

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

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NOTES BY THE WAY.

A tender and thoughtful sermon, by Dr. B. C. Ghosh, in 'The World and New Dispensation' (India), gives a unifying thought of the ebbing of the spirit-self into the great ocean of being, which suggests a beautiful blending of Eastern and Western conceptions of that profound experience. Dr. Ghosh says:—

Angel voices said unto Mary, 'Woman, why weepest thou?' Laden with grief, overcome with sorrow, as we sit mourning the loss of our beloved—feeling a divine void in our life—angel voices repeat the question to us, 'Why weepest thou?' At the Sepulchre, before the funeral pyre, we hear the same question, 'Why weepest thou?' Woman-heart of man answers, 'Because they have taken away my Lord, and I know not where they have laid him.' 'Where they have laid him'—that is the eternal problem which the human soul would like to solve or to have solved.

The narrative in the Gospel goes on to tell us next how Jesus appeared to Mary and gave her a message for his disciples. 'Go to my brethren and say unto them, I ascend unto my Father and your Father; and to my God and your God.'

Mary Magdalene was now comforted. Her grief was over. She had seen the Lord, and had heard from his own lips where he was going. The mystery of death was solved as far as it can be for poor mortals. Her Lord ascended to our Father and our God. Death, then, leads to our Father and our God. That is the first step in the solution, and it has comforted many another stricken loving heart like Mary's. Devendra—Maharshi Devendra—at the sepulchre obtained the same message of assurance, as he read the words, 'Wrap thou this all in the Lord.' The obstinate questionings of the poet at the sepulchre in 'In Memoriam' were answered forty-five years after, when he was ready to cross the bar and he was assured that 'that which drew from out the boundless deep turns again home.' And he, too, whom recollections of early childhood convinced that 'trailing clouds of glory do we come from God, who is our home.' And our own mystic Mozoomdar to whom God was 'the goal of our being,' wrote 'Ceaseless and pulseless is absorption in God: life dissolves into death; death is glorified into immortality. Earth is no more, flesh is no more: all is spirit, all is light, joy, oneness and glory!'

Whom Wordsworth described as 'our home' and Mozoomdar as 'our goal' and Tennyson as 'the Boundless Deep'—Jesus referred to as 'my Father and your Father' and 'my God and your God.' The problem is of the infinite degree. Death opens the door to an infinite mystery of which we can only have a glimpse of the first court. And those that have had such a glimpse assure us that death leads to our Father and our God.

Death hides: it does not divide. So that, once the Revelation comes, a continuity in our lives is discerned. This world is seen to be a stage and our 'earthly' life but a scene in an everlasting drama. Life lives from everlasting to everlasting. There is change but no decay. And the change is towards more life, towards a fuller life. From a cell to a colony, from an organism to an organism of organisms, from a soul to the Soul of souls. Such is Life Everlasting. It has

death and yet it has none. For it is a series of deaths, with a corresponding series of resurrections ever on a higher plane, ever in a larger unity.

We have nothing to do with controversial theology—absolutely nothing: but we have to do with everything that clouds or hinders the beautiful ideal of spiritual religion: and spiritual religion is simply this,—the realisation of the fact that in relation to religion the spirit is supreme: and that nothing is done in relation to religion unless in and from the spirit-self. 'God is Spirit,' said Jesus, 'and they that worship Him must worship Him in spirit and (therefore) in truth.' Hence, one's religion is real precisely in so far as the spirit is influenced by it and is the origin and home of it.

From that point of view (and it is the only logical Spiritualist's point of view) how does the following, from a Church tract, appear? The reference is to Whitsuntide:—

Though miraculous powers have been since withdrawn, the same Holy Spirit, abiding in the Church for ever (John xiv. 16), has other precious gifts, without which none of us can be true members of Christ (Rom. viii. 9). He brings us into union with Christ through the Sacraments. By the one Spirit we are all baptized unto the one body (1 Cor. xii. 13); the guilt of our nature is burned away as by fire; sin actual and original is forgiven; and our whole man is consecrated to God. Thus we become partakers of the Divine nature (2 Pet. i. 4), temples of the Holy Ghost (1 Cor. vi. 19; 2 Cor. vi. 16), vessels made to honour, sanctified for the Master's use, and prepared for every good work (2 Tim. ii. 21). Being made children of God, we receive the Spirit of adoption, whereby we cry 'Abba Father' (Rom. viii. 15); entitled to use the prayer which Christ has given us (Luke xi. 2).

The governing clause of this is the phrase 'through the Sacraments.' We do not propose to discuss it. We only offer it for thought, and draw special attention to the grave statement that it is only by the Sacraments that we can be 'true members of Christ,' and be entitled to use the Lord's Prayer.

We regret to say that this painful document is published by the great 'Society for Promoting Christian Knowledge.'

The 'General Baptist Assembly of Messengers, Elders and Representatives' has just been holding its two hundred and fifty-fourth annual meeting. There is a new General Baptist body, but, strange to say, it is the old body that, though small, is young and fresh and advanced. Here is its 'Proposed New Constitution'; bright as a new sovereign:—

Some Guiding Principles.—(a) That to serve God in serving humanity is the essence of true religion. (b) That any man who wills to do the will of God shall know of all doctrine essential to him. (c) That all men are in a state of evolution to a higher and yet higher life, even to the life of The Eternal. (d) That Jesus, 'made perfect through suffering,' is in the highest degree qualified as the 'Leader and Captain of our Salvation.' (e) That the earliest Christian mode of open avowal of discipleship of Jesus was immersion in water—baptism. (f) That in the search for truth and in all matters of belief and in the expression of belief, each church and each individual should be free and unfettered by any external authority, that God may 'work in them to will

and to do of His good pleasure.' (g) That each church or congregational organisation should be a warm and cheerful centre—after the model of a true home life—a centre to which the young delight to go and where the aged and the weary and the despairing and the outcast are sure to find sympathy, uplifting and rest.

Never mind the 'immersion in water'; it will do no harm any way: our hearts go out towards these two hundred and fifty-four years old children of the new day.

E. Ruthven writes, in 'The Light of Truth,' concerning depraved mediums. The precious gift of mediumship, he rightly says, seems to be as freely given to the vicious as to the virtuous, but the difference appears, and must appear, in the quality of the communications. It is doubtful whether a pure spirit can use a foul medium. It may be that such a spirit could possibly overcome the repulsive auras sufficiently to communicate, but it is doubtful. 'It is revolting and sickening to ordinarily decent people in the flesh who are brought in contact with those who lead iniquitous, depraved lives, and how much harder must it be for good, purified spirits to approach such, even for a brief space of time, in a materialising séance.'

Upon a medium the duty lies with tenfold seriousness, to keep simple and sweet the open path which leads from the herein to the here.

