

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

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CONTENTS.

Notes by the Way	361
A Message from Another State	362
'Annals of Psychical Science'	362
Recognised Materialisations	363
Thought Transference and Crystal Gazing	363
The Process of Materialisation	364
A New Book by Mr. Robt. J. Lees	364
Spirit Identity	365

Rev. R. J. Campbell on Evil	365
'A Non-Resident God'	366
The Function of Evil	367
Spiritualism and Longevity	368
An Invisible Universe	368
Professor James Interviewed	369
Theosophical Movement in India	369
Spiritual Hypnotism	369
Spiritualism and Vivisection	370

NOTES BY THE WAY.

Our friends, the 'practical people,' who will have 'no nonsense,' and who are good naturedly scornful of all our 'moonshine,' do not perhaps sufficiently reflect upon the springs of their own life currents. Is it so certain that they are led only by the sight of the eyes, and take account only of the things that the hands can be laid upon, and that money can buy? And does the little row of material tests which men identify with 'the practical' explain all, account for all, satisfy all? Do these tests explain the wonderings, the longings, the secret emotions of that deeper self which will assert itself at times, even to the overmastering of all 'practical' considerations? 'Call it imagination,' said James Martineau, 'call it wonder, call it love, whatever it be that shows us the deeper significance of the world and humanity, and makes the difference between the surface-light of sagacity and the interpenetrating glow of worship, we owe to it whatever highest truth, whatever truest guidance, we have.' We call it the spirit self which even now lives and moves 'in worlds not realised,'—but in worlds that are the only real.

We still have to bear up as best we may against a steady bombardment of scripture texts, supposed to be condemnatory of Spiritualism. Now we really have a genuine respect for scripture texts: they are so familiar, so soothing, so serviceable, so flexible; and there is such a varied assortment of them—something suited for everything. But there is one thing we cannot do: we cannot accept any text as applicable for all time, and as infallibly true.

The people who send us texts do seem to take them as applicable for all time and as infallibly true. Very well; let us test it again. What are they going to do with Exodus xxii. 18: 'Thou shalt not suffer a witch to live'? Are there any witches now? Do these text-quoters propose to kill them?

There is something unique and deeply spiritual about the idea of a friend, as Lord Bacon described him; but, tried by his standard, one could almost doubt the possibility of finding a friend. He is one he says, 'to whom you may impart griefs, joys, fears, hopes, suspicions, counsels, and whatsoever lieth upon the heart to oppress it, in a kind of civil shrift or confession. This communicating of a man's self to his friend works two contrary effects; for it redoubleth joys, and cutteth griefs in halves. A man cannot speak to his son but as a father; to his wife

but as a husband; to his enemy but upon terms; whereas a friend may speak as the case requires, and not as it sorteth with the person. I have given the rule—where a man cannot fitly play his own part, if he have not a friend, he may quit the stage.'

If Lord Bacon is right, the world has a deal to learn about friendship, and it will never attain it without the help, or the inherent spiritual grace, of that which it is now so apt to scorn. For our own part, we are inclined to think that friendship in Bacon's sense is a very rare thing indeed—depending entirely upon a good nature, a pitifulness, or a spiritual intimacy of a quite exceptional kind.

One of the joys of summer is the spectacle of its varied creations. How refreshing the different tints of the leaves, the shapes and colours of the flowers, the transformations of the sky, the quaint and pretty differences of the notes of birds! Nature seems to aim at variety: and yet how ignorantly man has struggled for uniformity!—even to the strangling of his brother for a differing creed. Very pleasantly did Jacob Behmen write concerning this:—

Now if we dwell with one another, like humble children, in the spirit of Christ, and are rejoicing at the gift or knowledge of another, who would judge or condemn us? Who judgeth or condemneth the birds in the woods that praise the Lord of all beings with various voices, every one in its own essence? Doth the spirit of God reprove them for not bringing their voices into one harmony? Doth not the melody of them all proceed from His power, and do they not sport before Him?

What a difference to our little world a smiling face makes! and how sweetly a gracious action and kindly words turn a possible tempest into 'the peace of God which passeth understanding'! Here is a pretty instance of it, taken from 'The Springfield Republican':—

A Shakeress, with a meek face beneath a large green bonnet, was hastening along Main-street the other afternoon, so as not to keep the elder waiting in the big waggon, when she unwittingly ran against a small newsboy, and sent his papers flying in all directions. After assisting the youngster to collect his wares, and dropping a nickel into his hand with the apology, 'I'm sorry for thee and my carelessness, my son,' she hastened away. The little fellow gazed after the retreating figure with awe, and at last muttered to a companion, 'Say, Mickey, be that the Virgin Mary?'

Here is a brilliant summer poem concerning the Divine Presence: but the thought of it goes far beyond one season. It is by Charlotte Becker, and would have well suited Emerson who, into his 'May Day,' put much of the broad thought and resonant music of this little poem:—

I am the flame that springs from ev'ry fire
Of youth, or skill, or genius, or of strength;
I am the wind that smote Apollo's lyre,
And made sweet music through Eola's length.

I am the sands of ancient Egypt, where
Strange caravans pass through the warm, still gloom;
I am the phantom isles, the mirage fair—
That lured forgotten races to their doom.

I am the waves that beat upon the shore
Of Camelot and harked to Merlin's call.
I am the cloak of darkness Siegfried bore ;
The talisman that loosed Brunhilde's thrall.

I am the fragrance of the forest trail,
The whispered voices of the trees above.
I am the heart of romance ; and the veil
That hides with tender touch the faults of love.

I steal through cities and I haunt the moor,
I draw my scarlet thread through time, unfurled ;
Though rich in gold, who knows me not is poor—
Who knows me holds in fief the whole wide world !

SPIRITUAL PRAYERS

(From many shrines.)

Ah, Lord God, Thou Holy Lover of our souls, when Thou comest into our souls, all that is within us shall rejoice. Thou art our Glory and the exultation of our hearts ; Thou art our Hope and Refuge in the day of our trouble. Set us free from all evil passions, and heal our hearts of all inordinate affections ; that, being inwardly cured and thoroughly cleansed, we may be made fit to love, courageous to suffer, steady to persevere. Nothing is sweeter than Love, nothing more courageous, nothing fuller nor better in heaven and earth ; because Love is born of God, and cannot rest but in God, above all created things. May we love Thee more than ourselves, and love ourselves but for Thee, and in Thee all that truly love Thee as the law of Love commandeth, shining out from Thyself. Amen.

A MESSAGE FROM ANOTHER STATE.

On April 30th last, about 10 p.m., I was sitting at a table in my library, with a brother officer who is a physical and intuitional medium, when it was announced by tilts of the table that the spirit of Admiral T. was present, and the following communication was spelt out :—

'I expect that Rojdestvensky will meet with a typhoon to-morrow.'

Admiral T., who passed over some years ago, has manifested himself to me at least twenty times, and through six or seven mediums. Though a typhoon in May is an event of very rare occurrence I thought this message probably had some significance. The next day (Monday, May 1st) I placed it in the hands of Admirals C. and I. in London, who have it now in their possession.

Rojdestvensky arrived at Leongsoi Bay on the south coast of Hainan (a very exposed anchorage) on May 1st, with the larger part of his fleet.

On Thursday, May 4th, the following notice was in the English daily papers :—

'A typhoon visited the South China Coast this week, and it is reported that the Russian Baltic squadron was caught in it, the smaller craft being scattered.'

I now wrote for information to my friend, Dr. Doberck, the Director of the Observatory at Hong Kong, and have just received his reply, together with a copy of his monthly report. This is what was issued on May 1st, 12.15 p.m.

'The barometer has risen on the E. Coast of China, and fallen slightly on the S. Coast. The typhoon in the China Sea may be situated to the S.S.E. of Hong Kong, and between the Paracels and the W. Coast of Luzon. Probably it is moving towards W.N.W. . . Red S. Cone and Drum hoisted.'

It matters little whether Rojdestvensky's fleet suffered from the typhoon or not. As a matter of fact, I believe it did not. The point is this : there *was* a typhoon in the China Sea on May 1st, and it was in such a position that, if it had travelled as expected by the Director of the Observatory, it would have passed over Hainan. In short, Admiral T. made the same forecast as the Director, who gave instructions for the storm signals to be shown.

This is a good example of accurate information furnished by a denizen of the next state of existence. It was probably given to me as a test.

Southsea.

W. USBORNE MOORE

(Rear-Admiral.)

'ANNALS OF PSYCHICAL SCIENCE.'

The principal article in the July number of the 'Annals of Psychical Science' is one by Colonel A. de Rochas, on a phenomenon occurring under hypnotism, known as 'Regression of Memory,' which has recently been studied by himself and other observers, but which is of so remarkable a character that, but for the acknowledged eminence of the experimenters, we might have received the accounts with incredulity. Even now, although there can be little doubt as to the reality of the phenomena observed, being so well authenticated, we cannot undertake to give an opinion as to their real nature and origin, and the experimenters themselves are obliged to admit that there is no sufficient proof that the statements made by the new personages who manifest through the subject are to be taken as literally correct.

We must confine ourselves to a very brief summary of the facts observed, referring our readers to the article itself for further details. Colonel de Rochas tells us that not only can hypnotised subjects be made to retrace all the periods of their lives up to the present time, throwing themselves into the exact mental state at which they were at any age assigned by the hypnotist, but that this process can be continued backwards beyond the earliest infancy, and forwards to a period later than the actual age of the subject. 'In the first case we determine the recollection of past lives, in the second the view into the future, either of his present life or of his future lives.'

The subject of the experiments here described is a young lady of eighteen years, the daughter of an engineer, brought up during her childhood at Beirut, in Syria, and afterwards educated in France. When sent back, under hypnotism, to the age of eight, she writes Arabic characters, which she had then learnt. Pushed back beyond the limits of her present life, she finds herself floating vaguely 'in the grey,' and further back still she reappears as 'Lina,' the daughter of a Breton fisherman, who drowned herself after losing her husband and child. She lived in the time of Louis XVIII., or early in the nineteenth century. Before her birth in this character she is 'in the dark,' and further back she appears as a man, Charles Mauville, who lived at the time of the first French Revolution ; he was a bad character, fond of fighting in the streets. Before this, she was a lady whose husband was attached to the Court of Louis XIV. ; she appeared to know many of the principal personages of the period. An attempt to go back still further only resulted in bringing the subject to the state of a child who died quite young, and caused so much strain that the experiment was abandoned.

