy of the vine is as pathetic as it is beautiful. The husbandman's chief work is to cut the vine, for only by the cutting is the fruit won: and the Father is our husbandman. So Mrs. Richmond says:—

Where there are vineyards, and the vine puts forth its fruit, it has a strong trunk, but its many branches are cut and pruned, and pruned, and pruned to what end? To the bearing of fruit, that the great pulses of its life may not flow all into the trunk, the branches and leaves. It may not in springtime have had its way, yet at autumn when it yields the full life-tide of its blood into the purple grapes that men not only gather but trample in the wine press, it gives its life away. Then the vine is cut down and all through the lonely winter, amid the storms, it does nothing; yet the life is there, and again in the springtime it comes forth, and these wonderful tendrils seek to go out in the freedom which Nature seems to give; but always the husbandman is there, and the cutting and pruning are there. 'I am the true vine'; this life blood that flows in and through my life, this great light of the soul is not to go wandering waywardly and untrammelled through the wilderness of earth. God is the 'husbandman' and the pruning has been in sorrow, in the various vicissitudes of life. You can have a will that is not His will, but after a while the vicissitudes show what it is unto the vintage of the soul.

As to this Christianising of India, it surely is a vain hope, and for many reasons. For one thing, we ourselves are not agreed as to what Christianity is: and, for another thing, our Christians in India do not by any means always make Christianity anything to be desired. Then, beyond this, looms the great cloud—or, shall we say? throbs the great day-dawn—of Indian patriotism. A late writer in 'The East and the West: a quarterly Review for the study of Missions' says:—

There can be no doubt that the conscious attitude of educated Hindus has greatly changed towards the message of the Gospel in the past fifty years. During the first half of the nineteenth century, in North India at least, the message was still fresh. India was listening to it, not indeed with any strong conviction, but with tolerance and intelligent interest. The mood has now changed. India fears the Gospel; with nervous apprehension she clings passionately to her faiths. 'They have taken away my land and my independence,' she says, 'but they shall not take away my religion.' Hence educated converts, at one time not uncommon, are now exceedingly rare.

Dr. Peebles, writing in 'The Progressive Thinker,' cites, as a sign of progress, the following advertisement which appeared some sixty or seventy years ago in a Savannah newspaper:—

Also at the same time and place (to be sold) the following negro slaves, to wit:—Charles, Deggy, Antoinett, Dany, September, Maria, Jenny, and Isaac—levied as the property of Henry L. Hall, to satisfy a mortgage, issued out of McIntosh Superior Court in favour of the board of directors of the Theological Seminary of the Synod of Southern Carolina and Georgia, said Henry L. Hall. Conditions cash.

Here is another, also connected with Theology!—

On first Monday of February next, will be put up at public auction, before the Court House, the following property belonging to the estate of the late Rev. Dr. Furman, viz.: a plantation or tract of land, on and in the Watereeswamp; a tract of the best quality of the fine land on the waters of the Black River. A lot of land in the town of Camden. A library of a miscellaneous character, chiefly theological. Twenty-seven negroes, some of them very prime. Two mules, one horse and an old wagon.

Mark well, says Dr. Peebles, the wagon was 'old,' but the negroes were 'prime.' Just consider a moment! Here, land, a theological library, old wagon, negroes and mules, all classed together for sale.

The loose way in which 'Reincarnation' is talked about is illustrated in the case of the 'Nyria' boom. 'The Weekly Dispatch' puts the word at the head of its sensational interview with Mrs. Campbell Praed, and makes Mrs. Praed responsible for the use of it. Even if all that Mrs. Praed says is true, no question of real reincarnation arises. Here is the way in which 'The Weekly Dispatch' puts it:—

As she explains in her book, it was some years ago that, being interested in questions of spiritual research, she came in touch with 'a girl of mixed nationality, shy, reticent, modest and unselfish, a child of nature, lacking in education, half-puzzled, half-frightened at the mystic tendencies in herself, of which she was loth to speak'; and she found that when in close companionship with her own mind, which was sympathetic with hers, the girl would go off into a sort of dream existence, wherein she took on a totally different identity, of which, on resuming her normal consciousness, she had not the dimmest recollection.

But that is entirely covered by the familiar hypothesis of spirit-communion. The fact is that nine-tenths of the talk about reincarnation is as loose and vague as anything could be.

We have received one hundred well-printed pages containing 'A Discussion on Reincarnation, or the successive embodiments of the Human Spirit, examined and discussed *Pro* and *Con* by Dr. J. M. Peebles *versus* Dr. Helen Densmore and W. J. Colville' (Battle Creek, Mich.: The Peebles Medical Institute). Surely this generation has had about enough of it.

Mr. C. W. Daniel's 'Christian Mystics' Series is a happy thought. No. 2, 'Emmanuel Swedenborg, the

Swedish Seer,' by W. P. Swainson, is an admirable summing up of the great Swede's personality and work. We like the sweep and strength of the concluding paragraphs:—

Where Swedenborg is so great is in his standing out alone as a pioneer of new and higher truths, cleaving his way single-handed. Just as Columbus launched his bark on the then unknown Atlantic ocean, sailing bravely on till he discovered a new hemisphere, so Swedenborg, as a spiritual Columbus, sailed on till he discovered, revealed, and demonstrated to a world lost in materialism, the existence of a spirit world beyond.

To read his works is like coasting along a huge continent of truth. In them is a mine of truth for anybody who will take the trouble to dig sufficiently deep.

A modern-minded writer in 'The Christian Register' sings the praises of work. He quotes Carlyle's 'There is a perennial nobleness and even sacredness in work,' and says:—

We must get rid of the false sentiment that regards different ranks of work as more or less respectable. It is the cleanly and honest doing that gives rank to the task. Labour is destined to come to the front. President Roosevelt in his recent message says, 'labour and capital,' instead of saying 'capital and labour,' as we have always hitherto made the classification. 'When society comes to respect a good carpenter or horseshoer more than a poor banker or preacher, a common labourer more than a gentle idler, then can we come to the end of a fallacy that is confusing the scale of social values and sapping society of its moral life.' The writer might as well have said religious life. It is the religious obligation of everyone who bears the name 'Christian' to learn to honour the honest doer and reject the ignoble pretender. We believe that we are passing rapidly and surely into an age that will exalt labour, and will make it not only more powerful, but more honourable than luxurious ease or abounding wealth, or the power to handle capital.

'Reason,' published by 'The Austin Publishing Company,' Toronto, is an admirable little monthly, edited by the Rev. B. F. Austin, B.A. Not afraid of being rather scrappy, it provides a plentiful variety of good things, and presents them in an attractive form. A late number contained, for instance, a clever little Paper by the editor on Socrates, concluding with a thoughtful linking him with Jesus, thus:—

Jesus was a psychic possessed of wonderful powers of healing and great spirituality. Socrates was a medium with only one mediumistic gift developed—clairaudience by which he heard the voice of his guide. Yet that Socrates was moved impressionally, inspired, and, in a measure, impelled by spirit influence to the performance of his wonderful and beneficent work, and sustained and comforted in his sacrifices and sufferings by the same great power, his life amply proves.

POINTS OF AGREEMENT.

Both Socrates and Jesus gave themselves up to the teaching of the people as their one great life work.

Both lived in poverty and unselfishly gave their instructions to all.

Both caught the supreme value of truth and recognised it as the emancipator of man.

Both believed in and proclaimed their divine commission and felt under the deepest obligation to fulfil it.

Both believed in communications between the mortal and spirit realms and claimed to have received them.

Both showed themselves fearless and unmoved by threats or danger, and were ever ready to sacrifice life to duty.

Both voluntarily died for the people.

SPIRITUAL PRAYERS.

(From many shrines).

Grant unto us, O Lord God, that we may love one another unfeignedly; for where love is, there art Thou; and he that loveth his brother is born of Thee, and dwelleth in Thee, and Thou in him. Where brethren glorify Thee with one accord, there dost Thou pour out Thy blessing upon them. Love us therefore, O Lord; and in Thee and for Thee may we love one another to the end. Amen.

THE MEDIUM BAILEY.

HIS SÉANCES IN ROME AND HIS FAILURE TO VISIT LONDON.

We have kept our readers informed in regard to Mr. Bailey's séances in Milan, by translations of the official reports of the Milan Committee of Investigation, as recorded month by month in 'Luce e Ombra.' From Milan Mr. Bailey went to Rome, but his séances there came to an abrupt termination under circumstances of which no official report has been given, so that for such information as has reached us we have been obliged to depend on the kindness of friends in Rome who were personally acquainted with the facts. As many of our friends are aware, we had reason to expect that before he left Europe Mr. Bailey would favour us with a visit to London. Acting on behalf of the London Spiritualist Alliance and another body of inquirers, we made him the very liberal offer of £50 for ten séances—two each week for five weeks. This offer he accepted, fixing the time for his visit as the end of July. The end of July has come, but not Mr. Bailey, and it is due to those for whom we acted that we should give some explanation of the circumstances under which the negotiations ended in disappointment and failure. Mr. Bailey did not keep his engagement. Of this we make no serious complaint, as we fully recognise that circumstances may have unexpectedly arisen which made it imperative that he should return to Australia at once. We cannot but express our surprise, however, that, whatever the cause, he should have left Europe without extending to us the courtesy of a single word of information in regard to the fact, or of regret that his promises must necessarily be broken. The first intimation we had from him in regard to the termination of his stay in Rome was a postcard which he wrote to us on Thursday, May 5th, in which he said: 'I must have an answer to my letter before Tuesday next (May 11th). I am going away; so please answer at once.' As a matter of fact, we had already answered, but our letters had crossed. The letter to which he thus asked an immediate reply was written only a week earlier, namely, on Thursday, April 28th, and contained a request for a portion of the money we had engaged to pay him, to which we answered that when the time came for his visit we would remit the cost of his journey to London. In this same letter he also stated that he was engaged in Rome for four weeks, and would then go to Paris for a rest; so that the intimation in his postcard of May 5th, that he was 'going away,' simply led us to suppose that he was going to Paris sooner than he had anticipated, and for some little time we daily expected a notification of his address there. As no such information came to hand, we sought news of him from friends in Paris, but nothing had been seen or heard of him there. Finally, we addressed ourselves to friends in Rome, and then learned for the first time that he had, in all probability, returned to Australia, though no one seemed quite sure of the fact.