'The Century' for June is a full tide of good things, too numerous even for enumeration: but we must beg pardon if we transgress in transferring to these Notes two tiny poems, the first by Thomas Bailey Aldrich; the second by Susan Marr Spalding. They both seem to belong to us:—

DEATH DEFIED.

There dwells one bright Immortal on the earth,
Not known of all men. They who know her not
Go hence forgotten from the House of Life,
Sons of oblivion.

To her once came
That awful Shape which all men hold in dread,
And she with steadfast eyes regarded him,
With heavenly eyes half sorrowful, and then
Smiled and passed by. *And who art thou,* he cried,
That lookest on me and art not appalled,
That seem'st so fragile, yet defiest Death?
Not thus do mortals face me! What art thou?
But she no answer made: silent she stood;
Awhile in holy meditation stood,
And then moved on through the enamoured air,
Silent, with luminous uplifted brows—
Time's sister, Daughter of Eternity,
Death's deathless enemy, whom men name Love.

I FAIN WOULD HAVE MY PLACE IN PARADISE.

I fain would have my place in Paradise
With all the broken, blighted things of earth—
The flowers by north winds strangled at their birth;
The unwelcome, unloved children, early wise
In sorrow's lore; the tender faith that dies
Poisoned by deadly doubt; the bitter dearth
Of hearts who waste their dear love's priceless worth
For shallow souls to squander and despise.
Surely the fairest spot in Heaven is this;
Where blighted buds may bloom; where little feet
May run to gain at last the mother's kiss;
Where holy trust and holy truth may meet;
And oh! my heart, where love its own shall greet,
And wear, eternal, sure, its crown of bliss!

WHENEVER you hear that lively song, 'A Life on the Ocean Wave,' a song which Russell set to music, and of which more than three hundred thousand copies were sold in the first eight months after its publication, remember that the author, Mr. Epes Sargent, was a Spiritualist.

A SPIRIT PROVES HIS IDENTITY.

The best reply to those who assert that 'spirits' have no existence independently of the personality ('sub-conscious' or whatever they may call it) of the medium or sitters, is to keep on making known all good instances that can be obtained in which identity or independent personality is unmistakably indicated. In 'Luce e Ombra,' for June, Signor Domenico Zambuto, pharmacist, of San Biagio Platani, Sicily, gives such an instance, which occurred in May of this year. A small private circle was formed for investigation, and after some unimportant messages had been given, 'an enigmatical entity manifested his presence,' and dictated by movements of the table a sentence insisting that the sittings should be conducted in a serious manner, and stating that on a future evening he would give convincing proof of his identity.

On the evening indicated he came again, and the following message was spelt out: 'I am Joachim Oddo, born at Sambuca in 1808. I was a magistrate at Santa Margherita. I died twenty years ago. I had an only brother named Joseph, who had two sons, priests.' He further asked the sitters to obtain confirmation of these facts through the mayor of the place.

After some hesitation the Mayor of San Biagio wrote to the Mayor of Sambuca, and received in reply a fully detailed account of the birth, parentage, and death of Joachim Oddo, whose statements were shown to be absolutely correct except in the one detail that his decease, which took place in 1879, is considerably more than 'twenty years ago.' The letter from the Mayor of Sambuca is given in full in 'Luce e Ombra,' along with a certificate signed by the sitters, including the Mayor and two officials of the municipality of San Biagio, attesting that none of them had ever previously known of the existence of Joachim Oddo. In fact, no one in San Biagio, where many persons heard of this remarkable occurrence, seems to have recognised the name of the deceased magistrate. Sambuca and Santa Margherita are some forty-five miles from San Biagio, by a mule path over the mountains, and there is practically no intercourse between the two localities.

This appears to be one of those communications for which no 'telepathy' can possibly account; the absolutely gratuitous assumption of an unlimited power of 'selecting' the thoughts of persons at a distance is stigmatised by Professor Hyslop as 'an inexcusable abuse of the term telepathy,' for, he says, 'there is no scientific evidence for such a fact or process as this unlimited reading of minds supposes.' Any such 'explanation,' like the equally arbitrary attempt to attribute unlimited knowledge to the 'subliminal' or 'secondary personality' of living persons, involves a far greater strain upon the credulity than the simple and now well-supported hypothesis of 'spirit return.'

LONDON SPIRITUALIST ALLIANCE, LTD.

ON TUESDAY NEXT, JULY 2ND, AT 7 P.M.,

A meeting will be held at 110, St. Martin's-lane, W.C., for

TALKS WITH A SPIRIT CONTROL,

through the mediumship of

MRS. M. H. WALLIS.

Questions from the audience in relation to the phenomena, philosophy, and religious aspects of Spiritualism, to mediumship, and to life here and hereafter, will be dealt with, and those who attend are requested to be prepared with written questions of general interest to submit to the control.

Admission 1s. Members and Associates Free.

SPIRITUAL HEALING.—On Mondays, Wednesdays, and Fridays, Mr. A. Rex, the spiritual healer, will attend between 11 a.m. and 1 p.m., to afford Members and Associates an opportunity to avail themselves of his services in magnetic healing under spirit control. Appointments must be made in advance by letter, addressed to the Secretary, Mr. E. W. Wallis. Fees, one treatment, 7s. 6d.; course of three, 15s.

THE PROBLEM OF A DREAM-EPIISODE.

I recently experienced an interesting case of the 'literary dream,' and should be glad of some help as to the problems it involves. I do not usually try to remember my dream experiences, but one morning recently I was apparently awakened more suddenly than usual by some real or fancied noise or disturbance in my room, and before I quite recollected who and where I was in the waking state, I felt that I had just been in some abode of academical culture. Among other episodes, I more or less dimly remembered having looked through an album of literary extracts, and on the top of one of the left-hand pages, printed in old-fashioned type, were a quatrain and the final Alexandrine (apparently) of some English sonnet or some such stanza. The last line was in italics, as if to emphasise the philosophy it contained, and on that account it arrested my attention and interest, and stayed in my memory; but the exact words of the quatrain rapidly faded from my mind, so that when I awoke to complete mundane life I could recollect only a word or two in each line, except the last, which seemed to come afterwards as a sort of sound-echo rather than as a visualisation of the words.

The fragment, so far as I have recovered it, stands as follows:—

'Whether we wander
And the wind-swept shore,
Or on the Libyan deserts
Or reedy banks of Eurotas explore—
All routes are ours, by ways we trod before.'

The philosophy contained seems to be one either of a belief in reincarnation or else in there being an *anima mundi*, or world-consciousness, a common store or common ocean of experience to which each of us contributes his share, and from which each can draw the experiences of others; the earth-life of each being likened to a day's wandering. If we can take upon us the experiences of others in their wanderings, it is practically the same to us as if we had been the first actor of the part. Anyone who has had an inkling of the psychometric faculty can realise a glimpse of how this common experience can be put on as our own.