Notable points in this series of experiments are, that the personalities succeed each other in regular and constant order ; that the historical details, as far as they go, are such as might be given by a person who had lived in the period, and appear to exceed the subject's normal knowledge ; that the handwriting of each character (except in the case of the Court lady, who cannot write) is characteristic, and varies with age and state of education. But the difficulty with all these supposed personages is that they cannot be proved to have actually lived, and in one case (not the one under discussion) the fictitious personage gave an accurate description of a town in which it was found that no such person had lived at the time specified. Here the element of 'subliminal romance' seems to come into play.

Some of the incidental details of the experiments are highly interesting. At one stage the subject sees two half-forms of herself, one blue, to her left ; the other red, on her right. At another stage these two combine in front of her, forming a complete image of herself, half red and half blue. This externalised 'astral body' changes in appearance and size according to the age suggested by the hypnotiser ; previous to birth it is seen as a cloud enveloping her mother. The attempt to trace the course of her life in the future only leads to the result that in two years' time (at the age of twenty) she will be living in a country where there are black people. It will be interesting to know if this is verified by future events.

There is a curious observation as to the effect produced by music in a light state of 'sommnambulism.' When songs are

sung she expresses the emotions produced by them, by gestures and by the changes of her countenance. The piano alone produces lesser effects, and appears to make a disagreeable impression upon her; this agrees with what is said about the piano in the article on 'The Psychic Timbre in Music,' on p. 293 of 'LIGHT,' for June 24th.

In another article, Professor Richet gives a critical study of the Pressburg apparition described in a previous number, as mentioned in 'LIGHT,' p. 207. Although 'difficult to explain or accept,' he considers that the events recorded 'so closely resemble what is seen in the phenomena called spiritistic, that we should consider it imprudent to absolutely refuse to admit their authenticity.'

Some interesting cases of premonition are given, two by dreams and one through 'planchette,' also an example of useful intellectual work accomplished in dream. In an article quoted from the 'Revue de Médecine,' of Paris, Dr. Ch. Féré describes some instances of 'neuropathic halos' or luminous emanations observed in cases of severe nervous disorder. From a note on the last page we learn with pleasure that Mr. Myers' work on 'Human Personality' has been included among the books recommended for study in the course on Metaphysics at Trinity College, Dublin, and has been adopted as a text-book of psychology by the University of Madras.

We may call attention to the fact that the new office of 'Annals of Psychical Science' is in the same building as our own, at 110, St. Martin's-lane, although in other respects quite separate.

RECOGNISED MATERIALISATIONS.

On Friday evening, July 21st, a séance was conducted by Mr. Cecil Husk at the house of Madame Zeilah Lee, 15, Salton-road, Brixton. The sitters, seventeen in number, were, with two exceptions, strangers to the experience. Nevertheless, within half an hour departed friends manifested their presence to their loved ones on earth. One gentleman twice recognised his son who had been drowned at sea, and his brother, sitting beside him, also identified his lost nephew the second time that he manifested himself. Another sitter saw his mother and cousin who passed over some years ago.

A lady put a question to 'John King,' while he controlled the medium, concerning a difficult case at law. The question was answered and a 'direct' communication was made to the lawyer who has the said case in hand; much to his surprise and consternation, as he was a great sceptic on the subject of Spiritualism, and had not previously attended a séance.

During the evening a gentleman sang 'Annie Laurie,' and before he had finished the second verse a pianoforte accompaniment began, which was continued to the end of the song. The instrument had not previously been opened. Cardinal Newman also appeared, with his cross, and went round the circle blessing each one. A sitter, a Roman Catholic, who doubted whether he was doing right in investigating Spiritualism, asked if he should sever himself from the Church or discontinue his investigations, and was emphatically advised not to leave the Church of his fathers, but at the same time 'to stand fast by the truths he was gradually learning since he began to study the evidences of spirit return, and to realise the blessed truth that "there is no death!"'

'AN INTERESTED INVESTIGATOR.'

[As the séance narrated above was a promiscuous gathering, and held in the dark, we should have felt it necessary to withhold the report but for the fact that our correspondent assures us that the sitters were able to identify their spirit friends by means of the luminous slates.—ED. 'LIGHT.']

MARRIAGES.—July 20th, Miss Hylda Rhodes, of the Clapham Spiritualist Society, and Mr. Charles Ball, of Highgate. On August 12th, at 3 p.m., Mrs. H. Boddington will perform the marriage ceremony for Miss M. North and Mr. R. Hall. The happy pair invite all members of the Clapham Society to afternoon tea on that occasion.

THOUGHT TRANSFERENCE AND CRYSTAL GAZING.

Mr. Northcote W. Thomas, M.A., has published, through the De La More Press, 32, George-street, Hanover-square, W., two books which are the forerunners of a series intended to sum up the evidence which has been presented to the Society for Psychical Research during the last twenty-three years on the various subjects which come within the range of its activity.

The first of these books is entitled 'Thought Transference: a critical and historical review of the evidence for Telepathy, with a record of new experiments, 1902-1903.' The opening chapter is a trenchant dissection of the incredulity shown by scientific men and others to the idea of 'action at a distance.' The author instances the fact of gravitation as an example of apparent action at a distance, and goes on to inquire whether thought-action can be properly said to take place at a distance, inasmuch as 'we may ask in what sense it can be said that consciousness can be localised at all.' We perceive locally, by means of 'vibrations that impinge on our nerve-ends,' but 'consciousness is certainly, so far as introspection tells us anything, non-spatial,' therefore 'spatial nearness and distance are meaningless as applied to our own consciousness, and do not necessarily apply to the relation of our own to other consciousnesses.' We think that the author makes a decided point when he says that 'the argument that telepathy involves action at a distance in this case falls to the ground.'

Equally cogent is his refutation of the demand that the phenomena of 'lucidity,' in order to come within the range of science, must be 'experimental' in the sense of being reproducible at will, with identical results. Science, he shows, is not necessarily experimental; there are observational sciences, such as astronomy, and others in which 'certain of the factors are amenable to variation at will, but the majority are at present beyond our control'; and psychology is one of these.

Telepathy, the author reminds us, is a designation, not a theory. It is only a name for certain phenomena, not an explanation of their cause. These phenomena are carefully analysed and discussed, with a view to determining whether the results were obviously greater than might be explained by the mathematical laws of probability. The result, to our mind, is a striking one in a certain sense, and in relation to the sudden leap from the incredulity which denied telepathic influence, to the over-credulity which calls in telepathy to explain all forms of lucidity and mediumship. The truth is, that the successes recorded are too numerous to be due to chance, but very far from being sufficiently so to account for the success of mediumship, as constantly evidenced by clairvoyant descriptions. Indeed, as compared with mediumship, experimental telepathy may be said to be almost a failure.

But apart from its bearing on the subject of mediumship, the book is a most useful compendium of the researches which have been made in telepathy, and contains the results, previously unpublished, of some recent extended trials, which should be studied by all interested in this branch of psychical research.

Mr. Thomas's other book is on 'Crystal Gazing: Its History and Practice, with a discussion of the evidence for telepathic scrying,' and is introduced by a preliminary dissertation by Andrew Lang, who narrates several good examples of crystal-gazing, and comes to the conclusion that 'all my crystal-gazers are not practical jokers,' and if it is all imagination, then what is imagination? In any case, Mr. Lang considers that 'the phenomena are quite as curious and important as those of radium,' but he fears that the scientists will fight shy of them because they are capricious in appearance and cannot be produced at will.

Mr. Thomas discusses superstition and incredulity, the reality of visions and their relation to ordinary sight, and then speaks of crystal visions in particular, with the experiences and methods of successful 'scryers.' A large portion of the book is taken up with a history of crystal-gazing and the use of magic mirrors, ink, and other aids, in various times and countries, including the magical practices formerly employed to bring the performer into the right psychical condition by auto-suggestion. Hints to those who desire to try their powers in this direction are also

given, and incidental information as to the manner of obtaining the visions will be found scattered through the various narratives of experiences. We highly recommend this book to inquirers, and may add that the price of each volume ('Thought Transference' and 'Crystal-Gazing') is 3s. 6d. net, and that they may be obtained from the office of 'LIGHT.'

THE PROCESS OF MATERIALISATION.

I think some of your readers may be interested in the following notes, taken by me a few days ago, of the conversation with a discarnate spirit friend, when an incarnate spirit friend (Admiral Osborne Moore, of Southsea) and I were sitting together in his study.

We were speaking with a friend who had materialised at a recent séance he attended, and he asked her through me whether she had been conscious of appearing to him on that occasion. She began by saying:—

'He must remember that I may be seen when I do not myself see. I tried to materialise *myself* on that occasion, but don't think I succeeded. That is what I mean by being seen when I don't see. I should not know of necessity whether the attempt succeeded.'

Q. 'Did you see "Z."?' (mentioning a relation of the spirit in question.)

A. 'Not directly, but I knew he was there. The seeing part of me was not absolutely attached to the *mask* of me that appeared. Do you understand? It is difficult, but I will try to explain. I had never been allowed to attempt it before. It was my first lesson. It is like a child learning to write and making pot-hooks first, which are not really very like the words that will have to be written later, and yet are a necessary part of the process. A certain amount of etheric matter is given to us to do the best we can with in building up the appearance as nearly as possible to what we remember of ourselves. It is like working in the dark, because we have to shape it without actually seeing what the result is. It is as if you had to make a drawing in the dark without being allowed to see the result later. You throw your crude attempt into the unseen, for, to us, you all are the unseen as a rule—I mean to those of us who have not yet learnt to make themselves visible. Well, this clumsy attempt of mine was thrown into space, and I knew "Z." would recognise me, but more through his intuition than his eyes. And I did not feel sure if you would recognise me at all, and I feared you might think it an impersonation.'

Q. 'But this was not the first time you have appeared to me' (mentioning several previous appearances when the head was muffled up).

A. 'Yes, that was done for me by the friends here. Don't you see? I described myself to the friends and they did the best they could; but muffled up what could not be produced more accurately. The night to which you referred was my first own attempt.'

Q. 'But your photograph was picked out by someone who had only seen these presentations of you?'

A. 'Yes, of course. That merely means that the friends had worked very well from my description. Sometimes it is better done than when we work the material ourselves, but we like naturally to learn to do it ourselves and not to have to depend on others, however skilful.'