It seems, as we learned on good authority, that several scientific and literary men in Rome, having heard of the séances in Milan, wished to secure Bailey's services for a series of séances in Rome, and at their request Lady B. wrote to Bailey offering him £30 for four weeks. Bailey replied that he could not accept the offer unless moderate terms could be secured for board and lodging for himself and wife. Her ladyship accordingly recommended him to a respectable pension with which she was acquainted, having made for him the very favourable terms of complete pension for himself and wife for twelve francs a day. In reply, he expressed his thanks, accepted the offer of £30 for four weeks (agreeing to give two séances a week), and asked her ladyship to engage the accommodation at the pension she had recommended. Having arrived in Rome on April 23rd, he, however, settled himself at a different hotel, where he would have to pay twenty francs a day instead of twelve! Before the day arrived for the first séance, her ladyship, in consequence of his representation that he was short of money, lent him £15, half of the sum agreed upon for his séances, and took his receipt for that amount.

As to the séances, which were held at Lady B.'s residence, we regret that, according to the reports which have reached us

from friends who were present, nothing of a very noteworthy character transpired. The first was held on Tuesday, May 3rd. A sack had been prepared, very wide and long, into which he was placed. There had been no real examination of the medium before the séance. Four gentlemen, of whom three were doctors, went with him to a room, where he took off his coat and got into a sack, and the tapes which secured the opening were sealed by them. No manifestation occurred.

Before the second séance, which was held on Saturday, May 7th, Mr. Bailey was asked to strip to the waist, but he refused, saying that he was afraid of catching cold. The doctors, therefore, had to content themselves with feeling over his body. They thought they detected a 'hard substance,' but Bailey said it was a 'lump' he had had for years, and the doctors think that it may have been so, but they had no evidence. It would be interesting to know whether the Milan committee had discovered this 'lump,' and, if not, how their failure to do so was consistent with a careful examination. At this séance the Indian control expressed his pleasure at being able to bring 'something Indian' in compliance with a request made by Mrs. C.-O. at the previous séance. The *apport* turned out to be some unleavened dough, which the control said he had found a woman preparing for 'chupatties.' He patted it and made a mark with his finger, saying it was one of the famous Mutiny 'chupatties.' The control afterwards announced the arrival of a live bird, and two of the circle were allowed to go up and see it—by a very feeble red light. It was nearly covered by the medium's two hands; but both the friends said they thought they saw a bird's head, and one felt what seemed to be the tip of the beak. The company were told that there was also a nest, and they expected to see both the nest and the bird after the séance, but before the séance closed they were informed that the bird, which was an insect-eater, had dematerialised, but that at the next séance one or two would be brought that could be left. Two professors afterwards examined the nest and pronounced it to be an old one which had served its purpose for rearing the young. Part of the 'chupatty' dough was also taken away for chemical examination. It turned out to be whole-meal dough of the same sort as that of which the common bread of the people is made in Rome. At this séance the medium, under control, spoke of the possibility of being unable to give the friends as many séances as he had hoped, should some news which he was expecting prove to be bad.

Nine o'clock of the evening of Tuesday, May 10th, had been fixed for the third séance, and in the course of that day Mrs. C.-O. saw him and begged him to allow himself at the evening séance to be examined to the waist. But before the hour for the séance arrived, Lady B. received a note from him in which he said that 'since he had seen her' (that is, after the 7th) 'he had received ill news and was so upset that he was afraid it would be useless to hold a meeting; he was going to bed, and if he should be better he would give a séance on the following evening (Wednesday), and if not he would refund the money her ladyship had advanced to him.' It is difficult to understand this statement, that his plans had been upset by ill news received after May 7th, seeing that from his postcard written to ourselves on the 5th it was clear that he had then already made up his mind to leave Rome speedily.

And Bailey did not give a séance on the following day (Wednesday), alleging bad health and worry as the reason, and stating that he and his wife were leaving Rome on the following day for Naples, there to take steamer for Australia, 'to their great loss and disappointment.' Thereupon Lady B. reminded him of his promise to refund the money which had been advanced to him, but suggested that as two séances had been given it would suffice if he only returned £7 10s., half of the sum advanced. But Bailey replied that she would have to wait till he was back in Australia as he had not got the money! Her ladyship expressed her sympathy and regret, and contented herself with asking for a written promise to repay. This he gave her without demur.

And thus Mr. Bailey's visit came to an end. We have recorded the circumstances as they have been reported to us—believing the sources of our information to be perfectly reliable.

THE COLLECTIVE SPIRITUAL ENTITY.

BY JOHN B. SHIPLEY.

VI.—THE SENSE OF THE MEETING.

We now come to deal with gatherings of a higher order, in which a further call has to be made upon the Spirit of the Assembly. It has not only to follow the argument, but it has to subject it to criticism, and often to definitely accept or reject it. Take, for instance, a political meeting, as when a body of electors is addressed by a candidate or member of Parliament. The speaker who can feel the pulse of his audience—and this is a gift no less necessary to the public man than that of oratory—is aware whether his argument is being received with the silence of attention or with that of disapproval. One audience is alert and attentive, another needs to be roused. One audience is waiting for a certain subject to be touched upon, and is restless and uninterested until this point is reached; then audience and speaker alike throw themselves on to the subject like opposing teams on to a football, and the orator feels that every point he makes is either accepted or rejected; he senses the objections which arise in the collective mind of the audience, and proceeds to answer them, even when they are not (as often happens) framed into an articulate rejoinder. When this does occur, how often do we hear almost the same words shouted simultaneously from different parts of the hall, as though several at once had made themselves the interpreters of the general feeling? It is the Spirit of the Assembly that has spoken, and voiced the Sense of the Meeting through the mouths of its component members. And how quick an audience is to resent the intrusion of disturbers, of persons who deliberately set themselves against the 'sense of the meeting,' who hiss when the assembly cheers, or who in other ways try to interrupt the harmony, that is, the unity, the individuality or undividedness of the gathering.

In the last article we saw how the actor regarded the audience as a single compound yet indivisible Entity. From the point of view of the audience, the remark of Prince Ranjitsinhji, in describing the impression made on him by the recent address of Lord Curzon at the Guildhall, is significant: 'I was completely enthralled by this wonderful utterance—oblivious, during its delivery, of everything around me, save the speaker.' This remark shows the hearer as identified with the Entity, losing sight of all other components. He is, for the time being, the audience; there are only two personalities present, himself as the audience, and the speaker. His distinctive consciousness is only manifested in the remembrance, forced upon him by the subject of the discourse, that besides forming part of the audience he also represents a larger collectivity who will read the same words later with pride and gratitude—the people of India.

Reading Parliamentary reports, we are often struck by the expressions made use of by the reporters, whose business it is to keep a keen watch on the Spirit of the House, as well as to report the words of individual members. We read that 'the House' did this or that, how it laughed, or cheered, was bored, or resented trifling with its patience; and how, at times, the intervention of Mr. Speaker gave utterance to the 'sense of the House' in a few well-chosen words. No doubt there are circumstances in every assemblage that may be supposed to affect each member equally, but our point is that even then—and still more so in other cases—there are many different ways in which these effects would be expressed by individuals. But in the aggregate these varied forms of feeling and methods of expression are combined into one—the Tone of the Assembly.

In all legislative bodies there are, of course, parties and sections. Government by party is considered by many to be one of the bulwarks and safeguards of the British Constitution and representative government in general. And this is true, so long as party spirit does not degenerate into mere factional animosity; that is, so long as party effort is focussed on securing the true representation of the National Entity, and not on merely scoring an ephemeral advantage over another

party. And how do we find the party sub-entity recognised? In most legislative assemblies there is a practice by which members of like opinions sit together. We have the Government and Opposition benches, and the sections below the gangway on each side of the House; or we have Right, Centre, and Left, with various shades of mergence and divergence. Yet on solemn occasions, or on those of profound national feeling, the Chamber can act as a unit, and manifest its common sentiment.

Even the exceptions may be held to prove the rule. Although a man may keep his own views, differing from those of the majority (to which, however, he feels himself bound to yield a loyal compliance), he still finds that the general feeling is a force against which it is well-nigh hopeless for him to strive; while if the Assembly becomes turbulent, even the mild-mannered man often finds himself drawn into the current of angry feeling, and he partakes of the excitement of the moment, so much so that he sometimes wonders afterwards how it came about. In Continental Parliaments any undue manifestation is met by a suspension of the sitting, during which the collective spirit is resolved into its component parts, and men regain their wonted calm, by the operation of their individual good sense.

There is one class of deliberative assembly in which, during an existence of about two hundred and fifty years, no vote has ever been taken, and yet questions of grave importance have been decided. I refer to the business meetings of the religious Society of Friends, in which considerable properties are administered, and a watch is kept on the welfare of the whole organisation. The meeting is presided over by an officer who is called the Clerk of the Meeting, and it is his duty, when he thinks that a question has been adequately discussed, to draw up a minute which shall embody the general opinion. Rarely does he fail to gauge this sentiment, and if any objection is offered it is usually one of form merely, only a matter of phrasing, and if, when the suggested alteration is made, there is no further dissent, it is regarded as agreed to—in fact, as representing the Sense of the Meeting.

A PSYCHOLOGICAL PROBLEM.

'Up to the present,' says the 'Deutch Zeut,' 'it has been thought that cleverness in mathematics is always associated with great mental power. But occasionally we have had examples to the contrary. In the journal "Psychic Archives," Dr. Vitzel reports regarding a patient in a hospital at Warsaw, named Sabina B., who, when seven years of age, suffered from typhoid, and after the illness began to lose her mental capabilities. She became more or less apathetic, suffering sometimes from epileptic fits, accompanied with great excitement. She lost her memory and reasoning power, and could not understand those around her, so that at the age of twenty-two she was placed in the hospital.