Was my dream an instance of this? Was my dreaming soul wandering impersonally in the common world-store, and putting on the experience of some literary *dilettante*, as he read the above extract in an album? Was it something that has occurred in the recent or remote past to somebody in mundane life, or was it something that was occurring to some literary person out of the flesh in some spirit sphere? Or, again, was it simply an experience of my own soul in some spirit sphere, and not that of anybody else? These are the questions that are puzzling me, and perhaps it may help me to a solution if someone can inform me whether the above lines, or anything like them, are a fragment of any known or published author? I can only say that I cannot remember having met with the lines or the sentiment before.

A parallel dream experience to the above once occurred to Anna Kingsford. It was recorded soon after her decease, by Mr. Edward Maitland, in 'LIGHT' of March 17th, 1888,* under the heading 'The History of a Revelation.'

As all students may not have the old files of 'LIGHT' to refer to, I extract the most salient points of correspondence between that case and my own. Mr. Maitland says:—

'We were in Paris and in the middle of the year 1878. . . . I was aroused early by Mrs. Kingsford knocking at my door, and thrusting into my room a paper which she said contained something she had seen in the night and had written down on waking. She had not read it over and hardly knew what it was about. . . . On reading it I found an exposition, coherent, luminous, and written in the most exquisite archaic English, of all the points which had perplexed me. . . . I read and re-read it. . . . Mrs. Kingsford's delight and surprise were equal to mine. It contained about 860 words and was incomplete, leaving off in the middle of a sentence. We both longed for more of it. After an interval of one night this came, and Mrs. Kingsford gave me in the morning a

second communication of the same nature, consisting of about 640 words. They are the two parts of the First Appendix to 'The Perfect Way.' . . . To my inquiries concerning the genesis of the first part, she answered by first recalling a dream she had received in the previous November, which ran thus:—

"I was conducted in my sleep into an old-fashioned library in which sat, dressed in the costume of the early Georges, a charming old lady eating macaroni and honey, and conversing with an old gentleman dressed in the costume of the same period. . . . After this the old lady said to me, 'You have come to see my library. There it is. Mount the steps and take down any book you like.' . . . Mounting the steps I took down a book at random and opened it. It was a poem entitled 'The Nature of Christ and the Christ-like Soul.' I turned over the pages and read several lines which I tried to fix in my memory, but with only partial success, for all that I can recollect are these:—

" "Epitome of all,
His birth, his death, his body's bitter dole,
Alike the dower of the Christ-like soul.
Thus man, refined, at last shall pass away,
His spirit rising through its mould of clay."

" "Last night I found myself in the same library with the same old-fashioned old lady and gentleman, and after being welcomed by them I mounted the steps and took down a book and read. . . . And what I read I wrote down immediately on waking; and while writing, the words showed themselves again to me."

By other communicators Mr. Maitland was subsequently informed that the old-fashioned gentleman was no other than Emmanuel Swedenborg, and that the soul of Anna Kingsford had had a veridical actual experience in the library of his spirit home.

FREDERIC THURSTAN.

MRS. BESANT AND THE 'NEW THEOLOGY.'

According to a 'Daily News' interview, Mrs. Besant, who is again in England, is certain to be elected to the Presidency of the Theosophical Society, for which post she was nominated, as our readers will remember, by the late Colonel Olcott, acting under presumed instructions from the Mahatmas. Alluding to the progress made by Theosophy during the last few years, Mrs. Besant said that the most remarkable fact was not the increase in the number of avowed Theosophists but the spread of theosophical ideas, which had been taken up by many who did not call themselves Theosophists. She instanced Mr. Campbell, with his 'New Theology,' and said:—

'His attitude is identical with ours on some points. He has not, so far as I know, taken up the doctrine of reincarnation, which is one of our teachings, but he has said nothing to which Theosophists would not say "ditto." We have now, too, a number of clergymen, members of the Society, who preach Theosophy in a Christian form.'

With regard to telepathy, Mrs. Besant said that it might be carried to a very much more exact point than had yet been reached—that there might be free communication between mind and mind; it was not supernatural, nor did it matter whether a person has (what is called) 'died' or not. It has nothing to do with the physical body, and she had herself come across many people who had thus communicated with deceased persons, and frequently did so herself; but she declined to mention names.

THE UNION OF LONDON SPIRITUALISTS will hold meetings on Sunday, July 7th, at 110, High-road, Chiswick, W. At 3 p.m., Mr. T. C. Dawson will open a discussion. At The Hall, Flora-gardens School, Shaftesbury-road, Hammersmith, W., at 7 p.m., speakers, Messrs. G. T. Gwinn, T. C. Dawson, and others.

SUMMER OUTING.—Mrs. Walter, of 54, Avenue-road, Forest Gate, E., writes: 'Will friends desirous of joining the party to Mr. Thurstan's houseboat, "Riverfield," Old Windsor, on June 29th or July 1st, kindly communicate with Mrs. Goodall, 8, Harrington-square, W., or myself? Friends going on Saturday will meet on the platform at Paddington Station, G.W.R., at 11.45 for 12 (noon) train. Anyone wishing to remain the three days, or to go down on Sunday, should write to Mr. Thurstan to have accommodation reserved.'

* See also 'Life of Anna Kingsford.' By EDWARD MAITLAND. Vol. I., pp. 255, 266, 268, 367.

EVOLUTION OR INCARNATION—WHICH ?

If we accept the idea of Divine Immanence (that the whole universe is throbbing with life—potential, if not manifested), and if spirit (life) is the body-builder, then we must admit that our earth bodies result from the activities of indwelling spirit, or, in other words, spirit organises for itself an instrument for self-realisation and self-expression. The evolutionary law necessitates development from the cell, through rudimentary forms, until, according to the species, the limits of life-expression are reached. The human embryo passes through all subordinate grades, and surpasses them all by unfolding and expressing attributes of personal consciousness and intelligent purpose. The Immanent Divine Energy, which is in (and is the cause of) the cell, is adequate for all possible expressions, and only requires favourable conditions to flower out into manifestation. Life, *per se*, has neither beginning nor end, but its individualised, organic manifestations have their beginnings ; as stepping stones to other states or planes of progressive evolution.

If reincarnation means that individual spirits throng the universe as conscious and distinct entities ; that they select persons on this earth and at a certain time, or stage, attach themselves to, or enter and possess, the body of an unborn babe, then it would seem that the theory is contrary to the known facts of evolution and also to the spiritual philosophy. Spirit is not incarnated—or thrust into a body already formed—for the body grows as the result of the vital power of the spirit which is the cause of its existence, and is present from the moment of its inception.