The Admiral then referred to another previous materialisation of our friend.

A. 'Yes, I remember quite well, but I had not made myself up that night. It was done for me. It is like the difference between an actor making up his own face and having it done by his dresser. The dresser may not always be available. Besides, we like to learn this art just as you like to study painting or sculpture on your side. You can pay for pictures or pieces of sculpture, yet you like to learn to do these things if you have any real feeling for art, though the result may not be so good as what is bought. And what art can be more beautiful to learn, than this of manipulating the ether into a picture of ourselves—a living picture that shall bring joy and comfort to those we love?'

Q. 'But the spirit is always there, even though the mask may be made by others?'

A. (Very emphatically), 'Yes—Yes—Yes—'

It struck me after this conversation with a friend in the Unseen, that this 'mask' of which she speaks, manipulated from etheric substance, and projected into their 'Unseen,' rather accurately describes the *wooden* expression so often

seen on the faces of materialised entities. At other times the materialised faces, on the contrary, are as full of life and expression as any on this side. Those who have attended many materialising séances will have marked these great differences, and will be able to endorse my words.

According to our discarnate spirit friends, these differences are accounted for by the varying degrees of skill evinced in this art by the tyro and by the expert. We have an exact illustration in the difference between the flat, wooden portrait, painted by an unskilful and inexperienced artist, and the *chef d'œuvre* of Herkomer or Sargent.

May this not also account for many of the mask-like faces produced by 'spirit photography,' and so lightly denounced as fakes and frauds by the inexperienced, who may know a good deal about photographing ordinary flesh and blood and what ought to appear upon an honest plate under these normal conditions, but who know nothing about the conditions under which our unseen friends are often obliged to work, especially those who are still inexperienced artists? If these can only manipulate for photography a face or figure so faintly materialised as to be visible only to the clairvoyant eye, but varying in naturalness of appearance from a stiff mask-like face to an almost speaking likeness, then we have at least an alternative explanation of the unsatisfactory 'spirit photographs' that so closely resemble photographed pictures or sculptures, and which have hitherto been put down to faking *pur et simple*.

It is unnecessary to point out that this may conceivably account also for the identity of outline in a figure appearing on a plate on consecutive occasions, which has baffled our most liberal-minded investigators, and obliged them to come to the sorrowful conclusion that 'all men are (occasionally) liars'—when they take up spirit photography!

A mask or a statuette would naturally produce identical outlines, no matter how often you photograph them. The fact is that photographic experts start with the assumption that if 'spirits' can be photographed at all, they must of necessity be *photographable* (to coin a word) under identical conditions with flesh and blood sitters.

When fresh light is given to us upon this subject, this assumption *may* prove to be erroneous, and its refutation would clear the character of more than one honest man.

Southsea.

E. KATHARINE BATES.

A NEW BOOK BY MR. ROBERT J. LEES.

The many admirers of 'Through the Mists' will be pleased to hear that Mr. Lees has now completed its promised successor, which, under the title of 'The Life Elysian,' will shortly be published by Mr. John Long. The new book takes up its story at the point where the previous one left us—the meeting between the narrator and his mother—and then goes on to discuss, by illustrative incidents, a multitude of deeply interesting and complex questions as indicated by the following headlines to several of the chapters: 'The Family in Paradise'; 'The Resurrection and its Body'; 'The Bondage of Sin'; 'The Gate of Hell'; 'Who Rules in Hell?'; 'The Many Mansions'; 'The God of Men'; 'The Men of God'; 'The Coming of the Christ'; 'The Work and Teaching of the Christ'; 'The Communion of Saints'; 'The Mission of Pain,' and many other subjects full of vital interest, which are always vexing us for reasonable solution.

The volume will be prefaced by a clear and concise statement by Mr. Lees, in which his own relationship to the author will be definitely set forth and the lingering doubt which the Recorder's note in 'Through the Mists' left in the minds of many will, it is believed, be once and for all dispelled.

The work is already in type and will shortly be issued, so that all who are desirous of securing early copies would do well to forward their orders at once. As soon as issued the book may be obtained from the office of 'LIGHT.' The price will be 6s.

ISLE OF WIGHT.—A correspondent would be pleased to meet with Spiritualists in the Isle of Wight, especially at Ryde, and asks that those interested will kindly write to 'Forward,' Suncroft, Abingdon-road, Ryde.

SPIRIT IDENTITY.

BY 'AN OLD CORRESPONDENT.'

II.

My second séance with Mrs. Treadwell took place in my house on the evening of June 29th last. There were present on this occasion my two sons, my clairvoyant daughter, and myself. There is not much to chronicle regarding what was simply a family séance at which my late wife, my son F., my brother-in-law, and the Mr. R. who appeared at my last séance, all in turn controlled the medium, and spoke with us. Our clairvoyante on this occasion was not at all well, and her clairvoyance was poor, as the only control she saw in the room was my brother-in-law. Regarding his part in the séance, I may state that he again referred to his failure to remember where he had put his will, and commended the manner in which the family had put the matter right by assigning their rights to their sister in accordance with his frequently expressed wishes when on earth. He expressed to me his great amazement at the enormous number of people who came to the other side with little or no knowledge of spirit, who were full of dense ignorance, and whose spiritual education after they came over was a very slow process, instancing in particular the Russian soldiers killed in the present war, of whom enormous numbers were utterly ignorant of everything appertaining to the higher life. I may here note that when in earth life this relative of mine was a keen student of military affairs, and had at one time been an enthusiastic volunteer, so that it is possible he may be still taking interest where he now is in the tremendous struggle now pending between Russia and Japan in the East.

There were many other incidents at the séance, which however are unnecessary to be here detailed beyond: (1) that my friend Mr. R. just gave us a 'look in' to say he was now in charge of my friend David W., whom he met at my first séance, as noted in last article, and promised to help and instruct him in every way; (2) that through 'Sophy,' Mrs. Treadwell's Indian control, I received remembrances from a talented member of the Bar who went over three years ago, and who also had come to another lawyer who had a sitting with Mrs. Treadwell two years since, and who, I am informed, had then deplored to this gentleman his materialism. On this occasion 'Sophy' informed me that he found it very difficult to throw that attitude off, and she also gave me a most accurate description of his character and proclivities when in earth life. The séance lasted two hours, and but for the fact that the clairvoyante could only see one of the controls, it was very successful.

In the end of the following week I had a third séance with Mrs. Treadwell at my friend's house, and on that occasion I sat alone. Before going into trance the table was controlled by a person—a female, Mrs. Treadwell said, who was a relative of mine, and who, so far as I could discover, was an aunt who had died in Australia lately. Her husband was also said to be present. This relative left this country fifty years ago, and has not been heard from for many years. Should any information confirmatory of the fragmentary communication yielded by the table ever reach me I will forward it to 'LIGHT' for publication.

After the medium passed under control I had an interview, lasting an hour, with my late wife, with which it is unnecessary to deal beyond saying this, that the evidence of personality and identity was overwhelming. I only note (1) a reference to the arrival of the friend on the other side who for fifteen years was closely associated with our family circle in investigations into Spiritualism, and to his having also met there his wife, who had preceded him. My wife here informed me she had seen and conversed with both these spirit personages. (2) An inquiry as to whether I had ever seen a nurse who had attended my wife when she was lying apparently at the point of death about eight years ago; and a reference to certain things this nurse had said and done during the six weeks she had been in attendance on her. This one matter alone, which was very personal to us both, would have clinched the matter of identity

had there not been a continuous and clear conversation regarding the past and present, and also some slight forecast of the future. By a curious coincidence this same nurse had met me in the street during that week, and this was the first time I had seen her for nearly eight years. At the close of the séance I inquired of my wife if she knew that the wife of a medium with whom we have often had sittings had lately passed over, and she replied in the affirmative, adding another piece of information regarding the medium which I have not yet verified, but will try to do so as soon as time and circumstances permit.

This closed my three séances with this veteran medium who, though well over threescore and ten, is still a very powerful and earnest psychic, and who has given me complete satisfaction at all the many sittings held with her. These last sittings contained so much internal and cumulative evidence of identity on the part of the several communicators, that not the faintest shadow of doubt exists in my mind on the subject of spirit return and intelligent communication between those who have passed on and those who have been left behind—in many instances (like mine) to plough 'a lonely furrow,' but who are, I trust, along with myself, comforted, and encouraged to tarry here till they are called to the higher life, which I trust awaits all those who take heed to the things which are spiritual and eternal.

REV. R. J. CAMPBELL ON EVIL.

The Rev. R. J. Campbell has a correspondence column in the 'British Weekly,' a paper which gives an excellent summary of what is going on in the religious world and among the various semi-religious movements. Replying to a question as to evolution and suffering as compatible with the law of sympathy, he says:—

'The existence of evil as shown in pain and struggle is not the wholly insoluble mystery that many seem to assume. It may seem paradoxical to say that if I were asked how I know of the goodness of God, I should answer—Because of evil. But this is the literal truth. Without some attenuation of the perfections of God, without some shadow on the sunshine of life, we should not know the meaning or the nature of the good we enjoy. This is why there is a "Nature red in tooth and claw," terrible and perplexing as her history has been. I do not believe that there is any meaningless suffering, not even that of the animal world. This world is not what it is because man has put it wrong: it is a great whole struggling into fuller life, the perfect life of God. Struggle and sympathy imply each other. Sympathy is impossible except through a common experience of need.'

THE WEATHER-SENSE.—The 'Medical News,' an American journal, publishes an article on the sensitiveness of the human body to changes in the barometric pressure or in the humidity of the atmosphere, causing pains that are often ascribed to rheumatism. Old people, it says, 'become walking barometers in their power to foretell storms,' and 'it is probable that a careful study of human feelings would enable the would-be weather prophet to prognosticate weather conditions with more assurance than any empirical study of the moon and cloud conditions.' We may add that in many animals this 'weather-sense' appears to be well developed, and to be a normal factor in determining their course of action; in man it is no doubt one of the senses which have become vague through disuse, as is largely the case with the psychic senses in general.