'Simultaneously with her loss of memory she developed at first an inclination to poetical improvisation and talked exclusively in rhymes, not understanding what she was saying. Secondly she showed a remarkable aptitude for solving problems in multiplication and division, answering difficult questions almost immediately and without hesitation, but she was not so successful with subtraction and addition, in which she often made mistakes. She had a special fondness for the number 16, and seemed to base all her calculations on it. For instance, to the question, "What is the result of 23×23 ?" she answered at once "529," and added that " $33 \times 16 + 1$ would be the same." On every occasion she divided the figures. Thus, to the question of "What is the result of 45×18 ?" she replied: " $45 \times 2 \times 9 = 810$," and to that of $27 \times 27 = 3 \times 3 \times 9 \times 9 = 729$. If the number was indivisible, like 79, she counted thus: " $79 \times 79 = 6,241$, or $70 \times 70 = 4,900$, $9 \times 70 = 630$, 79×9 "; further she could not explain. It is certainly difficult to account for this girl's peculiar power, as the loss of memory or understanding seems to have brought to her the knowledge of how to solve difficult arithmetical problems.'

REINCARNATION AS A LAW OF NATURE.

I seem to be alone among your correspondents in deducing reincarnation from our positive knowledge, that is, in bringing it under the determining idea of which our knowledge of facts gives only particular applications. We do not rise to the conception of knowledge when we limit it to an immediate particularity of experience, though, in its completion, it always returns to that immediacy as verification of the idea on a larger scale or in another region. The truth of experience is always the idea we find in it, which is as the infinite to the finite, the dominant to the subjected, the determining to the determined. 'Analogy' is a feeble expression for this recognition of the idea, and does no justice to the assurance with which we may conclude from the seen to the unseen, so soon as we know the general truth revealed by the former under the phenomenon of its limitation.

Now, in pursuance of this thought, if we recognise in the individual 'soul' an enduring basis of life, we must postulate continuity in the law of its life as we already know it, until we can affirm in its experience the active presence of an attractive principle, breaking the lower law, liberating the soul from it, and carrying the process of its life up to a higher and spiritual level. Till then, the soul must be subject to the reproduction of its experience according to the nature of the latter, a nature which, in this as in all cases, returns to soul, and re-germinates in its season or periodicity. This is the law of circularity in Nature, the idea which Nature reveals to us. How can it not be psychically applicable as long as the life or spontaneous reactions of the soul are those of nature-quality? Of what significance can physical death be to the unaltered soul? It can but deprive it of the occasions and external conditions of its habitual consciousness and willing reactions; the principle of attachment must remain as the latent seed of re-birth. As far as this world's principle in it is concerned, we have the idea, only on a larger scale, of our nightly experience. Deprived of stimulus, we sleep. It may well be that in that deep sleep there is another awakening, another consciousness. We may dwell in a temporary realisation of all the best of an experience accumulated through many lives here. Indeed, we could not get to sleep while troubled with the agitations of the recent incarnation, and it is just in this sleepless, though usually drowsy, interval, that re-communication through mediums on earth may occur—a suggestion which seems to agree with the quickly ceasing character of the communications, and with their usually increasing incoherence, as also with the fact that we seldom hear from those persons who have lived out a long life here, and are therefore more ready for their psychic rest. But as regards the nexus with this world, physical death cannot finally break it. We can only do that for ourselves, by transferring our attachment to another principle. But, as Thomas Taylor remarks (in the introduction to his translation of the *Phædo*), 'there are scarcely any of the present day who know that it is one thing for the soul to be separated from the body, and another for the body to be separated from the soul, and that the former is by no means a necessary consequence of the latter.'

C. C. M.

TRANSITIONS.

Hamilton Dixon, of 29, Upper Bedford-place, Tavistock-square, London, after a long and painful illness, passed peacefully away at his home, on the afternoon of Friday, July 29th, at the age of seventy-five. Mr. Dixon was a native of New York, U.S., but spent a great many years in California and Mexico, and was connected with the early development of those countries. He embraced Spiritualism many years ago, and remained a firm and staunch believer to the last, having received abundant evidences from some of the best mediums of his day; Mr. Dixon had been in England for many years, and was held in very high esteem by all who knew him. He leaves a widow, who has our deep sympathy in her hour of bereavement.

Mr. C. A. Maitland, J.P., an earnest Spiritualist, and a Member of the London Spiritualist Alliance for some years, passed to the higher life on Saturday, July 23rd, after an illness of ten months' duration.

Mr. Symonds, of 115, Cobbold-road, Willesden, passed to the higher life on Saturday last, July 30th.

**'ANIMALS IN THE SPIRIT WORLD.'
'MAN AND BRUTE: DO BOTH SURVIVE?'**

These titles seem curiously to express the differing wishes of their writers; and how strange to me is the desire for, or even ready acquiescence in, the absence of animals from the spirit world! We little realise how much of the beauty of our earth is due to its animal population, still less, perhaps, how much we may gain spiritually by the presence and love of animals. How inexpressibly dull the earth would be without the animals; and if this earth, then, as we hope to retain our individuality, the next world equally so. Invertebrates need not, I think, trouble us. Here they have their place, and duties which they perform; we even acknowledge many of them to be of use to us; should they survive death there will doubtless be a place for them there, as here.

But it is of the higher animals we most of us think, and it is their wonderful love that we do not want to lose. Whence arises their power to love so truly, so faithfully, so persistently? Mr. Girdlestone, though speaking so highly of morality, appears to me to pass over love, to forget that God is dearest to all human creatures as the God Who is Love. If God is Love, Love is of God, and we are of the nature of God and related to Him, through our capacity of loving, certainly not less than through our capacity of thinking and reasoning; and if anything is conspicuous in animals it is their power of loving. It is my belief that that power, whether in the animal or in the man, is far more vital than any other power or attribute known to us. I look for animals in the spirit world because I feel them to be a part of God, a part endowed with boundless love, and with mental and moral power that can and does develop.

We cannot prove the discontinuance of animal life; we do not as yet know whence the animals come nor whither they are bound. But this we do know—that a negative statement is of no value as against an affirmative statement. The testimony of one spirit who says, 'I have animals round me here; I see both those I knew on earth, and others, some of whom have been here hundreds of years—thousands of years it perhaps may be; I do not assert that they will persist eternally, I do not know; but they are here, as real, as individualised as when on earth, and with their faculties more highly developed'; such testimony, I say, from a spirit of integrity, overturns and nullifies the testimony of no matter how many spirits who say, 'I have seen no animals here.' That a spirit sees no animals shows that he sees no animals—nothing more. He is in the position of the colour-blind; or of the rich who see no poor in our streets. And what of the poor that are there?

E. M. BEEBY.

DO ANIMALS SURVIVE DEATH?

In reference to the question, 'Do domestic pets survive death?' the following letter written by an experienced Australian Spiritualist, and published in the 'Harbinger of Light,' is worth recording:—

'Is immortality a quality of any creature below man? One of my early inquiries from my spirit guide, after having satisfied myself of the truth of spirit communion, was, "Have animals a continuity of life, like human beings?" The answer was, "Continuity of life is not inherent in animals; but in some cases, where human affection and attachment have been strong, as in the case of a shepherd and his faithful dog, they have a temporary continuance of life in the spirit world."'

This, it is understood, is the opinion also of that equally experienced Spiritualist, the Editor of the 'Harbinger of Light.' In this connection, the gentleman whose letter is quoted above kindly furnished the 'Harbinger of Light' with two illustrative experiences, which confirm the view taken. He writes:—

'When B— was quite a girl, she possessed the gift of clairvoyance. Each time a certain gentleman from Adelaide called on me, she said she saw a white Pomeranian dog accompanying him. Without mentioning this to him, I asked on one occasion if he possessed a dog of that description; he said, No, but that an aunt of his in Sweden had one, which

he was very fond of, that mysteriously disappeared after her death, and he could not find any tidings of it. Another case, told me by the late George Milner Stephen, formerly Acting-Governor of South Australia, was as follows: On his going aboard a steamer in Sydney en route to Melbourne, he discovered that a favourite little dog of his had, unobserved, followed him, and had got on board the boat. A sailor tried to catch the dog in order to put it on the wharf, but it jumped overboard and was drowned. On his arrival in Melbourne, Mr. Stephen had a sitting with a medium, a perfect stranger, who in course of the séance said she saw a little dog, and minutely described the animal that was drowned, and said it was trying to get Mr. S. to fondle it, as he had been in the daily habit of doing at his home in Sydney.'

TELEPATHY BETWEEN DOG AND MAN.

The remarkable experience detailed with such circumstantial and certificated minuteness by Mr. Rider Haggard in the 'Times' of July 21st, and quoted in last week's issue of 'LIGHT,' supplies valuable testimony on a point which has been raised in 'LIGHT,' namely, the existence in animals of anything analogous to a 'spirit,' and further, whether this spirit can survive death. On the latter point the evidence is not direct; but many of us are inclined to think that, given a certain amount of personal 'spirit' in an animal, the question of survival cannot be logically disputed.

Mr. Haggard's story sets forth that he aroused his wife by making sounds like those of an animal in distress; and she in turn aroused him from his 'nightmare.' One of his statements is that the animal, who at that time must have been either already dead or in a dying condition, seemed to him to be trying to make use of his organs of speech. It would appear that this attempt succeeded, as far as the inarticulate sounds were concerned. This is a point to be noted, that the moans seem to have been uttered under a sort of telepathic control.

The next point is, that the 'spirit,' or influence, of the dead or dying dog actually succeeded in imparting, by that strange wordless process which has lately been discussed in these columns, the knowledge or impression that it was in a dying condition. This is apparently telepathy pure and simple, the conveyance of sensations of the nature of ideas.

The intimate connection figured by the statement that the sleeping man fancied that his personality was in a way rising out of the dog appears to be another form of telepathy, and in this case the 'spirit' of the dog, finding itself being released from its own body by death, impressed this sensation on the brain of its master, so that the latter felt as though he himself were so issuing from the dog's body. In other words, though this is a bold opinion, I think that Mr. Haggard has described the sensation of a spirit at the moment of liberation from the body; I might say, he has felt what it is to die, and what is more, has described the essential nature of the feeling, although much of the vividness of a personal experience must have been lost in the transference of impression.