It is asserted that that which has a beginning must have an end. Is this true or is it only a dogma? Surely we *begin* to understand ; we *begin* to realise our self-consciousness and our relationship to the Supreme ! Every day is a fresh beginning of some mode of our consciousness—some manifestation of our intelligence. Every day the potential is becoming actual ; the mode changes, the circle of conscious recognition and response enlarges, the old dies down and passes out, but the newer, larger and truer remains. The evolution of living forms is but the unrolling, or unfolding into manifestation, of the powers of spirit which were latent (involved), and all personal and conscious expressions *dawn* upon us for the first time at some stage of our career—but that does not prove that our consciousness must end ! We are individualised personalities, or differentiated manifestations of Universal Spirit, and this distinct consciousness—so far as we can discover—can alone be attained by, and as the result of, the development of a brain and body, by means of which the universal energy becomes personal, and through which it attains to self-consciousness, and passes onward from stage to stage of evolutionary and progressive attainment of knowledge and the intelligent exercise of power.

The purpose of individual life on this earth seems to be that man may reach the state of self-consciousness and of interpretive, responsive and executive manifestation of his intelligence ; that he may knowingly (understandingly) harmonise with, reveal, and rejoice in, the Wisdom and Love of the Universal Spirit—of which he is a manifestation, and with which he, ultimately, co-operates. Earth life, however, does not, and *cannot*, afford conditions or opportunities for the attainment of the highest powers of consciousness or the satisfaction of our ideals. Whether rich or poor, seemingly favoured or unjustly treated, this life is for each one a march, a conflict, a struggle and a seeming failure—but out of its discipline and trials character is formed. For all alike death is a gateway of deliverance ; a birth into environments which, in the main, are more favourable for spiritual unfolding. Our intuitive consciousness that 'it is better on before' is justified, we are assured from 'the other side,' by the larger scope and quickened powers enjoyed by those who have entered the homeland beyond the tomb. Why, then, should they return, or desire to return, to this limited sphere, where, even for the best, incompleteness, sorrow and disappointment are inevitable? Spiritualism proves that there are many states and planes of life in the beyond, where each one goes to his

own place, reaps as he has sown, has a fresh outfit and new opportunities, and where, profiting by past pain, errors may be outgrown, wrongs righted, hopes and dreams realised, ideals attained, friendships renewed, loves deepened, and progress be experienced beyond our most sanguine anticipations. Over there the beneficence and wisdom of the Divine Spirit will be realised and appreciated in a way which would not be possible on this earth, even if we were reincarnated a thousand million times, because this stage of existence is rudimentary—the infant school or kindergarten of God for the awakening intelligence—and such it will continue to be while it remains on earth. Beyond, or following, the object-lessons of this five-sense plane are the spiritual colleges, universities, brotherhoods, and fraternities of the higher life. The march of man is forward—not backwards. Life evolves, and death is a stepping onward to fuller life ; hence, in the light of spiritual evolution, reincarnation would appear to be unnecessary, unnatural, and, in very fact, impossible.

B. G. E.

ANIMALS AND PSYCHIC PERCEPTIONS.

'Die Uebersinnliche Welt,' for June, contains a lecture delivered by Colonel Josef Peters before the Society for Scientific Psychology at Munich, in which he gives several instances in which animals have apparently seen phantoms, whether perceptible or not to human beings, and in which the forms of animals have been seen by clairvoyants ; many of these narratives have already appeared in 'LIGHT,' and other English publications. He says that the country people in Denmark and Scotland have the same belief in the 'second sight' of animals, and that Homer and other ancient authors speak of it, and attribute to animals a prescience of disasters about to happen, as appears to have been exhibited by the birds and animals in the West Indies before the volcanic outbreak at Martinique in 1902. Meier, a follower of Leibnitz, considered that animals had a soul similar to the human one, but of coarser material. This soul possesses sensations, but not intelligence in the higher sense.

If we suppose that the 'soul,' or psychic body, is the intermediary between the conscious spirit and the physical body, and that this spirit body is the true seat of sensations, which are transmitted to it by the physical brain, the centre to which sense-impressions are led by the nerves from the sense-organs, then we cannot deny that animals must have such a psychic body, seeing that they too are conscious of sensations. In many respects the senses of animals are keener than our own, and therefore it is not surprising that they are sensitive to psychic impressions taking the form of sight and sound, for these are more nearly allied to objective sense impressions than to the purely intellectual or intuitional impressions which are received by mediums for mental phenomena. Every logical consideration points to the possession by animals of a psychic body with its proper faculties, though we may not credit them with mental and spiritual characteristics.

The same periodical contains a letter headed 'Telepathy between Human and Animal Souls,' but which we think relates to another class of experience, either genuine spirit action, or perception 'while out of the body.' While the lady who narrates the occurrence was very ill, a favourite dog was sent to another house, and some days afterwards brought back again. The dog was accustomed to lie on a rug in the hall but on the first night after its return the rug was not given to it. In the morning the nurse said she had heard her mistress call to her during the night to go into the kitchen, get a certain key to open a certain door, find the rug, and give it to the dog. She went and found everything exactly as described ; the singular thing was that the key and rug were not in their usual places, and that her mistress could not have known normally where they were, as she had been confined to her bed for several days ; the lady was unaware that the dog had been brought back to the house, or that she had given these orders during the night.

INDIVIDUALITY AND PERSONALITY.

In the article on p. 295 of 'LIGHT,' the writer, with a commendable desire not to seem dogmatic, appears to suggest that we may use the terms individuality and personality in any way we please, provided that we make our meaning thoroughly clear. But philosophy and science require that each word should have a definite meaning assigned to it, and one which passes current throughout the literature of the subject, and it seems to me that the writer, who is evidently well versed in psychical discussion, might have rendered a real service by clearing up somewhat more definitely the doubts attaching to the correct use of these terms, something in the way that Professor Hyslop has done for the word telepathy.

If we consider the ideas called up by the two words in question, I think we shall agree that individuality denotes something of a subjective feeling: that is, a person speaks of his own individuality, or others speak of it, when considering his own manner of regarding himself. Personality always seems to me to denote a man's relation to others, either as it appears to himself or to them. Consequently individuality might be defined as the man's interior consciousness of himself as an entity; personality being the form of that individuality as it is manifested to others through his outward relations. In this way we have something of the idea of the *persona* as being the Ego 'sounding' or appearing 'through' the *mask* of the outward form (*persona*, literally 'sounding through,' means the mask used by characters on the ancient stage).

We are aware within ourselves that we do not reveal the whole of the self through the mask of our outward form; but the whole individuality benefits and evolves through the experience gained by that portion which is manifest in the world of outward relations, as a personality.