A DEBATE AT BRADFORD.—Mr. John Lobb's recent lecture at Bradford has had the effect of bringing forward Mr. E. Bush, his chairman, to explain his critical attitude on that occasion. Mr. Bush, in two lectures at Westgate New Hall, on July 24th and 25th, explained why he had abandoned his belief in Spiritualism. He appears to have come to the conclusion that ninety-nine per cent. of the phenomena could be accounted for by fraud, and the remainder by thought transference. His allegations were warmly rebutted by Mr. Gavin, editor of the 'Spiritualist,' Mr. E. Marklew, editor of 'The Medium,' and others, and the debate was continued in the columns of the Bradford 'Daily Telegraph.' The editor of this paper, in closing the correspondence, proposes 'to arrange with the leading Spiritualists for a series of articles, in which they will be asked to furnish, dispassionately, all the grounds for their faith and conviction. Then it will be for the unbelievers to attempt to controvert the arguments. By this means the discussion will be raised to another plane.' We thank this editor for the conspicuous fairness of his suggestion.

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'A NON-RESIDENT GOD.'

The phrase is not ours. It appears as the subject of a devout Paper in the highly proper 'Christian Register.' It must be confessed that there is in it the possible suggestion of flippant audacity or of audacious flippancy: and yet, when one ponders it and gets used to it, there is almost something attractive in it to a well-seasoned Spiritualist. Really and truly, the old idea of God was that of a practically non-resident Deity, who once created the earth, then regretted He had done it, then cursed it, and then finally left it until a last day when He would burn it.

The Spiritualist, whatever his creed may be, is not able to take this view of the relationship between God and His world. A non-resident God is no God at all. If He were non-resident in a grain of sand, He would not be God. 'As to this God of yours,' scoffed a London wit in the Highlands, 'What is He like? How big is He?' 'Ah,' replied the old Scotch shepherd, 'He is so big that He fills the Universe: and He is so small that He dwells in my heart.' The Spiritualist quite understands that, and *must* believe it: and the grain of sand, if it were conscious and could speak, might truthfully say, 'He is so small that He is the secret of my being.'

But the world, and even the Christian world, is far, very far, from the knowledge of this. Says the writer of the 'Christian Register' Paper: 'A God outside His finished universe, a magnified human being, a God who sits in the heavens and looks down upon the earth as a king sits on his throne or a judge on the bench, is still more largely than any other the popular conception of how the Universe is governed.' We are afraid this is correct. In one of his late Sermons, Mr. Voysey, after his manner, thus turns and rends 'Ye Christians!':—

You have no God, only a marvellous and super-human conjurer. You crave for signs and wonders, for just one little inversion of the order of Nature, just for once only that things may be turned upside down to prove to you what? to prove that there is a God somewhere, at a distance immeasurable from human ken, and that He has sent from all that long way off to let you know by His magic that He lives and cares for you. Oh! It is a poor cold Creed this. When all around and within us is one grand miracle of power and wisdom and love, you are asking for a token of His goodwill!

That also, we fear, is largely true: and it is this fact which lays upon Spiritualists one of their most urgent duties, and endows them with one of their most precious privileges. What is it to be a Spiritualist if it is not to recognise God in all things and all things in God? 'Go not, my soul, in search of Him,' said a modern seer:—

Go not, my soul, in search of Him,
Thou wilt not find Him there,
Or in the depth of shadow dim,
Or heights of upper air.

For, not in far-off realms of space
The Spirit hath its throne;
In every heart it findeth place
And waiteth to be known.

Thought answereth alone to thought,
And soul with soul hath kin;
The outward God he findeth not
Who finds not God within.

And if the vision come to thee
Revealed by inward sign,
Earth will be full of Deity
And with His glory shine.

That is not mysticism: it is pure spiritual science; not capable of demonstration as the subjects of physical science are, but, as based on great inevitable inferences, the demonstration is in its way complete: for, as a matter of fact, these spiritual inferences begin where physical science leaves off; and the arena of God is precisely that region where physical science drops its instruments in wonder and despair before even the secret of matter. O yes! Physical science leaves plenty of material for the spiritual theist with his postulate of the immanent and ever working God. It does not matter in the least that he cannot define God or form the slightest idea of His mode of working, the inferences have to be drawn all the same.

The writer in 'The Christian Register' is hopeful. Though he thinks the old quaint idea of God as 'a magnified human being' is still prevalent, he also thinks that there is an uncomfortable feeling about, that this thought of God is crude, inadequate, outgrown. The consequence is that vast numbers are taking refuge in agnosticism. They find relief, not in a readjustment of the old idea or in unbelief, but in a convenient 'I don't know.' From this point of view, agnosticism is an improvement, according to Lord Bacon's dictum that it is better to write nothing on the slate than to write things that are derogatory. But this refuge of agnosticism cannot last. It is intellectually weak, and, to tell the truth, is just a little cowardly. The mind is, or soon will be, restless again, especially when the larger and more spiritual thoughts of God are 'in the air.' We shall have no more of the grotesque man-God of the old theologies, and no more of the old crude mockery and 'infidelity.' Insensibly, the mind will open, the spiritual vision will be adjusted, and there will be humility before the exceeding splendours of modern science. Already, as 'The Christian Register' writer says, 'unbelief is more reverent, more conscious than it once was of the crudity of its conceptions, and the magnitude, the infinitude, of the subjects it seeks to handle—mysteries before which the little infantile mind of man must remain prone with humility and wonder':—

With the deepening reverence in doubt has come conceptions of the life of God co-extensive with the life of the Universe—no outlying provinces, no detached and neglected domain, but all throbbing, palpitating in every particle of being, in every cell and fibre and germ of matter, with the spirit immanent and at work. Life everywhere is the fact, the reality of God. Reason and consciousness do not stand alone, but are re-enforced by the new evidence, if such it may be called, of the ever-present deity. The non-resident God is slowly disappearing from the world. He is not the judge outside his works, but the judge within, and his judgment day is every day, every hour, every moment. The eye of the Eternal is not only upon us, it is within us, is part of us. His laws enforce themselves in our souls, and we are a portion of His life, our very heart beating with His pulses, our brain thinking with His thoughts.

These are indeed great and vital truths, and practical beyond all telling, inasmuch as they not only give rational and spiritual thoughts of God, but they explain the origin, the possibilities and the destiny of Man.

MRS. EFFIE BATHE, 16, Loveday-road, Ealing, earnestly invites records of unrecognised spirit friends subject to the conditions stated by her in 'LIGHT' of July 8th.

THE FUNCTION OF EVIL.

A considerable proportion of readers of the daily and weekly press have lately had their attention drawn to the question of social extravagance, by reading of a 'freak dinner' which recently took place at a public hotel. There is reason to hope that this vulgar and objectionable kind of entertainment may still be characterised as un-English, for although the expenditure of the monied classes on their entertainments is sometimes ostentatiously lavish, there is, on the whole, among the British, a healthy repugnance to display of wealth, merely for the sake of display. The 'Spectator,' when commenting on the 'freak dinner,' in the grandmotherly style which is its wont, thought it necessary to combat the possible objection that the Crystal Palace display of fireworks also involves a heavy cost, and, like the 'freak dinner,' lasts but a short time; to meet this objection the 'Spectator' pointed out that extravagance in connection with eating is particularly repulsive to the minds of Englishmen. But in using this argument the grandmotherliness of the 'Spectator' displays itself in an excessive degree, and the point of chief significance seems to have been missed. The cases are not really parallel. Anyone who has retained clear enough memories of youthful feelings will remember the glamour and excitement of fireworks to young, or to the less educated, minds, and will recognise that a large amount of money spent on sky-rockets means a large amount of pleasure to a large number of people who live in the neighbourhood of the palace; even the elderly and the highly educated can rarely fail to confess that they come within range of the fascination of these fantastic illuminations. An entertainment of this kind is, in no sense, on all fours with the 'freak dinner' which was given, to twenty-four guests, long past the fairyland stage of childhood, at a cost of £125 per head.

Perhaps this display has done something, however, for the good of the community, by presenting in a particularly accentuated manner an extreme example of ostentatious extravagance, and thus producing, in thousands of minds, a sense of innate repugnance. Luxury in a moderate form appears to some persons attractive, and to others harmless; but luxury as thus exhibited loses all charm. Anything that makes simplicity seem desirable, by evoking a sense of repugnance for its opposite, serves a useful purpose. Its purpose is the same as that of evil in every shape. Moral ugliness, that is to say sin, exists to teach us, by the force of contrast, to appreciate more keenly the 'beauty of holiness.' This idea has been well and interestingly developed in a little book (now no longer recent) by the Rev. G. W. Allen, called 'The Mission of Evil.' Evil is present in the Universe to be abhorred. 'Ye that love the Lord see that ye hate the thing that is evil.' In other words, let those who are capable of appreciating the rightness of righteousness and the loveliness of beauty, allow their spiritual instincts to act normally in relation to all that either contradicts or falls short of the object of their admirations and aspirations. Towards that which contradicts these their instinctive feelings will be repugnance and hatred; towards that which falls short of these, regret and dissatisfaction. And these instinctive feelings should be trusted. They are the reaction which evil is calculated to produce; when it produces these effects it is fulfilling its true function.

There is a philosophic view now in vogue which tends to check these spontaneous and healthy feelings, and to suggest that moral evil should be regarded with something like complacency. It is an age of intellectuality, and keen intellects seek eagerly for philosophic consistency. The mind of man is restless until it can recognise unity in the

whole process of evolution; and because the problem of moral evil seems to afford an obstacle to the clear apprehension of one perfect principle of goodness in all, and through all, and over all, therefore it is a constant crux to the human spirit. In order to obtain relief from this crux some are tempted to do a kind of violence to their instinctive feelings of repugnance in presence of the fact of moral evil, and to endeavour to persuade themselves that it is not as ugly as it seems. Intellectual consistency may, however, be purchased at too dear a price. No doubt if the great scheme of the Universe could be apprehended in its completeness it would be found to be intellectually consistent, and reason will not be put ultimately to confusion. But there is risk of loss if this far-off revelation which the future holds in store is forestalled, and if, in order to secure prematurely a consistent conception of the Cosmos, certain present experiences which are essential factors in the evolutionary process are evaded or underrated.

One of these experiences seems to be the awakening in the moral consciousness of man of an intense and increasing repugnance to what is recognised as evil. Anything that weakens this sense of repugnance hinders the fulfilment of the function of evil; for evil has a function, and its function is by its vileness to act as a centrifugal force, impelling mankind to pursue with strenuous and unflagging energy the good of which it is the antithesis.