With regard to domestic animals, I am inclined to believe that they derive a great part of their individuality from the human beings with whom they associate; that the master who makes his dog a friend does much to—I will not say put a soul into him, but—develop the rudiments of higher spirituality that may be latent in the animal, and thus enable him to reach a higher plane of existence than would otherwise be attained, and, therefore, a greater degree of permanence of the surviving entity, whatever its state might be.

S. G.

'OUT OF TOWN.'—As will be seen from their advertisements in this issue of 'LIGHT,' both Mrs. Fairclough-Smith and Mr. J. J. Vango are at present out of town.

UNION OF LONDON SPIRITUALISTS.—The usual monthly Conference will be held at Battersea, on Sunday, the 7th inst. Open-air meeting in Battersea Park at 3 p.m.; tea at 5 p.m.; Henley Hall at 7 p.m. Speakers: Mr. G. Tayler Gwinn, Mr. J. Adams, Mr. H. Brooks, and others. Friends in the neighbourhood are earnestly requested to support the open-air meeting.

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THE SAVING POWER OF LOVE.

Anything with Canon Hicks' name to it we always welcome, and Manchester is to be congratulated upon having amongst its religious teachers and leaders so clear a thinker, so liberal a theologian, so generous a humanitarian. It puzzles us to know how he can square his living teachings with his dead creeds, but that is his business. The world is bristling with mysteries, and one more or less makes not much difference.

The Canon's latest published sermon carries us right to the heart of all his beautiful idealism, though he guards himself from the charge of mere idealising by first admitting and even urging upon us the stern facts of life. The subject is the Love of God, and the indwelling of God in Man through Love. But, before we can give in to the winsome theology suggested by the affirmation that God is love, and the ethical theory suggested by the affirmation that he who loveth not knoweth not God, we must face certain ugly facts which stare at us as though to contradict and scorn us.

The Deists of the eighteenth century, in their argument in favour of belief in God, took a one-sided course, or, let us say, walked on the sunny side of the road. They saw the pretty things of Nature and life and praised the beneficent God. 'Fixing their attention upon the beauty and order of the world and upon the picturesque charm of all things animate and inanimate, they found in them, each and all, so many fresh proofs of the wisdom and goodness of the creative mind from which they sprang. But they were stubbornly blind to the other side of Nature—its horrors, its cruelties, its seemingly brutal features.'

In modern days the beautiful illusion has been blurred. As the good Canon says: 'From two sides—which we may term the scientific and the social—there has gathered a mist to blur the vision of a God of love and threaten the flawless beauty of the text. The cosmic forces, as Huxley called them, appear non-moral, or even immoral. Man's better nature recoils from them. They no longer, when the mind is in this mood, speak of the beneficence of God. There is many a man in our day who has gone through this experience.

Who trusted God was love indeed
And love Creation's final law,
Tho' nature, red in tooth and claw,
With ravin, shrieked against his creed.'

Science has been very remorseless in making us see what is actually happening in the struggle for life, and

the survival of the fittest. The battle is often very horrid, and the waste always seems awful. Then, on the social and humanitarian side, we have become more sensitive and sympathetic. So much so, that in the presence of the misery of the world the tenderest spirits, the most religious spirits, find it difficult to believe in any God at all: and we are driven back upon the last defence of the believer—the deep assurances of the spirit—that, after all, Love is Life and Life is Love, and upon that hope of Tennyson, a full set-off as against his growl concerning Nature's 'tooth and claw':—

O yet we trust that somehow good
Will be the final goal of ill,
To pangs of nature, sins of will,
Defects of doubt, and taints of blood.

Behold, we know not anything;
I can but trust that good shall fall
At last—far off—at last, to all,
And every winter change to spring.

According to Canon Hicks it is Love's faith in Love that is our surest anchor in this weltering flood of hate, this damning and damnable black sea of evil; and it is a fine sight to see him, tossed in that black sea, protesting against it and lifting up his testimony that, in spite of it all, the good will triumph, and Love will win. But, even in his ecstasy as poet preacher, he is the stern prophet, rebuking the sins and follies of the nations. This Western world, he says, 'has tended to become an aggregate of industrial communities, ourselves, perhaps, first and foremost of all. The rivalry of nation with nation has come to be quite as keen and strenuous in commerce as it once was in war. Men have been apt, quite unnecessarily, to transfer to their business relations and rivalries some of the language and habits of thought which were acquired in the military period.'

Worse than this, we have combined both the rivalries of war and the rivalries of commerce, making one the incentive to the other, and backing up the contentions of each with the selfishness of both. What is the remedy? Nothing new. Simply that which was taught us sixty years ago,—that 'trade knows no such word as foreigners, that commerce is the peaceful interchange of commodities, that the prosperity of other nations is the pledge of our own; that the only hope of excluding war from the world is to bring man into relation with man in the pursuits of industrial civilisation and of the products of human invention, and to make nation vie with nation in the promotion of the arts of peace.'

Alas! we have to look back upon the teaching of that Gospel as through a sea of blood, and, to-day, the era of peace seems farther off than ever, and we are 'borrowing from the more hideous facts of biology a theory of international ethics which teaches that lower races may rightly be exploited by the higher, that we may and must promote civilisation by the sword, and so extend Christianity!' It is indeed a pitiable outlook, when, even in the name of Christ, the most execrable traits of the surviving beast in us can be not only condoned but blest.

Facing all this, the Canon falls back upon what we have called the last defence of the believer—the deep assurances of the spirit, that, after all, Love is Life, and Life is Love. This is the Spiritualist's sure defence, his haven from 'the strife of tongues.' The truth is that the human animal is only on pilgrimage, and that there are surgings of the brute blood in him which only experience and time can work out or still. There never ceases from the earth blest intimations of the better fate reserved for him,—in the songs of the poets, the visions

of the seers, the longings of heretics and rebels, and the promises of the Christs: and even to-day these are with us.

Perhaps some day the foolish world will awake to the fact that its brutal selfishness is not only wicked but wasteful, not only bad morals but bad business. And here, Canon Hicks' conclusion is ours:—

Let us hope that some day it will be discovered by all mankind that the religion of Jesus Christ, far from being foolishness, as the world counts foolishness, is the sanest and wisest of policies. For, after all, I cannot believe that God made man, made us that we should prosper by hating and trampling upon each other, but by loving each other. Peace and not war, love and not hatred, mutual help and service, not greed and cruelty, is the will of God, and will be found, in the long run, to be the best thing for all mankind; the nearest way to happiness on earth, as well as the surest path to the joy of heaven.

'EYE HATH NOT SEEN, NOR EAR HEARD.'

The 'Bulletin de l'Institut Général Psychologique' has published a table of vibrations which, as it appears to the outward eye, merely shows a blank sheet traversed by a few numbered horizontal and perpendicular lines, and about a score of words. To anyone, however, who takes the trouble to consider it, this diagram on page 129 of the 'Bulletin,' is full of instruction. It tabulates in the simplest fashion certain instructive and stimulating facts. When scientists present us, not with explanations but with simple facts, they are often the most impressive of preachers.

Down one side of the page runs a perpendicular line marked off into octaves, and every fifth octave is numbered until No. 75 has been reached. The octaves below four represent vibrations imperceptible to the human ear; those from five to ten indicate the vibrations perceived by us as sound. At the extreme other end of this line lie the radiations lately discovered by Blondlot, and called the N-rays; these begin at fifty-six, but their range is not clearly defined in the table. Professor d'Arsonval, in the 'Bulletin,' says:—

'These radiations, we are told, neither affect the eye nor the photographic plate, but they have the very remarkable property, when they fall on a phosphorescent body, of increasing its luminosity, and it is thus that M. Blondlot first perceived them, and subsequently measured their length. Beyond these we are in the unknown: certainly radiations of shorter wave-length must exist; we have every reason for supposing that the X-rays are radiations of shorter wave-lengths than those discovered by M. Blondlot.'

Between these two ends lie the octaves which represent electrical phenomena, the Hertzian waves, heat, and light, and between these occur blanks indicative of unknown vibrations of which we can take no cognisance. Out of the whole range of vibrations up to the N radiations, which begin at fifty-six, only thirty-one can be cognised by our faculties, and many even of these can only be known by the aid of mechanical apparatus; thus twenty-five out of the fifty-six octaves remain to us *terra incognita*. Professor d'Arsonval writes:—

'You observe by means of this table how few are the oscillations which affect our senses. Between the fourth and eleventh octave the ear alone is affected. The electrical waves and the Hertzian waves, which extend over a large portion of the table, would be completely unknown to us if we had not other means besides the senses for verifying their existence. In the region extending from the thirty-fourth to the forty-fourth octave our senses and our instruments yield no result.'

Are we not justified in saying that the facts of science preach forcibly? Does not this table preach humility, patience, and hope? Humility—for as we gaze at it the fact of human ignorance stares us undeniably in the face. How shall anyone dare to say of anything, 'this cannot be,' because, forsooth! his senses and mechanical inventions give no evidence of it? True scientists are indeed laying to heart this lesson; but pseudo-scientists are still apt to deny what their senses or instruments cannot as yet detect.

It teaches us also patience with the problems of the Universe. Pessimists would have us believe that their view of the

Universe is the only probable one, and they support their view by an argument which, if it were not so pitiable, and if it were not often so seriously believed, would be almost ludicrous in its inadequacy. They tell us that the catastrophes of Nature and the miseries of mankind are incompatible with the existence of moral government and Divine Order in the Universe. And why? Because this Divine order is not obvious to *them*; because men with their extremely limited faculties find that the task of reconciling these seeming contradictions is beyond them. Knowing only a few—a very few—of the factors in the problem, they are incapable of working it out so as to accurately find the product. It would be very surprising if it were otherwise. The real marvel is that they can get so near to finding it as the wisest of them do; that men with faculties which are only related to thirty-two octaves out of the whole number of vibrations which are perpetually thrilling through the Universe, should, from so limited a range, perceive any indication of the meaning and order of the Cosmos at all. The late R. L. Stevenson said:—

'If I from my spyhole looking with purblind eyes upon the least part of a fraction of the Universe yet perceive in my own destiny some broken evidences of a plan and some signals of an over-ruling goodness; shall I then be so mad as to complain that all cannot be deciphered? Shall I not rather wonder, with infinite and grateful surprise, that in so vast a scheme I seem to have been able to read however little, and that that little was encouraging to faith?'