To take an example: the portion of the eye which looks out between our eyelids is not the whole of the eyeball; but the vision of that part which sees serves for the information of the whole, and represents the self in its visual relations. So the whole individuality may not come into relation with the world through our senses, but that part which does (the personality) serves to direct the evolution of the whole.

In speaking of the individuality as that inner self of which we are conscious, I do not necessarily mean to imply that we are conscious of the *whole* of it; we are conscious of the whole of our personality, and of the existence of an individuality behind that, which is only indirectly revealed to others, and may not be completely known even to ourselves. In this case the unknown depths of our individuality may be our 'super-consciousness,' which only partially impresses our outward consciousness or personality; but this super-consciousness can never be so contradictory to the personal consciousness as to form an apparently distinct entity incompatible with our personality, as is inferred by those who regard 'spirit personalities' as being only the 'subliminal' in masquerade.

Another view of the matter is somewhat abstruse, and I must not do more than suggest it here; it is, that the whole Self or individuality acts on many planes: the thought (or mental) plane, the plane of affections and desires, and so forth; though probably it can be said to really *exist* only on the highest or spiritual plane. Then the mentality and the embodiment may be said to be projections or manifestations of the individuality on those respective planes, and when one envelope or framework for outward manifestation falls off by bodily death, the individuality manifests through another, on another plane, as a spirit personality.

The individuality, though evolving and progressing subject to the influence of environment, retains a general continuity of characteristics. The difference between the personality manifesting during life and that which we know by spirit return, is therefore comparable to the difference between a person whom we have known as a child and young man, and the same person whom we meet again in mature age—the same, yet developed. Just as the elderly man has profited by his experiences as a

child, a youth, and an adult, so the individuality evolves by its experience on the bodily, mental, and after-life planes of its existence, until—well, 'it doth not yet appear what we shall be.'

S. F.

ACTION OF MIND ON HEALTH.

Much has recently been written on the influence of the mind, and the necessity for using it rightly for practical purposes in the individual, daily life. Mr. Leander Edmund Whipple, editor of the 'Metaphysical Magazine,' has published in it a number of articles dealing with mind and thought in relation to health, and has now collected them into a volume entitled 'Practical Health' (New York: The Metaphysical Publishing Company, 500, Fifth-avenue. Price 1dol. 50 cents, net). Dealing with 'the usefulness of occult study,' Mr. Whipple says:—

'The intelligent activity of man's spiritual consciousness expresses itself in his soul being; the activities of his soul nature are reproduced in the mind; and the pictures formed in mind, by his thought-processes, crystallise in the organic structure of the body. Learning how to develop and use the higher reason, the philosophical powers of soul-intelligence, the perceptive faculties of the super-conscious spirit nature, gives knowledge of a thousand and one faculties and powers never dreamed of in sense action, and renders easy of solution many a vexed problem of material life, not otherwise to be understood. The simplest rules of occult teaching enable the student so to frame his thoughts as to form pictures in his mind, which, operating through the natural laws of reflective action on the body, influence it in directions that may produce the very result that the mind which relies on sense action and material belief alone finds impossible of accomplishment.'

Another chapter which might well have come early in the book is one on 'Causative Images,' showing that every thought is imaged in the mind of the thinker, and that its character and qualities are reproduced in a corresponding nervous manifestation, setting up a mode of action which becomes established in the organic structure. The 'specific image treatment' is further enlarged upon in another part of the book, and the principles on which it rests are laid down. Thought transference is also treated of, in relation to mental healing, and hints are given as to how it may be accomplished. But thought transference may also be of a more general character, as the author says:—

'Fill your thought realm with beautiful pictures of ideas that signify life, health, strength, goodness, happiness and peace, ignoring the opposite ideas, and your mind will carry a healing balm to everyone into whose face you look. Then friends will gravitate to you and you will exercise an influence for lasting good. Beautiful thoughts produce beautiful reflections, and invariably create harmonious feelings and responses. When rightly directed, the power of the mind is sufficient for every demand in human life.'

'Thought action in health' is described as the normal influence of the mind, which can be used to generate health even more readily than sickness, because health is the natural condition of humanity. Thought action in sickness (the subject of the first chapter in the book) is an abnormal mental influence, which brings about the physical conditions usually regarded as the cause of disease. Mr. Whipple gives some instances of cures through restoration of healthy mental action, and lays great stress on the importance of self-control and dependence upon the innate spirituality which is the foundation of all being, the essence of the Divine Reality.

MR. H. N. DE FREMERY, the indefatigable exponent of Spiritualism in Holland, has just published, through Mr. C. A. J. van Dishoeck, of Bussum, a work entitled 'Een Spiritistische Levensbeschouwing' (a Spiritualist View of Life), in which he treats of 'man as a civilised being,' 'the development of consciousness,' 'will and desire,' 'good and evil,' 'spiritual evolution,' 'reincarnation and karma,' and 'the Spiritualist idea of God,' with an appendix giving details of some remarkable tests of clairvoyance and of passage of matter through matter. Mr. de Fremery writes in an attractive style, at times almost poetical, and his arguments are forcibly put; we can heartily recommend the book to those who read Dutch, and we are glad to note that the author's earlier work, 'An Introduction to Spiritualism,' is appearing in German, in 'Psychische Studien.'

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THE SEVEN DEADLY SINS.

'The Seven Deadly Sins,' by Frederick Rogers (London: A. H. Bullen), is a superbly printed book, illustrated by ten full-page reproductions of notable pictures (representing the Sins) by Goltzius, Peter Brueghel, and De Vos. All of the Sins but one are represented by women: but the artists were men!

The title of the book gives but a poor indication of its contents. It is not, as one might imagine, a book of Homilies, or a diagnosis of the soul's besetting maladies, or a setting forth of cases of conscience. Almost on the contrary, it is rather a brief history of the dramatic and literary evolution, or rise and fall, of the haunting spectre which made its influence felt for over five hundred years.

We call it a 'spectre,' but, as Mr. Rogers points out in his too brief Introduction, this vision of the Seven Deadly Sins has its cause deep down in the passions of human nature and in the facts of human life. No presentation of life, he says, is complete without its sins, and every master of literary art has known it, from the poet king of Israel to Robert Browning. We find here the subtle and profound thought that sin, or the sense of sin, marks the upward march of man. Progress in any direction is conditioned by unrest. It takes a soul to move a body even to a cleaner sty, said Mrs. Browning. Dissatisfaction is, in reality, an angelic mood. It is prophetic, inspiring, insistent. It is the reformer's passion; the scientist's motive; the saint's uplifting power. Mr. Rogers has a keen eye for this, and keenly says:—

The imagination of the Middle Ages, in many ways more virile and expansive than our own, had a strong grasp of this fact, and realised that it is the sense of fault or error that lies at the root of every forward movement, that there is no real progress unless it is accompanied by a sense of sin. Other terms may be used to describe the dynamic power which has moved societies or individuals from lower ideals to higher, but, if we get beyond words to things, we see the sense of the defective character, the unrealised ideal, always and everywhere as the moving force.