There is a passage in the 'Paradiso' in which Dante tells us that although he had 'no sense of rising' into a higher sphere, he was made aware that he had risen, by seeing Beatrice, grown more beautiful in his sight. The truest test of spiritual progress is this, that the divine beauty of goodness shines out with increasing splendour, and, consequently, sin becomes increasingly felt as an alien thing, to be spurned and hated. (Sin is the alien thing, never the brother entangled in its meshes.) Any philosophy which tends to obscure the soul's vision of the eternal distinction between good and evil, and to obliterate the sharp edges of this distinction, postpones the realisation of the ultimate synthesis, in which evil will be recognised as having fulfilled its function, by stimulating man to aspire to perfection.

If language which is applicable to the beautiful and holy, is used to throw a halo of illusive disguise over things unseemly and degrading, the perceptive faculties of the race are imperilled. For language reacts on imagination, and imagination is the soul's organ of perception. 'I ought to be very careful that I do not lose the eye of my soul,' wrote Plato. We may lose the eyes of our souls if we suffer ourselves to speak of moral evil with tolerant extenuation. Everything that reveals the ugliness of what is ugly, and the repulsiveness of what is artificial, self-seeking, or immoral, is not without its use; but let no one cheat himself with the notion that because evil may serve a useful purpose, it therefore ceases to be ugly and revolting, or that experiences of evil can, by any alchemy, become either beautiful or holy.

H. A. D.

PSYCHISM AND INSANITY.—The 'Pall Mall Gazette' says that a congress of Russian specialists in mental diseases is to be held at Kiev in December next. The fact that has made this congress a matter of imperative necessity in the eyes of the medical faculty is the increase of insanity among those returned from the front, and the relation of this state of things, and the national unrest, to certain psychical phenomena. In the medical mind there is a deeply-rooted tendency to consider psychic phenomena as the result of want of mental balance, and to study them from the point of view of mental alienation, whereas, in our opinion, mental alienation, when it is due to psychic causes, is only the result of their disorderly operation, and ought to be studied from this point of view, and not *vice versa*. It is quite illogical to study psychic causes from the point of view of their most abnormal and deplorable effects, and then to infer that all sensitives are more or less insane or liable to become so.

SPIRITUALISM AND LONGEVITY.

While reading the extremely interesting 'Fragment of History' by Dr. Robert Chambers, in 'LIGHT' of July 15th and 22nd, I was much struck with the fact that, even in those early days of the movement, Spiritualism found its way into a circle of literary and scientific men and women, many of whom became well-known for their intelligence, ability, and probity. But I was still more struck with the remarkable fact, which is brought to light in the valuable explanatory footnotes which you appended to Dr. Chambers' narrative, that almost all of those who were associated with him reached the full term of 'three score years and ten,' while the majority of them lived to be eighty, or more, before they were promoted to spirit life.

This fact, which it would be difficult to parallel, has a distinct bearing upon the frequently repeated assertion that 'the study of Spiritualism and the exercise of mediumship are injurious to health and sanity and tend to shorten life,' and it is therefore worth while to draw special attention to the figures which prove that those who were associated with Dr. Chambers in his investigations reached a ripe and honoured old age, and were not injured physically, mentally, or morally by their devotion to Spiritualism.

Dr. Chambers was nearly 70 years of age when he died; Miss Andrews (afterwards Mrs. Ackworth), the medium, was 70; Major-General Drayson, 75; Miss Howitt (afterwards Mrs. A. A. Watts), 60; Mr. William Howitt, 84; Mrs. Howitt (who died nine years after her husband) was probably as old or older than Mr. Howitt when she passed over; Mr. S. C. Hall was 88; Mrs. S. C. Hall, 81; Mr. W. M. Wilkinson, 84; Mrs. De Morgan, 84; Dr. Hugh Doherty, 82; Mr. Newton Crosland, 80; Mrs. Crosland, 83; Mr. R. Westmacott, 73; Dr. J. J. Garth Wilkinson, 88; and Mrs. Makdougall Gregory, 80.

We may add to the above list the following names and ages of other prominent Spiritualists of the early days, who took an active part in public work for many years, and the figures are equally striking and significant: Mr. J. J. Tissot (the artist), 65; Mr. Charles Blackburn, 79; Mr. Hensleigh Wedgwood, 87; Dr. Jacob Dixon, 84; Mr. William White, 59; Mr. A. A. Watts, 75; Dr. T. L. Nichols, 85; Mr. Thomas Shorter, 76; Mr. G. Sadler, 80; Rev. W. R. Tomlinson, 88; Mr. J. Clapham, 85; Mrs. A. Cooper, 83; Mrs. H. K. Rudd, 88; Mrs. C. Sainsbury, 84; Mr. P. W. Clayden, 74; Miss F. J. Theobald, 71; Captain James, 90; Joseph Skipsey, 71; Mr. T. H. Edmands, 80; Mr. Hamilton Dixon, 75; Mr. Desmond FitzGerald, 71; Mr. Francis Clarke, 73; Mrs. Stanhope Speer, 77; Mr. John Lamont, 76; Sir Charles Isham, 83; Sir Charles Nicholson, 95; Mrs. Hennings, 102; the Honourable Alexander Aksakof, 71; Rev. Adin Ballou, 88; Dr. Rodes Buchanan, 85; Dr. Eugene Crowell, 78; Mr. Luther Colby (Editor of the 'Banner of Light'), 80; Mrs. Emma Hardinge Britten, 77; Dr. William Britten, 73; Mr. W. Wallace, 85; Mr. W. J. Champenowne, 84; Mr. D. D. Home (who was always delicate), 53; Mrs. E. Bullock, 70; Mr. E. H. Bentall, 84; Miss E. D. Ponder, 71; Mr. Rees Lewis, 87.

Among those who have passed to spirit life *this year* are Mr. C. C. Massey, 67; Dr. J. Bowie, 73; Mr. A. C. Swinton, 75; Mr. Alfred Smedley, 75; Mr. R. Fitton, 77; Mr. D. Younger, 79; Mrs. A. Roberts, 82; Mr. W. Oxley, 82; Mrs. Wilson, 85; Dr. E. D. Babbitt, 77.

There are, happily, many honoured veterans still in our midst, among whom we may mention the Honourable Percy Wyndham, 70; the Rev. J. Page Hopps, 71; Sir William Crookes, 73; Mr. William Tebb, 75; Andrew Jackson Davis, 79; while Dr. A. R. Wallace, Mr. E. Dawson Rogers (Editor of 'LIGHT'), Mr. and Mrs. T. Everitt, Dr. George Wyld, Mr. Robert Cooper, and Dr. J. M. Peebles are octogenarians who are still in active possession of their faculties and doing good work for truth and humanity. Mr. Hudson Tuttle, we should imagine, must be over 70, Mrs. Cora L. V. Richmond is 65, and Mr. J. J. Morse will soon enter upon his 58th year.

It may be objected that these are a few selected cases compared with the great body of Spiritualists, but they include nearly all the most active public workers of the movement, and

among those of less prominence there have been, and still are, many others who are equally well on in years, and therefore we claim that those we have named fairly represent the general body of Spiritualists, and that we have given conclusive evidence that the alleged injurious effects of Spiritualism upon its adherents exist only in the imagination of those who are ignorant of the facts of the case. W.

AN INVISIBLE UNIVERSE.

Mr. Harold Begbie, writing in a recent issue of 'Answers,' on 'The World we never see,' draws some notable conclusions as to the limitation of our senses. He says:—

'It is a curious reflection that even the most perfect human sight is only a degree of blindness. The tracker who can distinguish the crawling body of a Red Indian on a hill which melts into the mists of the horizon sees in reality but a millionth part of the world about us. He is only a little less blind than the beggar guided through the traffic by a terrier and a tapping stick.'

Mr. Carl Snyder, an American writer, has, says Mr. Begbie, attempted to make his readers realise how differently the world would appear to us if our eyes were so constructed as to receive every movement in the ether:—

'We should behold the filmy waves in the atmosphere along which travel to our eyes the hues of the sunset and the glittering splendour of the moon; we should behold the marvellous waves of sound which descend to our ears like a waterfall, the song of the lark, or the boom of a beetle's wing; and we should see, in the very air, as Mr. Snyder says, "the myriad particles wildly chasing one another at a speed of nearly half a mile a second"; and, even yet more amazing, we should see with our eyes of flesh, and actually watch them as they came, the twinges of pain and the thrill of joy as they travel like a ripple on a lake along the channel of the nerves.'

'All these things exist, and we see nothing of them. Outside our little vision of the earth lies a universe throbbing with activity and multitudinous with existence.'

Mr. Begbie says:—

'I once asked a very serious man of science whether he thought it possible that the air might be peopled with races and nations of spirits going about their work in complete ignorance of us, just as we go about our business in complete ignorance of them.'

"It is impossible, of course, to say what may or may not exist outside our senses," he replied. "But there is nothing nonsensical, or even improbable, in your suggestion. . . . We can think of sight only through eyes, and hearing only through ears. It is only a poet in a moment of ecstasy who can see and hear with his soul—and we do not call such visions scientific! Besides, there may be other things besides sight and hearing."

'As we think of ourselves in this fashion, it seems that the soul is a prisoner in a cell of flesh, and that the five senses are the little grating in the narrow aperture, through which enter the murmurs and scents, the movements and breathings of a world invisible.'

Mr. Begbie thinks, and here we do not agree with him, that though this distrust of our senses makes for reverence and wonderment, it also 'tends to make men despair of ever reading the riddle of existence; of ever arriving at the real truth of things. It paralyses thought and destroys endeavour.' There are those, on the contrary, who have developed inward senses, not of the body but of the soul, to which these unseen things are not less real than those seen with the bodily eyes.

'THE RATIONALE OF ASTROLOGY,' a little book by Mr. Alfred H. Barley, sub-editor of 'Modern Astrology,' is intended as an introduction to a series of shilling 'Astrological Manuals' (in which the various features of the science are set forth), also to give an idea of the groundwork of Astrology, to rescue it from the association with charlatanism and pretence, and to induce thoughtful people to judge the subject on its merits. Mr. Barley aims to show that Astrology has its basis in the fundamental laws of energy and activity which determine the three prime types of humanity with their various subdivisions, corresponding to a real natural grouping of temperaments which anyone, by a little observation and reflection, will recognise for himself.

PROFESSOR JAMES INTERVIEWED.