There spoke the philosopher who had studied the facts to some purpose. He had learned from the facts humility, and he had also learned hope. 'Eye hath not seen nor ear heard the things which God hath prepared for them that love Him.' So wrote St. Paul two thousand years ago; so writes science to-day. St. Paul could write it with assurance, because 'God has a few of us to whom He whispers in the ear—the rest may reason and welcome.' But the reasoner, too, brings us, by a slower process, to the same conclusion. Truly God has a use for all kinds of workers in His world; for the inspired prophet, the poet, the philosopher, the mystic, but also for the plodding man of science who sifts and analyses facts. Dry and tedious though the task may be in the doing, we find, when it is done, that the truths intuitively perceived are sealed and confirmed to us by this process of patient research.

'Eye hath not seen nor ear heard'! Even on the plane of physical vibrations we see possibilities of extension of knowledge and increase of faculty which are simply immeasurable, and we recognise that increase of faculty on this plane may open to us treasures of which we have not dreamed. And since we have many indications that the plane we call physical is but one department of the Life of the Cosmos, our inheritance as spiritual beings seems indeed a rich and limitless domain.

The lesson taught by this table of vibrations is not yet exhausted, however. It suggests not only humility, patience and hope, but also the thought of our responsibility. When we recognise that the Great Master of the Universe has opened to us a few only of the treasures which might be ours, giving us hints that possibilities of increased capacity lie before us in the future, we are prompted to ask ourselves whether we are indeed proving worthy to receive more. Are we appreciating to the full what we already possess? Do we enter into the inheritance of sight and sound, which is ours every day, with grateful joy? Every fresh wonder of creation with which by our faculties we are brought into contact has a claim upon our attention, our appreciation, our love, for in all things there is some partial expression of the Eternal Wisdom, Beauty, and Goodness. If 'having eyes we see not and having ears we hear not,' dare we hope that increased faculty will really initiate us into fuller possession of the treasures of the Universe?

It is not without significance that we are told that these treasures are reserved for those who *love*. It is only by loving that we can truly apprehend either God, or Man, or Nature, for it is only by loving that we can apprehend God in Man and Nature. The divinest life of Man and Nature opens only to love. If we do not possess this key now, if we do not love, with ever-growing admiration and wonder, the manifestations of God which are offered to us every day in this present state, is it likely that we shall be more appreciative of the riches which He may have in store for us in the future?

LETTERS FROM MR. J. J. MORSE.

No. XVI.

Since my previous communication was printed the public work of Spiritualism in this country has gradually subsided, and is to-day, so far as Sunday and weekday meetings are concerned, about at its lowest ebb. Owing to the intense heat which prevails in nearly all sections of the United States during the middle of the year, say from May till the end of August, it is well-nigh impossible to hold indoor meetings with any prospect of successful results. When the mercury is registering anywhere from 86 to 104 in the shade, the mere physical discomfort of being penned within four walls is itself a somewhat serious obstacle, which, coupled with the mental lassitude such heat conditions induce, leads not only to the closing of the lectures on Spiritualism, but to many of the services of the regular religious denominations. There are but two Sunday services running in Boston at this time, and the attendances thereat vary in proportion to the rise and fall of the mercury.

But if the indoor meetings are at a heavy discount outdoor gatherings have increased in numbers by leaps and bounds. I have before me a list of thirty-four camp meetings, extending from the State of Maine in the North, to Florida in the South, from Massachusetts in the East, to Oregon in the North-west, and Kansas in the South-west. During the next two months the attendances at these gatherings will aggregate an enormous number of people. Many of these camps are practically large summer cities, with substantially built and handsomely ornamented wooden cottages, with hotels, stores, postal, telegraph, and telephonic facilities—in fact, most of the conveniences of city life. Most of the leading speakers make the round of these gatherings, and the well-known test mediums do the same. I have been obliged to decline invitations to lecture at most of the leading camp gatherings, and have only been able to accept in the case of two, which are among the largest of these affairs, namely, the old-established Lake Pleasant, in the charming heart of this State, Massachusetts, and the other, also in this State, at Onset Bay, on the shores of the Atlantic, one of the prettiest resorts conceivable. Of my visits thereto you shall hear later on.

Recently the well-known medium, Mr. John Slater, held a series of Sunday evening meetings, during the month of June, in Berkeley Hall, in this city. It is one of the peculiarities of Mr. Slater's labours that wherever he appears, the season of the year apparently exercises no deterrent effect upon the numbers who flock to hear him. His mediumship is just as remarkable as ever. The communications given at times are quite startling, and his manner is no less dramatic than when he was in England some years ago. He was accompanied by his wife and son, now grown to quite a handsome lad, and he desired to be remembered to all his friends across the water. He contemplates conducting meetings on Sunday evenings during the ensuing season in this city, and should he carry his determination into effect no doubt large audiences will assemble.

The placid atmosphere of polite scepticism which has almost become implied toleration of our cause, has lately been disturbed by the publication of an important volume bearing the title of 'The Widow's Mite,' by Dr. Isaac B. Funk, whom I had the pleasure of meeting when I addressed Mrs. Brigham's society in New York City early in May last. The doctor's book is a most interesting contribution, and the story he tells of the discovery and restoration to the owner of that ancient coin bearing the name which gives the title to the book has set some sapient heads of the journalistic world a-wagging. The doctor plays the rôle of the candid friend, and impartially tells the Spiritualists what he thinks about them, and puts certain strong statements before his orthodox friends regarding their treatment of the subject in general. He persistently disclaims being a Spiritualist and says his attitude is 'I don't know,' but his disclaimers strike one as being somewhat Pickwickian, and may be just as readily construed as an expression of modesty and a desire not to obtrude his opinions, as an assertion that he is not ready at present to come out entirely our way. The work has had a phenomenal sale. Critics, on the whole, have spoken well of it. Many seem rather bewildered, and do not know exactly what to say because of the ability and eminence and high social standing of Dr. Funk. They hesitate to praise, yet fear to condemn.

Another work which has reached this country and has created a considerable amount of talk is the narrative concerning Mrs. Piper's mediumship, translated from the French of M. Sage, who certainly makes out a very strong case concerning Mrs. Piper's mediumship. Mrs. Piper, I am given to

understand, is retained professionally by the American branch of the Society for Psychical Research, and arrangements are effected through that body for sêances with her at a fee of 10dol. on each occasion. The professional mediumship, under the ægis of the Psychical Research Society, is apparently defensible, but when conducted as an individual procedure the results are by the psychical researcher usually considered as tainted by the monetary consideration. It is peculiar logic in the light of the above statement.

Another very remarkable work which has been published this year is in the form of an autobiography of Mrs. Maud Lord-Drake, at one time a widely-known and celebrated medium for physical phenomena in this country. The work is entitled 'Psychic Light,' and is filled from end to end with narrations of psychic experiences in all parts of the United States and also in Europe. Maud Lord, as she was known when on my first visit to this country thirty years ago, was a most interesting personality, and her mediumship remarkable. In conjunction with my friend, Mr. Robert Cooper, I attended one of her sêances in this city, and the peculiar circumstances and results of that visit I find narrated in the pages of her book.

A few Sundays ago I was invited by the managers of the Veteran Spiritualists' Union to pay a visit to what is known as the 'Waverley Home,' to deliver a trance address in aid of the funds of the Union for the support of the Home, which is designed to house veteran workers in their old age, providing they are unable to procure homes for themselves. The Home is situated in the town of Waverley, about eight miles from Boston. It is a large old-fashioned building with extensive lawns and grounds, and many splendid old trees to shelter it from the burning rays of the summer sun and the piercing blasts of winter. The spacious drawing-room was packed to its utmost capacity by friends and visitors. The worthy President of the Union, Mr. Irving F. Symonds (who is also manager of the 'Banner of Light' Publishing Company), presided. The heat was something intense, 94 in the shade in the open air. Within the room it felt like 194, but 'Tien' discoursed as ably and as earnestly as though there was nothing to complain of as to the heat, which doubtless did not affect him, but as for myself, it is impossible to describe the literally sweltered condition that ensued as a consequence of the labour accomplished through me. However, the meeting was a great success, and I think the funds of the Home received a considerable addition, for my work was, of course, a labour of love.

I learn from letters at home that Mrs. and Miss Morse have reached London safely, and are once more at Florence House, ready to greet their old friends and make new ones, as of yore. They had a pleasant trip across, the 'Saxonia' proving a fine vessel. The time of my departure from these hospitable shores is now rapidly approaching. The exact date I will mention in my next letter, which will be the last that I shall have the pleasure of sending you from this country. I need not say that after what will then be my twenty-six months' absence I shall be more than glad to see my native land again. During the above period I have compassed many leagues, accomplished many things, and during the past eight months been engaged in a task which has indeed taxed the energies of all concerned, but from which we have emerged triumphant. I shall have the satisfaction of leaving the journal which has been in my care in a far better position than it has been for ten years past, which is indeed a satisfaction that one may be reasonably proud of. A letter from Mrs. Morse informed me of their pleasant passage and the warm and hearty welcome accorded them by our old friends, Mr. and Mrs. Chiswell, of Liverpool, where they had a most desirable stay; their visit to Scotland, where Miss Morse did a large amount of platform work in a very successful manner; their delightful visit to Councillor Venables and family at Walsall; finally reaching London, where Mrs. Brinkley, of the Marylebone Association, extended to them the hospitality of her home for several days. They ultimately re-entered Florence House, where Mrs. Morse is installed, and ready to welcome her friends as usual. The hotel has been thoroughly renovated and put into first-class order at considerable expense, with the result that it is now more comfortable than when the ladies left England on their round-the-world trip. Miss Morse recently advised me that all my Sundays were now engaged until the end of 1905, consequently she was obliged to disappoint many friends who desired to secure my services upon their platforms; but they will now be in time for 1906.