Rightly understood, the subject of sin is Christianity's main subject; sorely smothered by dogmatists, creed-makers and priests, but ever pressing for recognition even in the worst days of the Church. Christ's Beatitudes are nearly all concerned with the virtues. There is not one which blesses on account of creed; and, quite obviously,

judging from their Epistles, the chief concern of every one of the Apostles was to help men to fight down sin.

The early Fathers did, indeed, separate between sins venial and mortal, but not with any intention to minify the evil. It was a just distinction: a distinction not always easy to maintain, but always clearly just. Some sins are mainly of the body: others of the soul. Mortal sins, says this writer, strike at the very foundations of moral and spiritual life; while venial sins, though they tend to destroy the soul's vitality and weaken friendship with God, are still within the sphere and influence of 'grace.' Broadly speaking, sins that are venial are sins that are lacking in deliberation, that are, in a way, accidental, and that have no exceedingly grave consequences: but all sins, according to the old Catholic Church, may, by accumulation, 'destroy the friendship of the soul with God' and cause its moral death.

The sins that were always regarded as deadly are Pride, Gluttony, Lust, Envy, Anger, Avarice and Sloth. 'Regarding them from a purely ethical standpoint,' says Mr. Rogers, 'it will be seen that they relate entirely to life and character, not to opinion or belief, and that any self-respecting Pagan might have regarded them as deadly, though not, of course, in the same sense as the Catholic Church. They are not ecclesiastical or "church-made" sins; they represent the defects of nature over which man has control, but to which any human being may be subject.' 'Given a conviction of their reality, and any man, whether priest, philosopher, or layman, with imagination and a keen sense of the paradoxes of life, could have given form and substance to those mysterious cancers of the soul.'

The mystical number seven has been, for many centuries, credited with subtle and almost magical powers. A Buddhist philosopher poetically said that man is 'the representative of the great seven-stringed world-lyre,' and St. Augustine toiled long and learnedly to set forth its virtues and its powers. He connects it with the legend of the creation of the world in six days, also a potent number, made more potent and sacred by the addition of a rest day, from which number, seven, he extracts the notion of always or universal, quoting Psalm cxix. 164, 'Seven times a day do I praise thee,' in connection with Psalm xxxiv. 1, 'His praise shall continually be in my mouth,' and adding, 'Many such places as these the Scripture has, to prove the number of seven to be often used for "all": from which we may perhaps reasonably conclude that 'The Seven Deadly Sins' may mean sins that cover and include all sins,—which, indeed, is very likely to be true.

Mr. Rogers traces, through horrors and humours, through terror and laughter, through the mummeries of the priests and the wordcraft of literature, the chequered career of this hovering spectre, until its dimming and vanishing (at least from English literature) in the seventeenth century: but it has not passed from the Catholic Church, and, alas, it has not passed from human life. Still that haunting horror of Sin, in its manifold forms, is at once the hope and terror of the world: its 'hope' because the sense of sin is the goad that chases us to better conditions and purer ways, and 'terror' because there is always the lurking wonder whether, after all, Sin will win. In the olden days, the mystery or miracle Plays, which so often turned on this very subject, frequently ended with the surrender of the penitent sinner to the devil in the end: probably because the fight was a hard one in those days: though it is not always easy now to see who is or will be the winner.

For more than six centuries, says Mr. Rogers, we find the Seven Deadly Sins a living and vitalising force in

the intellect of our nation, stirring the imagination and arousing the conscience of poet, preacher and playwright alike. 'The essential verity of their idea neither the subtleties of the theologians nor the criticisms of the philosophers could obscure or gainsay. If they have gone from literature, they have not gone from life: still they lurk like foul vampires in its caverns and its darkened forests, still in their moments of daring and of strength, we may behold them dancing their old and hideous dance.'

Yes, 'still': but will it always be so? Who can tell? The utmost we can do is to trust the essential sanity of the universe, and to hold fast by the vital fact, that as it is always error and sorrow that show us the way to truth and happiness, so it may be with sin.

SPIRITUALISM, TELEPATHY, AND THE SUBLIMINAL SELF.

On Tuesday afternoon, the 18th inst., there was a very successful social gathering of the Members and Associates of the London Spiritualist Alliance at 110, St. Martin's-lane. After an hour had been pleasantly and profitably spent in social intercourse, Mr. H. Withall, vice-president, briefly introduced Mr. W. J. Colville, who gave an address on 'Spiritualism, Telepathy, and the Subliminal Self,' which was followed by some interesting answers to questions.

MR. COLVILLE said: Every student of the many profound psychic problems which are pressing for definite solution at the hands of earnest investigators must be greatly impressed by the wonderfully unanimous testimony afforded to the genuineness of many marvellous phenomena on the one hand, and by amazingly conflicting theories regarding the source of such phenomena on the other. Broadly speaking, there are now only two decidedly pronounced sets of opinions entertained by serious students of the psychic problem in the Western world—though Oriental speculations may be far more numerous—and these theories are respectively what we may agree to call the spiritualistic and non-spiritualistic hypotheses. The spiritualistic hypothesis is by far the simpler of the two, and also possesses the decided advantage of suggesting a rational and easily comprehended explanation of a multitude of occurrences which the non-spiritualistic hypothesis involves in a cloud of seemingly impenetrable mystery; and seeing that the former theory is very much more ancient than the latter, and that it has, moreover, received the unqualified endorsement of many of the brightest intellects of the scientific realm, it appears rather curious that the latter theory should have obtained so much vogue recently in many highly reputable quarters. An explanation, however, is not far to seek. It cannot be questioned that we have among us a large number of excellent and highly intelligent people who cannot bring themselves as yet to believe in the survival of the human individual beyond physical dissolution; therefore it is virtually impossible for them to even fairly consider the idea of spirit communion, because, according to their negative creed, no such entities exist anywhere as those to whom Spiritualists attribute the origin of many extraordinary phenomena. This consideration alone suffices to go a very long way towards offering an explanation as to the source whence many peculiar modern theories are derived. In addition to this primary and major difficulty in the way of accepting spiritualistic conclusions, there is a second difficulty in the path of many investigators, which, though much less formidable than that already mentioned, is nevertheless quite extensive in its influence, viz., a widespread belief among people who profess to believe in a real *post-mortem* life for the human entity that it is impossible to hold communion with any who are beyond death's mystic veil. If we could once for all effectually get rid of both of these hampering presuppositions, having by such means dissipated the fog of antecedent adverse intellectual bias, the spiritualistic hypothesis would stand a fair chance of proving its reasonableness and conclusiveness, at least in a great many instances.