The most recent addition to the ranks of psychical reviews is the Italian 'Rivista delle Riviste di Studi Psichici,' which is really a reprint of the articles bearing on psychical subjects which appear in the 'Nuova Parola,' a high-class review conducted by Signor Arnaldo Cervasato, and published at 12, Piazza Borghese, Rome. The new review is published at the same office, and costs ten francs a year including postage abroad.

The second (July) number of the 'Rivista delle Riviste' contains an account of an interview, during the late Congress on Psychology, with Professor James, whose book on 'Varieties of Religious Experience' has made as deep an impression abroad as in this country. Being asked how long it would be before he published his treatise on the same subject from a philosophical standpoint, Professor James replied that when he first gave his lectures at Edinburgh it seemed an easy matter to reduce to order the various elements of a philosophical interpretation of the religious life, but that when he applied himself to the task he found numerous difficulties, more, indeed, than in the exposition of scientific facts.

Professor James spoke of the criticism which his book had called forth from 'medical materialists,' who regard all visionaries, from St. Paul to George Fox, and from St. Francis of Assisi to Thomas Carlyle, as mere sufferers from perverted nervous or glandular functions. These dogmatic materialists, he considers, are far behind the times; they apply criticism destructively instead of affirmatively. Their method is scientific aberration rather than science. The truth of a doctrine or of religious teaching has nothing to do with the state of mind of the teacher. Whether St. Theresa was hysterical and unbalanced or not makes no difference to her theology, which must be judged on its own merits.

But, said Professor James, there is a strong reaction against this unscientific 'science.' Mr. Frederic Myers has had a great counter-influence on contemporary thought:—

'His hypothesis of the subliminal consciousness throws light on the problem of life, and on the sources of the ideal life. It lends itself to a wider generalisation, and I have used it to explain the phenomena of religious experience, and to reduce them to some degree of systematic unity. Myers used it to establish survival of personality, but my own studies have not yet led me to pronounce definitely upon this question. This, however, does not affect my conception of human personality, which is deeply rooted in the spiritual world—a region more profoundly spiritual than the subliminal consciousness, and from which come the most powerful moral impulses, the highest aspirations—a world which is a law to our outward one, and exerts a practical and decisive influence on our ordinary life.'

Speaking of the assumed parallelism between physical and psychical phenomena, Professor James said that for the pathologists who regarded everything from the material point of view, this parallelism was the starting point of a materialistic metaphysic. But he regarded the spiritual as extending so far beyond the material that it was only for a very short distance that there was any material parallel to spiritual life. He hopes shortly to publish something on these subjects, if not the book originally planned.

AN IMPOSTOR IN PARIS.—Madame Rufina Noeggerath, of 22, rue Milton, Paris, affectionately styled 'Bonne Maman' by Paris Spiritualists, has asked us to warn our readers against the tricks of a rather clever and plausible impostor who gives the name of Ebstein and is said to come from Norway. He professes to be a martyr on behalf of the truth, and to take money only for his first séance and in order to protect himself against the insincere. 'It will readily be understood,' says Madame Noeggerath, 'that he will not be invited a second time.' She gives an account of a 'séance' held by this man at her house, at which no feat of serious mediumship was even attempted, the time being wasted in one way or other until the 'medium' pretended to be exhausted. Madame concludes: 'I have never condemned an innocent medium, nor set a trap for one. The phenomena must furnish their own proof. I am extremely conscientious in studying sensitives who, for our benefit, expose themselves to the risk of becoming victims of deceitful spirits, or, still more frequently, of ignorant people who cannot rightly interpret the phenomena.' But she protests most emphatically against 'the exploitation of the dead.'

LETTERS TO THE EDITOR.

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

Theosophical Movement in India.

SIR,—I beg to thank Miss Ward for her reply. It is a pity I read her original statement in a broader sense than she intended. Your other correspondents are rather beside the mark when they talk about jeers and gibes, which are purely imaginary on their part. I would not have entered into this correspondence at all had not the Theosophists ignorantly insulted Agamya Guru by calling him an impostor and trickster, and his disciples Hindu fanatics, &c.

As I am a student of the Eastern scriptures it will be of interest if your correspondents would refer me to passages in the Sruti explaining what 'functioning in the astral body' means, as I have so far never found it mentioned, and, therefore, must conclude it is a modern invention.

As a disciple of India's greatest sage I am bound to protest against a society which teaches false philosophy and so retards the progress of men. As an instance, the Theosophical Society boldly teaches the extension of mind as the path to the true; the Sruti on the other hand, teaches the precise opposite.

I would suggest to Mr. Monger to read such books as the 'Upanishads' as translated by Max Müller, in order to find the truth as they contain it, but the truth cannot be realised without the aid of a competent Guru.

LIONEL WARD.

Newcastle-on-Tyne.

SIR,—With reference to a letter from your correspondent, Mr. Deb, I should like to say that it would greatly interest me to see a list of the members of the Theosophical Society, as I cannot see how really learned men can possibly accept their teachings as even probable.

My personal experience has been that real scientists laugh at Theosophy, but will seriously listen to the true teaching as expounded by Agamya.

Your correspondent states that Agamya Guru knew no Sanskrit. Who were the Hindus who examined him? Everyone knows Professor Max Müller and Rev. J. Estlin Carpenter; and if you will refer to Max Müller's 'Life and Letters' you will see that he stated of Agamya, 'He is a first-rate Sanskritist,' and the Rev. Estlin Carpenter says, 'The interview soon revealed the presence of one well versed in philosophic texts.' This is hardly in accord with Mr. Deb's unsupported assertions to the contrary.

Mr. Deb states that no one knew Agamya before he came to England in 1900. It may interest him to know that the Theosophical Society knew him in 1895; see 'Theosophist' for 1895, and my letter in your issue of July 1st. Why does the Theosophical Society, which spoke well of him then as a great teacher, now proclaim him an impostor?

Newcastle-on-Tyne.

JOSEPH P. SLEIGH.

July 25th, 1905.

[This correspondence is now closed.—ED. 'LIGHT.']

Spiritual Hypnotism.

SIR,—I have read, in the 'Annals of Psychical Science,' Professor Richet's article, referred to by Mr. Hudson Tuttle on p. 341, and could not make out more than that he was trying to explain away the phenomena of 'control' and 'spirit identity.' I do not think he can have carried on any experiments in the realm of what I may call 'Spiritual Hypnotism.' If he had, he would know how to distinguish between a 'control' and a 'part of the medium's own consciousness.'

In the course of my own investigations I have made the discovery that that which speaks in the deeper stages of hypnosis is the true 'Self,' or Ego, or Divine Spark of God—the spirit as distinct from soul and body. This lives surrounded by 'influences.' Sometimes, that is in some cases, it knows all that the body does, sometimes part of what the body does, sometimes nothing at all, and I have had some curious illustrations of this truth. It is awakened to consciousness when the body is put into the deep sleep of hypnosis; but if the body is put into too deep a sleep, no answer can be obtained, and, by a long process, with which I am at present unacquainted, the two consciousnesses can be blended to earth-life.

In inducing the hypnotic sleep the spheres, or auras, of operator and subject are made partially (or nearly wholly) to coincide, then the subject reflects the acts, &c., of the operator. On being awakened these spheres are again parted, and that is

why the awakening should not take place too suddenly. But if the subject is left alone the spheres gradually part themselves, producing a natural sleep from which the subject presently awakes of his own accord.

It has hitherto appeared a puzzle why, for instance, out of twelve drinkers six can be cured by hypnotism and the other six cannot. It is because in the former there is the true inward desire to be healed of a bad habit, while in the latter that desire is absent, however much they may protest the contrary in their waking state. Yet here again there is a puzzle, for one may make suggestions to the entire advantage of the subject which have no effect, while one may perhaps suggest something unpleasant which takes its full effect. At any rate, this shows that the subjects retain a certain amount of their own will, which sometimes takes the form of 'contrarieness.'

In conclusion, I would advise anyone who wishes to make an excursion into this realm of fascination to observe the following rules with regard to the subjects and to repeat them both to the waking and sleeping persons: 'I can never hypnotise you again without your knowledge and consent.' Note, this prevents hypnotising at a distance unless by mutual agreement. 'No one else can hypnotise you without both your consent and mine.' This prevents hypnotising by some ignorant person. 'I shall only make such suggestions as are agreeable to you either in your waking or your sleeping state,' and 'My power over you ceases when I awake you and only begins when I commence to hypnotise you.' The reason of this is obvious.

Let operators remember that their best informants are the subjects themselves. Let them work to the glory of God—only make experiments with the permission of the subjects, and never yield to the temptation of making a subject ridiculous. Where the benefits and powers of this science end, no one can tell.

H. W. THATCHER.

Mr. Cecil Husk.

SIR,—On re-reading the article by Mr. H. J. Belstead in 'LIGHT,' for July 15th, 'Do the Dead Return?' with its reference to Mr. Husk and 'John King,' I was forcibly reminded of the wonderful experience of a friend of mine many years ago. She had just returned from America, where she had attended many séances and received many wonderful tests and proofs, and she wrote to arrange for a sitting with Mr. Husk (I think that it was then a joint affair, Messrs. Husk and Williams). In making the arrangements she signed her name '(Miss) S. A. Hanmer.' She arrived at the house and was duly ushered into the séance-room, dimly lighted. A deep sonorous voice greeted her entrance with 'Hello, Mrs. Cooke, how are you?' Bewildered and stammering, so utterly taken by surprise, she faltered forth 'I'm quite well, thanks, but I don't know you!' 'Not know me? Don't you remember meeting me in New York at 200, 4th-street, at Mrs. Dunstan's? Not know me? Don't you remember "John King"?' He then proceeded to inquire about her children and so on, and reminded her of various things that had happened in America, so that she became completely convinced of his identity, and she always quoted this as one of the most wonderful proofs she had received. I cannot now vouch for the accuracy of the name and address given, but I can for the principal facts of the case. It was a lesson to her not to try to deceive any medium again, although she only gave her maiden name, so that the proof might be fuller and more conclusive, and, as she expressed it, she got it with a vengeance.

I thought this would have a certain value as being independent testimony.

KATE TAYLOR ROBINSON.

National Union Fund of Benevolence.