With cordial greetings to the staff of 'LIGHT,' its readers, and all my friends, and promising at least another letter before my departure from these shores, I now lay down my pen.

Boston, Mass., U.S.A.

June 19th, 1904.

'MAN AS MASTER OF HIS DESTINY.'

Having read with great pleasure and interest your report of Mrs. Besant's address under this heading, in 'LIGHT,' of June 11th, especially what she says about exercise, the truth of which I have proved in my own experience, may I be allowed to call attention to one statement which, to my thinking, spoils the whole address. Mrs. Besant says:—

'Science is more and more asserting that character is *not* transmitted by parentage. If not from our parents our character must be derived from ourselves or God. In the case of a bad character the last alternative is incorrect; therefore the third alternative holds, viz., that it is ourselves who make our character. That is the great teaching of reincarnation. How otherwise explain the problem of a child genius?'

I should like to ask what grounds there are for this assertion about Science! it being totally opposed to all my study and experience; the influence of race and breeding, or heredity, being surely the greatest of all factors in human life.

We have a capital example of this before our eyes in the case of the Japanese. Here is a nation that has evolved in perfect isolation for over 2,500 years, and the result is a homogeneous race of beings moved by the same feelings, aspirations, and ambitions. If the diversities of human life were due to previous lives the result should surely be the opposite of this. It seems to me to be one of those groundless assumptions that Theosophists are so prone to indulge in, in the endeavour to bolster up reincarnation, evidently in the hope that shallow minds will pass it uncriticised.

There are three alternatives presented to us—our parents, ourselves, and God; two of them are swept aside without rhyme or reason, and the third, which supports a pet theory, accepted.

Then we are assured that it is irreverent to attribute a bad character to God. What a curious piece of sophistry for a clever and popular teacher to give forth! These few lines are a great blot upon an otherwise excellent address. What a pity it is that so many bright and clever minds are warped by this nonsensical theory! It is like a mill-stone around their necks dragging them down.

If God is immanent in the Universe, as Spiritualism teaches, then the bad and good, the unjust and the just, are alike the expressions, on the material plane, of the one underlying Cause—Spirit—God. We, good, bad and indifferent, live, move, and have our being in God. Surely Mrs. Besant will endorse this!

Let us examine this mixture of free-thought and old-fashioned theology a little more closely. It is said to be irreverent to connect a bad character in any way with God, therefore our characters are formed by previous earth lives (heredity being dismissed as untenable); but we are all, more or less, bad, therefore we can have nothing whatever to do with God; and, consequently, do not live, move, and have our being in God. Is there any flaw in this argument?

Anything can be proved, of course, to one's own satisfaction when one chooses one's own facts.

To revert for a moment to the subject of exercise. The strongest and most unanswerable argument against those who hold that warfare will sometime cease on the earth is the historical fact that all peoples that have lapsed into peace have deteriorated physically, mentally, and morally. There can be little doubt but that war promotes many virtues in human beings, such as courage, manhood, self-sacrifice, devotion, &c. May it not be that some system of universal physical training, compulsory either governmentally or by public opinion, in association with extensive national and international games, something on the lines of the ancient Greek games, will in time serve as a substitute for the time of warfare, and facilitate the abolition of the latter without detrimental effects?

Personally I am an enthusiast on the subject of physical exercise, having proved convincingly that any muscle of the human body—and how many there are that can be trained is a revelation to those who have not tried—can be strengthened, and its use made a pleasure instead of a pain, by persistent exercise in conjunction with properly-directed will-power.

The only use I can find for skyscrapers which have invaded this go-ahead place, is as an excellent training ground for the legs and mind.

I cannot help thinking that the abolition of warfare from the earth plane is not to be expected unless, as suggested above, some substitute can be found that will encourage the manly virtues. It seems to me to be doing away with the very *raison d'être* of the earth plane, which, Spiritualism teaches, is a school in which we learn, or should do so, to overcome matter and its temptations, and also a starting point for the individualised entity. One might as well suggest that the time would come when all schools on this plane could be done away with, as all children would be born fully educated. Does not Theosophy teach that infant geniuses are the result of previous earth lives? Surely, if this were true, such prodigies should be as common as blackberries, instead of being rarities.

Along the same line of thought, will you grant me a few words in reply to an 'Earnest Inquirer' in the same issue, who asks how Spiritualists explain the enormous differences in humanity? Granted that hereditary influences—race and breeding—and environment, are potent, as all history teaches, let us take two examples from life.

First, the man descended from a family, say from five generations only, the members of which have been habitually accustomed to living a refined, cultured, noble life, their thoughts tinctured by elevated ideals and aspirations—trained, in fact, as all noble men have been trained—such as would be appreciative readers of 'LIGHT,' for instance.

Then, take a man brought up in the gutter, whose ancestors for five generations have had a similar up-bringing, whose minds have never harboured a pure and good thought, but are tainted with foul images and blasphemy, without an idea beyond their material pleasures.

Is it, I ask, a matter of wonder that these two men are different, are indeed as wide asunder as the poles? The wonder would be if they were the same after such a training, leaving out of the question hereditary influences.

And how many are there, not with five generations only, of similar conditions behind them, but numerous ones? People talk thoughtlessly about someone being of long descent, or of quite a recent family, as if all people had not the same innumerable number of ancestors. A fine old family is one that has recorded proof of having lived on a high plane for many generations. It is when a family sinks into degradation that all record is lost.

A. K. VENNING.

Los Angeles, Cal., U.S.A.

MESMERISM AND CLAIRVOYANCE.

It has been well said that 'mesmerism is a stepping-stone to Spiritualism,' and many of the early inquirers found it so. In a recent issue of the 'Harbinger of Light' this fact is well brought out in a leading article, in which the writer says:—

'Deleuze, Billot, Cahagnet, and other early magnetists, having no belief in a spirit world, were annoyed in their experiments by the frequent descriptions of dead (?) people whom their subjects professed to see, and, deeming them illusory, checked them whenever they began to describe the forms. The persistence with which their sensitives recurred to the subject eventually induced them to allow them to interrogate the forms, the result being the recognition of spiritual entities who had left their mortal bodies, and were living under new and higher conditions. The late Dr. J. B. Motherwell, who was one of the earliest and most successful experimenters in mesmerism in Australia, had the same experience, and up to the time we made his acquaintance in 1866, he had persistently ignored his sensitive's allusions to what he called "dead people." Our conversations with him, however, quite altered his views, and opened up to him a new and interesting field of research. These, and other clairvoyants who followed, quite independent of each other, described not only the "dead people," but the world or sphere in which they lived, with its hills and vales, its streams, lakes, trees, and flowers, as real, and apparently as substantial to their interior vision as the material world. It only requires the cultivation of the interior vision to enable a large percentage of humanity to

see, whilst yet in the mortal body, the beauties of the higher world which they are destined to inhabit when they shuffle off this mortal coil. But all are not sufficiently sensitive, and few who are so are favourably positioned to apply themselves to the cultivation of their interior powers. Harmonious surroundings and the absence of business worries are essential to the individual cultivation of clear vision.

'It is difficult for those who have not paid attention to the subject to understand the naturalness of spirit life. Our conception of the reality of things is based upon physical sensations, and anything (save sound and odours, and the recognised imponderables) that does not respond to our sense of sight or touch is deemed to be formless and unreal. This conception is a materialistic one, founded upon the erroneous idea of the sufficiency of our physical organs to cover the whole range of natural phenomena; there are none other, *super-natural* is a misnomer.

'Science has demonstrated that there are sounds both above and below the perception of the most sensitive physical ears, and colours beyond the perception of the most acute physical eye, and clairvoyance—both induced and natural—has proved that there are forms, real and substantial, in a sense, outside the range of physical vision or touch. Form implies substance, but not necessarily the same kind of substance we are familiar with; we cannot conceive of form without substance, and, if the forms akin to human constantly seen by seers and clairvoyants have substance, so also must the worlds or spheres in which they live.

'As in all scientific experiments and discoveries the majority of people have to accept (and do accept) the evidence of experts; so in psychic science must the majority, who are unable to give the time and conditions for personal experiment, be content to take the evidence of those more favoured, who, either in themselves possess the power, or have the control of instruments whose vision extends beyond the normal range.'

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 'Subjective Mind' and Dr. Jay Hudson.

SIR,—In respect to the criticism of the late Dr. T. Jay Hudson's theory of the Subjective Mind (recently reprinted in 'LIGHT'), I beg to offer a word of correction; and I do so if only for the purpose of showing to what an extreme of absurdity Dr. J. Hudson allowed his pet theory to carry him.

The criticism in question (by Dr. E. J. Schellhaus) leaves us to assume that Dr. Jay Hudson did not apply his hypothesis of telepathy to the explanation of materialisation and similar phenomena. Possibly the author did not in the particular work under consideration; but he certainly did elsewhere attempt to cover the whole ground. I would refer readers of 'LIGHT' to 'The Law of Psychic Phenomena,' particularly Chapter XX. ('Phantasms of the Dead').

As one who has so far endeavoured to 'prove all things' in connection with the subject, I have made it a point to acquaint myself as far as possible with the strongest arguments *against* Spiritualism, as well as those in favour. To my mind Dr. Jay Hudson's scientific objections are perhaps the most formidable that could be adduced; yet, though they seem the strongest possible, impartial examination finds them wanting. I go the length of saying that close scrutiny proves his 'working hypothesis,' as he terms it, wholly inadequate, and his conclusions utterly untenable in the light of experience. His explanation of spirit photography and materialisation which, be it remembered, he fully admits as proven facts, is to be found in the chapter referred to. There can, therefore, be no question that he sought to cover the whole ground of physical phenomena with his theory. He not only admitted that materialisation is an actual fact, but he also admitted that these objective 'creations' of the subjective mind, living, and tangible to the senses, were found to be endowed with some degree of intelligence, and an ability to enter into conversation! (p. 291). But this most formidable opponent to the claims of Spiritualism asks his readers to believe that these materialised beings so endowed are, after all, in the light of his 'scientific' revelation, *nothing more than solidified telepathic thought projections*. The theory which sets out to explain away everything, and leave us little or nothing in its place, makes such a demand upon the credulity as to compel us to ask how far removed after all is such an ill-fitting theory from downright superstition.