Rational and satisfactory though the spiritualistic view undeniably is, there is much that can fairly be said in favour of mundane telepathy, or mental telegraphy, and much else that is freely accepted by an ever-increasing multitude of non-Spiritualists, whom it would be unfair to call anti-Spiritualists. There is unquestionably a wise middle ground to be taken between extreme positions, and this ground is commending itself to an ever-increasing army of dispassionate students of the mental and physical phenomena, which often occur in séance rooms and, still more frequently, in places where no preparation has been made to court phenomena, and where unexpected happenings carry extraordinary weight, because of the entire absence of desire or expectancy on the part of those who witness them, and through whose medial agency they have undoubtedly occurred.

The first great inquiry on the threshold of psychic investigation must ever be as to the real constitution of human entities. What are we here and now, and what are our present capabilities? is a query which must be raised, and as far as possible answered, before we are in any position to attempt a satisfactory solution of the mysterious facts with which we are constantly confronted.

Psychical research, using that popular term in its widest implication, has already gone very far towards unveiling what the famous F. W. H. Myers was pleased to designate a vast 'submerged personality,' which he compared to the root section of a mighty tree, whose trunk and branches only are visible to the average spectator. The much-used terms, subjective mind, sub-self, subliminal self, and several others of kindred import, constantly met with in current psychical literature, can all be accepted and employed intelligently and intelligibly without in the least degree weakening the foundations of Spiritualism, because no amount of added knowledge concerning various planes of human consciousness can possibly make it more difficult to admit that human individuality persists beyond physical decease, and certainly no demonstrations of telepathy, or aught similar thereto, can weaken the evidence for direct spirit-communion whenever such may be forthcoming. Open-minded Spiritualists may rest assured that all discoveries in the field of experimental psychology must in the long run disarm the foes of Spiritualism, and furnish added grounds for the widespread acceptance of the spiritualistic philosophy.

What are the leading facts of telepathy, or mental telegraphy, or telephony? Briefly and simply stated they are but these: Two or more affinitising individuals still living an ordinary normal life on earth are proved to be capable of conversing or in some way communicating with each other apart from the employment of common physical modes of intercourse. Such proofs afford valuable intimations of the methods of communion between incarnate entities, and render quite easy a rational acceptance of the spiritualistic testimony to the reality of a psychical or spiritual body which may certainly continue to exist, and through which an Ego may continue to operate, after the dissolution of the gross material body, which is the only vehicle of the human entity thrown aside at death. But we must not omit to mention some extremely curious theories of secondary, and even multiple, personality which are meeting with great favour in certain scientific and semi-scientific circles.

Accounts are constantly being related of new 'personalities' making their appearance in states of hypnosis and trance, but while it is quite easy to credit the phenomena, frequently vouched for by undeniably credible witnesses, it by no means follows that we are compelled to believe that those various 'personalities' are only different planes of consciousness of the hypnotised or entranced individual through whose physical organism they are expressed. It seems to many students of these expressions a mere absurd dodging of an important and highly rational spiritualistic inference to assume that these 'personalities' are something altogether different from what they declare themselves to be, and it ought not to be forgotten that these distinctive entities in many cases declare themselves to be other individuals than the one through whom they make their distinctive characteristics severally and regularly manifest.

There are at least four distinct explanations of such demonstrations as are now referred to, and all of these interpretations of complex phenomena may be fairly accepted as each covering a portion of the wide territory which a complete synthetic explanation must eventually include.

1. In some instances we do certainly obtain proof of a 'subjective mind' or 'sub-self,' which may be regarded as a storehouse of memories and faculties which do not ordinarily rise to the surface of normal waking consciousness.

2. In some instances definite evidence is afforded, particularly when hypnotism has been employed, that thoughts or ideas can be communicated by suggestion, consciously and otherwise, from one mind to another, so that the opinions and knowledge of an 'operator' may be caused to gain expression through the mediumship of a 'subject.'

3. In a great number of instances it can be proved that mental images can be transferred from one mind to another when telepathy, or mental telegraphy, or telephony is practised, without inducing the trance state or any unusual condition in the recipient.

4. In a great many other instances clear evidence is afforded of the intervention of entities who are in the exanimate state, but still in sympathetic relation with people yet in fleshly embodiment.

Nothing less than a careful weighing of these four classes of revelations can furnish an adequate explanation of anything like *all* the facts which psychical research, in its broad inclusiveness, is now bringing to the light of public scrutiny.

There is yet another point in this wide-reaching discussion which deserves far more attention than it has yet received—the evidence constantly accumulating concerning our *super-consciousness*, which is an immeasurably higher theme for contemplation than our *sub-self*. While we may readily allow that we contain within us a vast storehouse of gathered knowledge accumulated in past ages, which may be revealed in part whenever adequate stimulus is furnished, what we need most of all to learn about is a far loftier region, whence may descend into our intellectual receptacle (*mens* or *manas*) illuminating guidance, enabling us to transcend all past achievements and make to-morrow far more glorious than either yesterday or to-day. It is in contemplation of the illimitable possibilities of future human achievement that Spiritualists, Theosophists, and Occultists of every aspiring school may essentially unite, and as nothing can be more desirable than a fraternal union of different bodies of equally honest and earnest truth-seekers, who may agree to differ but never disagree, the great need of the immediate present seems most of all to be an utterly impartial examination of proven facts, together with a friendly and searching comparison of diverse theories, conducted in the spirit of earnest search for truly fundamental union, though uniformity of knowledge and statement may be quite impossible. While extending hospitable welcome to every useful theory, as well as to every important fact, it is impossible that any convinced Spiritualist should abandon the spiritualistic attitude, for when all has been admitted in favour of other hypotheses as sufficing to account for many valuable and interesting phenomena, there still remain an overwhelming and ever-increasing number and variety of excellently attested experiences, which demonstrate with perfect clearness to multitudes of competent observers the reality of a spiritual individual who survives the dissolution of the physical organism, and retains in the state beyond death affection for friends still incarnate and active interest in all that concerns their real welfare. Spiritualists have nothing to lose and vastly much to gain by investigating fearlessly all facts bearing on the centre of supreme interest—a demonstration of individual life continuous beyond all physical mutations.

At the close of his Address, which was loudly applauded, Mr. Colville replied to a number of questions from the audience, and a unanimous vote of thanks was accorded to him. A brief synopsis of the answers to questions will appear in next week's 'LIGHT.'

TELEPATHY, TRUE AND FALSE.