SIR,—Kindly allow me the use of your columns to announce the receipts on behalf of the above fund during July. I would again appeal most earnestly for funds. In a letter just to hand, acknowledging receipt of a grant, the recipient says, 'I thank you so much for the money. It has just saved me from going to the workhouse; and that would have been so hard after working as I have done for the cause.' It is such letters as these which touch the heart, and I hope this will affect others as it has done the writer.

Thanking you on behalf of my committee, I am, yours sincerely,

22, Bellott-street,
Cheetham-hill, Manchester.

WILL PHILLIPS,
Hon. Secretary.

Received during July: Mr. A. Colbeck, 10s.; Yorkshire Union Auxiliary, per Mr. Jno. Jackson, £1; Miss Simpson, £1; Mr. C. J. Rickards, photos sold, 5s. 6d.; Miss A. Pleasance, photos of Dr. Peebles, 5s. Total, £3 0s. 6d.

Spiritualism and Vivisection.

SIR,—Mr. E. D. Girdlestone is surprised at the attitude of Spiritualists towards vivisection, and asks why we are, as a body, against it. Strange to say, he gives the answer in the last paragraph of his own letter, 'Love is supposed to sum up the moral teaching of Spiritualism.' I was delighted to see the article in the same number of 'LIGHT' by Hudson Tuttle on Professor Charles Richet as a vivisectioner. Let anyone read the references in that article to the horrible practices carried on every day in the laboratories of this Modern Inquisition, and then ask himself if it is possible to follow the highest teachings of Spiritualism and yet uphold vivisection—the torture of animals!

There are very few who have taken the trouble to get posted on this subject, and it is evident from his letter that our friend, Mr. Girdlestone, has not done so. He would not refer to any vivisectioner as a humane man if he knew of the terrible sufferings that have been inflicted on thousands of animals. I know people who have visited a celebrated institute and have seen the attendants fetch red-hot irons—apparently kept red-hot on visiting days, for the edification of visitors—and push them through the bars of the cages, and the poor animals have seized and gnawed at the hot metal to illustrate their madness.

Apart, however, from the question whether there is anything to be gained from vivisection, the point for all people of any morality (to say nothing of religion) to decide is, whether it is right to do evil, and inflict suffering on others, in order to gain some possible good for ourselves. If that is once admitted, we can no longer lay claim to any moral sentiment; unadulterated selfishness would become the law of life.

In the words of the Hon. Stephen Coleridge, 'It is better that we be without physiology, than without pity.'

Nottingham.

J. FRASER HEWES.

SIR,—Mr. Girdlestone cannot understand why readers of 'LIGHT' should make a 'dead set' at vivisection. I, for one, am glad of what you or anybody else may do to oppose a cruelty that continues to exist mainly because masses of people, thoughtful only when their own immediate selfishness seems to be concerned, are easily misled by the pretence of vivisectioners, some of them having reputations of 'great scientific sanctity,' that vivisection is useful to mankind; and that, therefore, as a means towards beneficial research it is justifiable, and highly honourable to the researchers who pose as self-sacrificing benefactors.

I need not add to what is stated in your columns, immediately above Mr. Girdlestone's letter, showing the futility of torturing animals by way of mitigating disease and its concomitants. That has been done exhaustively before. Indeed, the infamy of this outrage against humanity has been often stripped to stark naked hideousness; and perpetrated as it is under cover of the pretence that it is useful, its professors stand found out as cruel as the Inquisitors whose might protected them in the exercise of a tyrannous hypocrisy which assumed all the virtues of religious right. For these malefactors it may be said that their iniquity had become a State necessity, but the crimes against animals done to-day are all the more criminal that they have no compelling necessity.

GILBERT ELLIOT.

Highfield, Mottingham, Kent.

SIR,—The plea put forward by Miss Dallas, in 'LIGHT' of July 29th, for 'circumspection and moderation' is, I think, timely, in view of the somewhat heated discussions now going on upon Vivisection, Mahatmas, and Vedantism; but does not Miss Dallas fall into the error of employing 'extravagant language' herself when she, seemingly in her haste, charges Mr. Hudson Tuttle with using 'virulent language'? Strong language he does use in describing the tortures inflicted upon dumb and helpless animals—and surely indignation is excusable when one reads of the horrible things that vivisectioners, admittedly, practise; but I fail to find that Mr. Tuttle is 'malignant,' or 'actuated by a desire to injure,' or that 'he is bitter in enmity,' as the word virulent implies; or that he places 'the moral character of Professor Richet on his "dissecting" table.' Mr. Tuttle admits that vivisectioners act in the name of science, but he disputes the scientific character of their aim and methods, and is indignant because of their cruelty, and, as Professor Richet is a leader among vivisectioners, he naturally has to bear the brunt of the criticism. The motives of the operators are not questioned—but their methods are sternly condemned, and I think rightly so. Surely we may not do evil that good may come?

F. E.

SIR,—Apart from the possibility of there being a few sincere vivisectionists, who may believe that they overcome a natural repugnance to cruelty in the interests of 'humanity,' what end is reached by their experiments?

How can any problem be solved, or any light be thrown on Nature's hidden workings and laws under conditions so abnormal and unnatural? Surely, what takes place in nerve or brain 'centres' or 'currents' during the utmost possible of torture can have but little reference to the more ordinary conditions of such centres and currents! And even if it were true that something is learned during these tortures, is the amount of knowledge gained in the least degree adequate to the terrible cost? Put together all that has been discovered by vivisection, what does it amount to? Take, for instance, the treatment of hydrophobia as the outcome of Dr. Pasteur's researches. In the case of the Cambridge vivisector referred to, it only shows to what anyone with a strong will and an enthusiasm for any study can grow accustomed. The gentleman in question probably dissociates now all creatures in the laboratory from those in his own possession, or under his own care. To say that he would give up his own dog, treated as friend and companion, to the torture-chamber, would only prove that he is being gradually dehumanised by his devotion to what he may sincerely deem to be the 'cause of humanity.' It is the old cry of the 'end justifying the means'—a cry which must eventually bring a reaction, from the very wrongs it always perpetrates. If we, as Spiritualists, can do anything to clear away the miasma that befalls even sincere minds on this question, and help to let in the pure daylight of truth upon it, by all means let us do it.

E. A. W.

Westfield, Odiham, Hants.

SIR,—Your correspondent, Mr. E. D. Girdlestone, seems to hold curiously contradictory theories in connection with the above subject.

He asks: 'Is there supposed to be a close connection between that (vivisection) and Spiritualism?' and continues, 'I cannot myself see any.' Yet he concludes his letter with 'Love is supposed to sum up the moral teaching of Spiritualism.' Herein lies the palpable connection between Spiritualism and vivisection; since the former, being essentially love, must be militantly antagonistic to the innate selfishness of the latter. Yet the militant antagonism is not rightly shown in the puerile exhibitions of conduct in the ladies and clergymen, quoted by your correspondent, but in the endeavour to spiritually educate the perpetrators out of this heinous cruelty.

At its best, what is the motive of the vivisector? That man and his race may benefit by the unwilling sacrifice, mutilation and torture of so-called inferior animals.

This is not love, but selfishness.

It may be argued, and often is, that man already makes use of the lower creatures in order to supply him with food. But this is also selfishness, since man is naturally, by structure, especially in dentition, frugivorous, like his brethren the Simiæ, who are his superiors in physical strength.

The reasonable view of food is as an agent for the recuperation of the body; and any indulgence of the appetite for animal food is unlawful, unnecessary and selfish. True philanthropy involves the personal sacrifice of the individual.

The vivisector, before he can claim to be such, must be ready to sacrifice himself for the good of his fellow creatures. For one to pose as a philanthropist, because he violently seizes and tortures others in order that he and his race may gain, is to degrade its conception. As well might a man pose as such by distributing other people's property to his fellows.

A. E. G.

SIR,—Hudson Tuttle's article in your issue of July 22nd was most useful and instructive, and I beg leave especially to express my appreciation of his remarks upon Professor Richet and vivisection. At the same time we have no right to conclude that Professor Richet or any other vivisector carries on his vivisectional experiments save in the honest belief and hope that they may lead to an increase of knowledge for the general benefit of mankind. We are, nevertheless, bound to remember the fact that medical honours and distinction, at the present day, are scarcely obtainable save by vivisectional laboratory researches. While acknowledging all this, we know, with Hudson Tuttle, that such experiments deaden all true perceptive power, which is obtainable and retainable only by an active recognition of the 'law of love.' I will go a step further and say that the man who fails to see and recognise the rights of his lower fellow-creatures, of a necessity blinds his eyes to any true spiritual perception, and, consequently, to any true knowledge of the laws which govern our human

nature, thereby rendering it impossible for him to be other than a blind leader of the blind: this applies equally to religion as to medicine.

J. F. DARLEY.

SIR,—Mr. E. D. Girdlestone's letter is a very strange one. He asks why there should appear in 'LIGHT' a 'dead set against vivisection.' I should have thought the answer sufficiently obvious. 'LIGHT' is a journal devoted to advancing, strengthening, and deepening the spiritual in Man. It must necessarily, therefore, be antagonistic to vivisection which is the concentrated essence of all that is material, and that panders to human selfishness. The practice of vivisection has been declared by the most eminent medical authorities to be both 'useless' and misleading. Vivisection is in some respects worse than Asiatic cholera, for whereas the latter does but kill the body, vivisection poisons the souls of those who indulge in the hideous practice. A better acquaintance with the literature of the subject would soon enlighten Mr. E. D. Girdlestone, touching the myth of the alleged 'gentleness' of vivisectors.

On this subject it is especially necessary to take Dr. Johnson's advice and 'clear our minds of cant'—good old Dr. Johnson who so cordially hated 'the accursed thing,' as almost every great writer has done, from Johnson's day to our own time.

F. S. ROSS (B.A. Cantab.).

SIR,—Without uttering unkind words or sending out unkind thoughts to all or any vivisectors, I maintain that it is the duty of all humane people, Spiritualists, or any other *ists*, to do all in their power by thought and by deed to discourage this terribly cruel and useless practice.

According to some of the medical authorities of high standing, nothing has been learnt by vivisection which could not have been learnt by other and more humane methods. One can understand and make allowance for the righteous indignation of some of our brethren who let their zeal run away with their discretion.

There is no doubt that we all reap as we sow, and that any pain we inflict on others we shall sooner or later experience ourselves.

As we get to understand the working of this just law, we shall feel, instead of indignation, pity for the vivisector, knowing that he is sowing a terrible harvest which must be reaped. 'Be not deceived, God is not mocked, for whatsoever a man soweth THAT shall he also reap.'