This, so far as I can learn, is the very worst that scientific criticism can do. It is for those with personal acquaintance with the phenomena of materialisation to say how far such an explanation reduces its significance and importance.

H. G. SWIFT.

'The Necessity for Reincarnation.'

SIR,—As one possessing an open mind on the interesting question of reincarnation, I hope that Mrs. Besant will be able to spare time to reply to Mr. Denham Parsons' criticism of her recent lecture. May I be permitted to point out, however, that Mr. Parsons' definition of this doctrine appears to differ materially from that of Mrs. Besant? He conceives it as reincarnation in 'another body of the same nature upon the same plane of existence, with loss of memory as to the past.'

Mrs. Besant's definition may be taken from her manual on 'Reincarnation' (p. 14): 'It (the Thinker, the Individual, the reincarnating Ego) gathers up all the experiences of the earth-lives through which it passes, and stores these accumulated treasures of knowledge, to be transmuted within itself, by its own divine alchemy, into that essence of experience and knowledge which is wisdom.'

The difference between the 'Real I' and the 'I' (dealt with on pp. 16 and 17), is the difference between the higher-mind of the Thinker and the lower-mind or brain-mind of the animal man, and explains (theoretically) how the Thinker is able to remember his past lives, while the lower-mind, in which the consciousness of each separate life is manifested, cannot.

I think that the point of view set forth in Mrs. Besant's manual renders necessary a re-statement of Mr. Parsons' criticism (more particularly par. 10 and 14).

H. T.

SIR,—Permit me, in your columns, to decline Mr. J. Denham Parsons' challenge. I prefer my statements on reincarnation already printed to stand for what they are worth, and see no object in re-stating them less fully in a newspaper controversy. Mr. Denham Parsons challenges them; any student can decide the question of facts for himself by reference to the literature of the religions cited. No student worthy the name forms his opinions on letters in a newspaper; hence newspaper controversy on serious subjects is not a thing upon which I enter.

Mr. Denham Parsons has done great service in drawing public attention to the subject, by inducing the Bishop of London to forbid Mr. Lilley to preside over a lecture on it, and thus leading people to study the matter for themselves. Being grateful for this, I do not wish to 'cross swords' with him.

ANNIE BESANT.

31, St. James'-place, London, S.W.

'A Case of Obsession.'

SIR,—In reply to Mr. W. Tudor Pole, my own experience may be of use.

When first I began automatic writing I was troubled by a most persistent and, finally, seriously annoying little entity who was constantly urging me to write and who could only write rubbish. It worried me at last almost beyond endurance. I spoke of it to an experienced and wholly reliable friend who is a Spiritualist, and she told me not to fight it, not to try to send it away, but to persevere steadfastly in keeping my own mind steadily on high levels, and to love unflinchingly but wisely. So I used to say to the entity, 'Yes! you may stop with me but you must love and worship with me; I too would love you, for you too are a creature and a creation of the highest.' That is the substance of what I said in varying ways. It helped me and I feel sure it helped it. It was soon quieted and very soon left me in peace.

It seems to me that the way to help anyone is to try to lift him to the highest one knows of, not to let him work his will in what one knows is a lesser thing. I found that the companionship of good, spiritually-minded people, and the reading of the best books, and the repetition of well-known and well-loved devotional words, were all very helpful in steadying the mind during that very trying time. I think it is a beautiful thing in the lady referred to by Mr. Pole to wish to help these others, but may I suggest that perhaps she is hindering them by letting them have their own way, and that by keeping them in their own place they may learn to see and follow a better way? We do not help a tiresome child by letting it do as it wishes when it disturbs others.

N. W. H.

Jacob Boehme and Reincarnation.

SIR,—It is very evident from the diversity of opinions expressed by some of 'our' correspondents on the above subject, and in your columns on 'Mystics and Reincarnation,' that there is no positive or exact knowledge upon this very debateable subject, and as if to accentuate this conclusion your issue of July 23rd contained a very interesting letter from the pen of Mrs. J. Stannard, in which it is stated 'that Eastern schools themselves differ upon many questions involved in the re-birth theory, especially when definite details concerned with time and space come into play. In this respect important discrepancies are observable between the teachings of Alan Kardec—accepted by all French Spiritists—and the teachings of London Theosophy, as also between English Theosophy and what some Vedanta schools of India assert.'

This statement confirms my own knowledge and experience—based upon my own observations whilst journeying for many years in the East. Whenever one made an effort to get at the facts 'concerned with time and space'—to get at the truth, out from the indefinite nebulous abstract to the concrete fact—it generally resulted in the most contradictory statements. Now I am strongly of the opinion that the theory of reincarnation has a most depressing, devitalising effect upon those who accept this teaching. 'The teachings of evolution by reincarnation are bound to be educative and bracing to the real thinker,' states your correspondent. I do not think this exactly squares with the condition of those individuals who go to make up those Eastern nations who have accepted reincarnation. I think inactivity, indifference, indolence—the tamasic quality—is the most prominent and generally observed result. It naturally brings about many states of delusion and inertia. What more natural to the indolent mind and body than to think, 'Well, if I have got so many more incarnations, perhaps thousands, I will go my own sweet way, satisfy my own desires, let matters go easy—I will do as I please; let some other incarnation take the trouble up and work for moksha.' I think a little observation and experience in the East will easily prove this. As another of your correspondents, 'J. D. P.,' remarks: 'The doctrine was never that of Paul, nor of Jesus, and has no foundation in fact, and has always been an enemy to progress.' Just so, it is no incentive to self-sacrifice, self-denial, or to any of the higher and numerous idealic forms of the heroic life so characteristic of the Western nations, despite our materialistic conditions now and in the past. We willingly confess there is much wrong to set right in our Western civilisation; at the same time there is much good and much knowledge. I think we can compare very favourably with any period in the history of the human race; and all accomplished without the theory of reincarnation, and many other teachings from the East. For all such progress has been based upon the observation of natural laws, research, experience, and experiment, and synthesis of the results won in connection with the much-abused illusive matter, the 'Maya' of the East—but a stern reality to the Western man of science.

My first letter was simply an inquiry for positive evidence, giving chapter and verse from Boehme's books—this I have not been able to find, but I note that Mrs. J. Stannard states: 'To me the re-birth idea is most distinctly implied in some of his writings.' I shall feel grateful to 'our' esteemed correspondent if she will kindly point out chapter and verse—distinctly proving the idea of reincarnation. I am one with Madame de Steiger in stating that I find no trace of such doctrine. At some future date I may put forward a theory as to the origin of reincarnation teachings. All I can say at present is that in all probability it is a primitive belief or abstract theory of the indestructible nature of the elements in their infinite interchangeable forms—such as we find in Nature and the chemical laboratory—such primitive belief or guessing at the riddle of Nature—being extended from substance or matter—by analogy of reasoning to the finer forces of Nature and thence on, but erroneously, to spirit and soul. The synthesis of matter and soul eventually is one in the final solution; hence the origin of Indian Pantheism, and the 'tacking' on to the more spiritual teachings of a primitive observed fact, but wrongly interpreted into soul reincarnation.

VIDE ET CREDE.

Correction.

SIR,—In my paper in last week's 'LIGHT' on 'Man's Spiritual Nature,' in the last line of the first paragraph the word *human* should be cut out.

G. WYLD, M.D.

[The error was not ours. Dr. Wyld wrote it as printed and passed it so in the proof which was sent to him.—ED. 'LIGHT.']

Vivisection.

SIR,—In the editor's 'post bag' of the 'Daily News' for July 21st will be found an account of the great cruelty exercised in the vivisection of dogs, where the subjects are vivisected again and again, several times, before being permitted to die. It is harrowing to read of such wrongs, but what must it mean to the poor animals?—first with their extreme fear, and then the pain, even agony, followed by intense weariness, and thirst beyond expression, and no kind draught to assuage it, for, of course, when cruelty commences, sympathy ends. I have often read the beautiful prayers in your paper—and I suggest that a prayer for those dumb, suffering animals be inserted—such as now occurs to me: 'Oh God of pity and of power, may our thoughts touch Thy mighty heart, that Thy ministering angels may be enabled in some way to stay this pestilence of evil; that those faithful, dumb friends of ours who look to us for succour and protection, may be sustained in their extremity by angel hands to minimise the pain they suffer; and that the feeling of compassion may grow, till the power of evil dies. Oh Father! that this be so may we be enabled to ask, and ask of Thee until this comes to pass.'

S. M.

Mr. A. V. Peters.

SIR,—This is the last letter I shall write you from Germany, and when you receive this I shall be in Holland. Since writing you last I have been to Stettin, where I gave séances under strict test conditions, that is, I lived in the house of the president, and was not even out in the street by myself, someone of the family being always with me, lest I should find out something about the lives of the sitters and tell it in the séances. As a test this was a little bit irksome at first and rather useless, for, as a matter of fact, I could not speak German and I did not know the sitters' names or addresses, so if I wanted to descend to fraud I could not. But this precaution was adopted because one of the German spiritualistic journals had suggested it, and I, as a medium, was rather relieved that it was done, for in every way the tests were more perfect, and I cannot understand mediums not wishing to give their sitters every opportunity of showing that their mediumship is genuine. We had good results at Stettin and I left there for Berlin, where I met Professor Sellin, who is known to many of our English friends. He very kindly introduced me to a family of Spiritualists, where I was made one of the family, and we held some few séances with remarkable results. I took a short journey to Breslau, where three sittings were given, thence back to Berlin, and from there to Bielefeld, where we have had some very good results. As I have said before, I intend travelling to Holland to visit the Spiritualists there, and a very hearty welcome has been extended to me.

Having been now in Germany some months, and having lived in the family with our friends, I can only say that whether it has been north at Stettin, south at Freiburg, east at Breslau, or west here at Bielefeld, I have received everywhere kindness, consideration, and loving attention, which is the outcome of true appreciation of the truth of Spiritualism. I can but admire the courage of many who are quite alone in their search for truth in this beautiful land. Many warm hearts beat in sympathy with ours, and Spiritualism and mediums are needed as much as at dear old home. I beg my friends in England to accept the kind regards of

ALFRED VOUT PETERS.

Kaiserstrasse, 45, Bielefeld, Germany.

D. D. Home never sent to Prison.

SIR,—Will you have the kindness to inform me what was the result of Mr. Home's trial in connection with Mrs. Lyon? In a dinner party argument recently, I contradicted the assertion that he was sent to prison, and I asserted that he only had to refund the money he received from her.

Possibly you can kindly state the facts, and give some reference in corroboration.

D. S. G.

[Our correspondent 'D. S. G.' will find on p. 82 of 'Planchette: or the Despair of Science,' written by the late Epes Sargent and published in 1869, the following reference to the result of the trial, which is summarised on the preceding pages. Mr. Sargent says: 'The trial came on in the spring of 1868, before Vice-Chancellor Giffard, who decided the case adversely to Mr. Home, ordering him to restore all the money he had received from Mrs. Lyon. From this decision Mr. Home appealed; but lately there has been a compromise between the parties, which ends the affair.' It is not true, therefore, that Mr. Home was sent to prison. On the contrary, he was afterwards the honoured guest of the Emperor of France, the then Czar of Russia, and many other persons of note.—ED. 'LIGHT.']

'Mrs. Besant, Motherly.'

SIR,—In 'J. D. P.'s' letter of July 23rd, on your remarks in your issue of the 16th concerning Mrs. Besant's Motherliness (always there but now more manifested), as contrasted with her former Masterliness, there appear these strange words in regard to reincarnation, that 'they cannot but offend all earnest Christians.' Why? Because it is not distinctly taught by Jesus or Paul in their writings, *as authorised by Popes and councils!* If any one of these 'earnest Christians' will take the trouble to read the 'Gospel of the Twelve' (new and complete edition), which will be duly advertised in your columns, and is now to be seen in the British Museum, surely they can no longer doubt that this doctrine was taught by Jesus, nor call it an 'offence to all earnest Christians' (at least those who desire to see India converted to true Christianity). See Lction LII., LXIX., XCIV., &c. (given in the new as in the old edition). The great difference in this one original Gospel from which the four in common use are taken, is that the One is the original given by the free Spirit of Truth, through the twelve companions and witnesses of Christ's life and teaching, while the 'Four' are authorised by the external authority of councils, and Popes, and traditions of men, which suppress these teachings, such as the Penance of Judas, (Lction LXXX. v. 7-10) containing words which are not agreeable to the pride or selfishness of man.

I. O. M. A.

National Union Fund of Benevolence.

SIR,—Kindly allow me to acknowledge with hearty thanks, on behalf of my committee, the following subscriptions to the Fund of Benevolence, received during July; and also permit me to call attention to the claim of this fund upon the generous support of the readers of 'LIGHT.'

Frequent appeals for assistance are being received, more, indeed, than can be responded to owing to the limited funds at disposal.

During the holiday season donations will be much appreciated. All contributions should be sent to, and will be publicly and privately acknowledged by,

Yours faithfully,

(MRS.) M. H. WALLIS,

'Morveen,' Hon. Financial Secretary.
6, Station-road, Church End,
Finchley, London, N.

Amounts received: From Mr. A. Janes (half-yearly subscription), 15s.; Mrs. L. Moore, 10s. 6d.; Yorkshire Union Auxiliary Fund (per Mr. R. Hy. Yates), 10s.; and 6s.; at the conference, Mrs. S. Butterworth, 10s.; A Friend, 2s.; collected at the conference mass meetings, at St. Paul's Spiritual Church, £1 2s. 6d., at Westgate Hall 8s. 8d. Total, £4 4s. 9d.

Visions of Light.

SIR,—A few years ago I was sitting thinking about many things when, lifting my eyes, I saw moving at a little distance before me a cloud, of a dark colour, which altered its shape continually, going and coming, and sometimes I saw a golden fringe. I looked at it attentively, feeling that it was something out of the unseen world which was moving before my eyes, appearing and disappearing. It was daytime but rather late; no sun was shining. I felt a little sleepy and very calm, and after about a quarter of an hour it left me. Many months afterwards, when sitting at lunch, I unexpectedly saw clouds of intense bright light moving near me, which became clearer and clearer, expanding continually. Looking on with a feeling of thankfulness and love, I could sometimes see an azure tinge, and a soft colour like that of a pink rose, through and in the beautiful light, which was as soft as moonlight but bright like sunshine. It was a very large light and filled a great part of the room.

I wanted to know if what I saw was real, so I went to another room. When I went out of the door I saw that the light accompanied me. After I sat down it became more beautiful and clear, and at last it was about two yards above my head and had taken a round form like a ball of light; then it went away and left me.

Some months passed when suddenly I saw the light again. I was talking to my sister, not thinking about it at all, and there came with it the sleepy feeling, as on the former occasions. I have seen it now about five or six times, always in broad daylight, but a few weeks ago it came in the evening by lamplight, moving about and shining on the heads of those who were with me—a brother and sister, who were talking about things of this world. It is said that no spirit lights can be seen in daylight; this I can contradict. The light and brightness of the unseen world are far stronger than any earthly light, even sunshine, for it is very different. But I believe that the

spiritual eyes must be opened, as those who were with me did not see anything. To me, however, it was very real, and I am sure it must have been seen by others, who were unseen by me, for I am confident the light was the glory of a heavenly messenger.

C. A. H.

The Hague.

SOCIETY WORK.

SPECIAL NOTICE.—Reports of meetings intended for this column must reach us by the *first* postal delivery on Tuesdays, otherwise we are unable to make use of them.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD, ASKEW-ROAD, W.—On Sunday last Mr. R. Boddington gave an interesting address to a good audience. Speaker on Sunday next, at 7 p.m., Miss Porter.—B.

BATTERSEA PARK-ROAD, HENLEY-STREET.—On Sunday last Mr. Keeler, a Quaker-Spiritualist, gave us an address on 'Worship.' Miss Morris presided. A public circle followed. On Sunday next the monthly meeting of the London Union of Spiritualists will be held at Battersea.—N.B.

CLACTON-ON-SEA.—CRAYON HOUSE, COLNE-ROAD.—On Sunday last Mrs. Fairclough Smith gave an inspiring address on 'Being Happy,' and her clairvoyant descriptions of spirit friends were well recognised. On Sunday next, the 7th inst., Mr. J. J. Vango. Silver collection towards expenses.

BRIGHTON.—BRUNSWICK HALL, BRUNSWICK-STREET EAST.—On Sunday last, Mr. George Spriggs (who happened to be visiting this town), gave a splendid account of his marvellous experiences in materialisations. Miss Russell-Davies will occupy our platform on Sunday next.—A. C.

FULHAM.—COLVEY HALL, 25, FERNHURST-ROAD.—On Sunday, July 24th, Mrs. Checketts gave an earnest, elevating address, and we are looking forward to her next visit. On Sunday last, Mr. Webb's address on 'Now and Then' was greatly appreciated. On Sunday next, at 7 p.m., an address and clairvoyance by Mr. Ronald Brailey. On Wednesday, August 10th, at 8 p.m., psychometry, by Mr. Ronald Brailey.—W. T.

KENSINGTON.—44, HOLLAND-ROAD, W.—Mr. T. B. Morgan delivered a most inspiring address on Sunday evening last to an appreciative audience on 'The Higher Ideals of Humanity.' Madame Susae, the worthy president, also spoke very appropriately. An interesting after-circle was conducted by Mr. Morgan and Miss M. J. Hamer. Mr. T. B. Morgan will speak on Sunday next at the same place on 'Your Spiritual Surroundings: How Created.'

HACKNEY.—YOUNG'S ROOMS, LYME-GROVE, MARE-STREET.—On Sunday last Miss Chapin gave a trance address, 'Darkness and Light,' and concluded with excellent psychometry. It is much regretted that this gifted medium's visit to America will deprive the society of her services in the immediate future. On Sunday next Mr. Davis, address, and Mrs. Weede-meyer will give clairvoyant descriptions. Miss Chapin will hold her last séance at 7, Darnley-road, Hackney, on Friday, the 5th inst., at 8 p.m.—N. RIST.

CAVENDISH ROOMS.—51, MORTIMER-STREET, W.—On Sunday last Mrs. M. H. Wallis was to have answered questions, but was suffering from a sprained ankle which necessitated a complete rest. Mr. E. W. Wallis, however, kindly filled the vacancy, and the replies of his inspirers to sixteen questions were very lucid and instructive; indeed we have never heard Mr. Wallis to better advantage. All friends heartily join in wishing Mrs. Wallis a speedy recovery. Mr. W. T. Cooper presided. On Sunday next, at 7 p.m., Mr. J. W. Boulding will deliver an address. Doors open at 6.30 p.m.—S. J. WATTS.

CATFORD.—24, MEDUSA-ROAD.—On Sunday last Mr. W. Millard's excellent trance address on 'Is Spiritualism a Religion?' was followed by an interesting circle.—R.

PLYMOUTH.—BANK-CHAMBERS, BANK-STREET.—On Sunday last Captain Greenaway gave an instructive address, and Mrs. Trueman's clairvoyant descriptions were well recognised.—E. M.

STRATFORD.—84, ROMFORD-ROAD (OPPOSITE THE TECHNICAL INSTITUTE).—On Sunday last Mr. G. W. Lear presided, and Mr. J. Connolly delivered an eloquent address on the 'Uses of Spiritualism,' a subject submitted by the audience.—W. H. S.

ABERDEEN.—Mr. Joseph Stevenson, of Gateshead, will speak on 'Spiritualism' on the Broad Hill Links, on Sunday next, at 6 p.m., weather permitting, and would be glad to meet with local friends.

WEST LONDON SPIRITUALIST CLUB, 61, BLENHEIM-CRESCENT, NOTTING HILL.—On Tuesday, July 26th, Mr. Hawkins, president, gave an interesting and helpful address based on some 'Notes taken at Private Circles,' for which Mr. Hawkins has our best thanks.—W.