JNO. MONGER.

SIR,—I have no intention, much less wish, to join in the controversy now occupying the pages of 'LIGHT.' But I have something to say about Hudson Tuttle, the language of whose letter is stigmatised as *extravagant* and *virulent*. Miss Dallas may be mistaken in saying that she feels sure she is only giving expression to the thoughts of the great majority of the readers of 'LIGHT.' I wish to say 'as strongly as possible' that I do not belong to that majority.

ELIZABETH KENTISH BEEBY.

SIR,—Having read with gratitude the remarks of Mr. Hudson Tuttle on this subject, in your issue of July 22nd, I am glad to support the letter you are now publishing from my mother, Mrs. Beeby. Vivisection is a matter with regard to which there can be no half measures—so vivisectors say—and if there can be no half measures, I think it is only by the apologist of vivisection that Mr. Tuttle's language will be styled intemperate. The things he speaks of are done; he does not exaggerate; and if they are done, what can be said or thought in regard to them that is too strong?

A few weeks ago I wrote in this paper on this same subject, quoting some startling words of Professor Richet's. I did not trouble you with the whole passage, but subsequent letters cause me to do so. The professor is quoted from the 'Revue des Deux Mondes' of February 15th, 1883, as follows: 'I do not believe that a single experimenter says to himself, when he gives curare to a rabbit or cuts the spinal marrow of a dog or poisons a frog, "Here is an experiment which will relieve or will cure the disease of some men." No, in truth, he does not think of that! He says to himself, "I will clear up an obscure point; I will seek out a new fact." And this scientific curiosity, which alone animates him, is explained by the high idea he has formed of science. This is why we pass our days in foetid laboratories,' &c., &c.

Worplesdon,

ELEANOR M. BEEBY.

SIR,—As Miss Dallas appeals to the majority of the readers of 'LIGHT' as endorsing her view of Mr. Hudson Tuttle's paper in the issue of July 22nd, and as she claims to express their thoughts, I should like to say that I quite agree with the editorial note at the end of her well-meaning, but rather ill-advised, protest.

I don't think it would have occurred to any ordinary reader that Mr. Hudson Tuttle had placed Professor Richet's moral character on the dissecting table, to quote Miss Dallas' medical simile.

Nor can I find any personal accusation made against the professor.

Mr. Hudson Tuttle is as virulent against the practice of vivisection as are many other people, and his 'pious opinion' is that no vivisection should have been called to the presidential chair of the Society for Psychical Research. But he brings no personal accusation of cruelty against the professor. 'All vivisectioners are cruel—Professor Richet is a well-known vivisectioner—therefore Professor Richet is cruel.' This is the line of argument. Doubtless some people will disagree with this dictum; but after all, it is a free country and even 'serious protests' will not prevent people holding and stating opinions on matters where they feel keenly.

To make a personal attack upon another man's moral character is, however, a very different and far more serious matter; and I hope Miss Dallas will excuse my pointing out that she herself has committed an act of injustice to Mr. Tuttle by reading all this into his paper.

E. KATHARINE BATES.

[We have several other letters on the same subject but the above must suffice, and some of these even we have been obliged to abridge for want of space. Several communications, moreover, reached us too late for use even if we had had room for them.—ED. 'LIGHT'.]

With the South Wales Spiritualists.

SIR,—On Sunday last I paid my third visit to the Spiritualists in South Wales, when the beautiful Town Hall at Cardiff was well filled both morning and evening, and I afterwards addressed an overflow meeting in the Odd Fellows' Hall. With the exception of the great meeting recently held in the St. George's Hall, Bradford, the services in South Wales, for depth of feeling and spiritual influence, will most live in my memory, and I am pleased to learn that arrangements are being made for new buildings both in Merthyr and in Cardiff. Sunday last was my first anniversary as a speaker on the Spiritualist platform, and it will ever be remembered by me, as will the great kindness of my host and hostess, Mr. and Mrs. Scott,—veterans in the cause. On Sunday next I am due at Macclesfield, on the occasion of their anniversary services.

JOHN LOBB.

July 31st, 1905.

Battersea Spiritualist Lyceum.

SIR,—Permit me to acknowledge, with many thanks, the following donations received in response to my appeal for the children.

Amounts received: Mr. G. Spriggs, 5s.; Mrs. Bolton, 2s.; Mr. J. Ainsworth, 2s. 6d.; Anonymous, 2s.; Miss Thorburn, 2s.; per Miss Hayward, 6s.

On Monday, July 24th, the children had a very pleasant drive, by brake, to Riddlesdown, where they spent several happy hours, enjoying the fresh air and the beautiful surroundings of the Surrey hills as only children can whose visits to the country are few and far between. All who have assisted us will, I trust, feel sufficiently repaid by the consciousness of having helped to add another day's happiness to the all too small record of such in the children's lives.

J. MORRIS.

CLAPHAM.—A correspondent residing at Clapham desires to be permitted to join a private circle and will be pleased to hear from readers of 'LIGHT' who will grant him that privilege.—Address A. G., care of 'LIGHT,' 110, St. Martin's-lane, W.C.

'GOSPEL POVERTY,' by C. S. Johann (C. W. Daniel, 3, Amen-corner), is an uncompromising assertion of the necessity for following out the precepts of the Sermon on the Mount. 'A mind which is enslaved by the love of the things of this world will not rise above them. Pure divine thoughts do not enter into vain hearts, for Heaven and earth cannot commingle in the same receptacle.' But we do not think, for instance, that the rich man will acquit himself of his responsibility with regard to wealth by merely flinging it away on those who may not either have deserved it or know how to utilise it.

SOCIETY WORK.

Notices of future events which do not exceed twenty-five words may be added to reports if accompanied by six penny stamps, but all such notices which exceed twenty-five words must be inserted in our advertising columns.

UNION OF LONDON SPIRITUALISTS' MEETING AT MAYALL-ROAD, BRIXTON.—On Sunday next, at 7 p.m., speakers, Messrs. T. B. Frost and M. Clegg.

UNION OF LONDON SPIRITUALISTS CONFERENCE AT CHISWICK.—On Sunday, August 6th, at 3 p.m., speakers, Messrs. Adams and G. T. Gwinn; evening, at 7 o'clock, Messrs. W. E. Long, J. Adams and G. T. Gwinn.

BATTERSEA PARK-ROAD.—HENLEY-STREET.—On Sunday last Messrs. Cousins, Stebbins, Thomas and Hickling gave good short addresses; Mr. J. Adams in the chair. On Sunday next Mr. G. Coles; on Sunday the 13th, Mr. Fielder.

STRATFORD.—IDMISTON-ROAD, FOREST-LANE, E.—On Sunday last our flower services were very successful, Mr. Phillips and Mr. and Mrs. Baxter taking part in the proceedings. On Sunday next, at 11 a.m., discussion; at 7 p.m., Mr. Walker. Thursday, investigators' meeting.

FOREST HILL.—THE OLD SOCIETY, 101, BOVILL-ROAD.—On Sunday last, owing to the absence of our lecturer, a circle was formed with fairly successful results. On Sunday next we are to have a trance address by Miss Violet Burton. Friends, come and give her a hearty welcome.—F. V.

CLAPHAM INSTITUTE, GAUDEN-ROAD.—On Sunday last Mrs. A. Boddington interested a large audience with a fine address on 'The Light of Truth,' and a large after-circle was held. A marriage ceremony will take place on August 12th at 3 p.m. Sunday next, at 11.15 a.m., public circle; at 7 p.m., service. Thursday, at 8.15 p.m., public circle; silver collection.—H. Y.

CHISWICK.—AVENUE HALL, 300, HIGH-ROAD.—On Sunday last, good morning circle. In the evening Mr. Conolly spoke well on a subject from the audience, viz., 'What is the ultimate end of Spiritualism?' On Monday, Mr. Savage gave many excellent demonstrations of psychometry. On Sunday next, at 11 a.m., circle; at 3 and 7 p.m., the visit of the Union of London Spiritualists. On Wednesday, at 8, special séance, by Madame Zaida. Fee, 1s.—H. G. H.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday evening last Mr. A. V. Peters gave clairvoyant descriptions to a large and interested audience; twenty-three spirit friends were described, of whom twenty were fully recognised. The descriptions were remarkable in their detail and were coupled with many helpful messages. Mr. F. Spriggs ably presided. Sunday next, Mr. J. McKenzie will give an address on 'True Religion.' Doors open at 6.30, commence at 7 p.m.—S. J. W.

BRIGHTON.—COMPTON HALL, 17, COMPTON-AVENUE.—On Sunday last an interesting morning was spent with Mr. G. Spriggs, who gave instructions in healing. In the evening a good lecture was given by Mr. R. D. Stocker on 'Clairvoyance.' Next Sunday, at 11.15 a.m. and 7 p.m., Mrs. Ellen Green. Silver collections. Select séances by Mrs. Green on Saturday, August 5th, at 8 p.m., also every evening in the following week. For terms and permission to attend apply to Mr. Alfred Cape, 11, Round Hill-crescent.—A. C.

NOTTING HILL.—61, BLENHEIM-CRESCENT.—On July 25th Miss Porter's address and clairvoyant descriptions were very clear and convincing.—H. H.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD, ASKEW-ROAD, W.—On Sunday last Miss V. Burton gave a good and elevating address on 'The Baptism of the Spirit.'—W. C.

CATFORD.—24, MEDUSA-ROAD.—On July 27th and 29th, successful meetings were held. Mrs. Powell-Williams, of Manchester, gave stirring addresses and excellent clairvoyant descriptions.

STRATFORD.—84, ROMFORD-ROAD (OPPOSITE THE TECHNICAL INSTITUTE).—On Sunday last Mrs. Podmore related her experiences in Spiritualism and gave convincing clairvoyant descriptions.—W. H. S.

PECKHAM, S.E.—Our meetings are well attended, and on Sunday evening last, in the absence of Nurse Graham, Mrs. Powell Williams kindly gave a short address on the 'Value of Prayer,' successful clairvoyant descriptions and valuable advice.—VERAX.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—On Sunday morning last the power of the spirit was felt by all in the circle and much spiritual benefit was derived. Good clairvoyance and advice were given by Mr. Long, who, in the evening, also gave an instructive and interesting address on 'The Word of the Lord.'—S. C.