Professor Hyslop, in his books, has carefully explained in what sense the word 'telepathy' can rightly be used, and what it denotes in scientific language, and he devotes an article to the same subject in the June issue of the 'Journal of the American S.P.R.' He remarks that in popular parlance 'telepathy' is 'a name for a process supposed to explain the supernormal acquisition of information without regard to any limits whatever,' and he hints that some psychical researchers have rather fostered than dispelled this impression, and that 'those who have no sense of humour will believe anything rather than confess ignorance or agnosticism.'

There are three groups of coincidences, Professor Hyslop tells us, to which the popular and unscientific mind applies the term 'telepathy':—

'The first group of facts is that which comprises the present active mental states of the agent obtained by a percipient. The agent is the person whose thoughts are supposedly transmitted; the percipient is the person who receives the thoughts transferred. The second group consists of those facts which a percipient obtains, and which the agent present at the experiment is not thinking of at the time, but has them in his memory. They represent experiences or knowledge which he once had and which he may or may not recall at the time they are reproduced for him by another person or psychic. The third group of facts represents events not known by the agent or sitter present at an experiment, but which can be proved to have been in the knowledge of some other living person at the time and at any distance imaginable from the place of the experiment. This assumes that the percipient can select, at any distance, from the memory of any living person such facts as are desirable to use for the impersonation of such persons as may suit the medium's object, and this consciously or unconsciously.'

The first of these three forms of telepathic transmission is the only one that is 'entitled to any scientific standing,' or to the name of telepathy. Moreover, says Professor Hyslop, the term 'telepathy' denotes a fact merely, not a cause: 'a coincidence between two persons' thoughts, which requires a causal connection'; but that causal connection is in no way explained by the mere word which is chosen to denote the coincidence. Professor Hyslop continues:—

'This limitation of the meaning of the term should be emphasised and repeated. It is not the name of any cause or of any process by which the causal nexus between persons' thoughts is established. It does not explain the phenomenon, as is too frequently supposed, but actually leaves it wholly unexplained. It is merely a convenient expression to denote that we have gone beyond the normally explicable and are still seeking the explanatory cause. It only names the facts which require explanation, and any attempt on the part of a psychic researcher to deceive the reader with the assumption that phenomena are explained by it deserves the severest reprobation.'

There is a Rooseveltian directness about some of Professor Hyslop's slashes into the rank growth of verbal misconceptions that is refreshing. Again, he says: 'It is because the term has been constantly used to denote an alternative to Spiritism that its original meaning has been forgotten or ignored.' In criticising certain phenomena the possibility of telepathy came into view, and it 'borrowed an explanatory import which it did not and does not possess.' Professor Hyslop clearly indicates that the two wider applications of the term *telepathy*, mentioned above, rest on nothing but assumption, and he states distinctly that there is not a particle of evidence for them. Indeed, these wider powers appear to have been attributed to the telepathic faculty for the express purpose of combating the idea of transcendental or discarnate agencies; in other words, the spurious form of telepathy was coined in order to discredit Spiritism. As for the idea that 'the mind of some psychic can select as it pleases the person from whom it shall obtain knowledge of the past, and select this knowledge with reference to any person, living or dead,' Professor Hyslop says that 'there is no scientific evidence whatever that such supernormal communication is possible.' By calling it 'supernormal' he indicates that it is open to at least as much objection as the spirit hypothesis, and by the denial of evidence he deprives it of all the probability which

he elsewhere concedes to the idea of spirit communication. 'We gain nothing,' he concludes, 'by the mere use of words whose meaning is not clear and which only conceal our ignorance in the guise of a pretended explanation.'

LIFE AND WORK OF EPES SARGENT.

The name and work of Mr. Epes Sargent, who passed to spirit life in 1881, are practically unknown to the present generation of Spiritualists, and yet, a quarter of a century ago, he contributed a book to the literature of the movement which will never grow old. A few days ago I was looking at this work, 'The Scientific Basis of Spiritualism,' and afterwards, turning to the first volume of 'LIGHT,' I was much interested to find that in the very first issue of that journal there was a reference to Mr. Sargent, who was then unwell, and in number three, dated January 22nd, 1881, I found an announcement that he had passed to the higher life in the sixty-seventh year of his age. In a later issue 'M.A. (Oxon)' paid a high tribute to Mr. Sargent, with whom he had been in friendly and uninterrupted correspondence for more than seven years, in which he said of him: 'It was in working for the cause that he loved best, the spiritual philosophy, that his activity was most ceaseless. His three works, "Planchette: or the Depair of Science," "The Proof Palpable of Immortality," and "The Scientific Basis of Spiritualism," remain with us, permanent memorials of his faith and works.'

There was an interval of twenty-two years between the publication of his first and last works on Spiritualism, and during all that time Mr. Sargent laboured for Spiritualism ceaselessly and unwearingly. He dealt with many of the problems which perplex inquirers and students, and ably replied to the theorists who sought to explain away the evidences for Spiritualism; indeed, Sir William Crookes once described his first book, 'Planchette,' as 'the best book to put into the hands of an investigator.' 'M.A. (Oxon),' when referring to 'The Scientific Basis of Spiritualism,' says: 'Mr. Sargent's writings are marked by a keen appreciation of what constitutes scientific evidence. He instinctively puts aside weak points which would lessen the force of his argument, and marshals his facts and testimony in strong and orderly sequence. He is resolute to present the scientific Basis in a purely scientific manner.'

He bases his case on the phenomena of clairvoyance and psychography, and, beyond the facts which he considers to form the basis, he devotes some attention to 'form-manifestations,' materialisations, respecting which he adduces some very cogent testimony.

Mr. Sargent was eminently a philosophical thinker and had a high appreciation of the religious value of the facts. 'M.A. (Oxon)' says: 'To him, that which lies beyond is less hazy than to most of us; his vision has been trained to pierce the clouds that shroud from most men the entrance to the world of spirit. But, none the less, his words gain an immeasurable weight of added significance from the fact that they express the matured and final judgment of an expert who is near to the time when his opinion will be brought to the last great test and his work be tried of what kind it is.'

The 'words' especially referred to by 'M.A. (Oxon),' are these:—

'The facts of Spiritualism, rightly construed, hold out the loftiest inducements to a noble, beneficent life. It proclaims to us that we think and do in the sight of a host of witnesses; it recognises the supremacy of law, physical, moral, and spiritual; it looks for no relief from the penalties of sin through the mystical sufferings of another; it teaches no vicarious advantage. It illustrates the efficacy of prayer, but teaches that the power of finite spirits is limited, and that the Divine Benignity is exercised in harmony with laws which it is for us to study and obey. It proves that as we sow we reap, and that man is preparing his future condition while here, by his ruling thoughts, desires, and acts, and is thus his own punisher and rewarder.'

It is a great pity that Mr. Sargent's works are all out of print, like so many other valuable books which were published some thirty or forty years ago, but the Members and

Associates of the London Spiritualist Alliance will find copies of all three of the works [named above in the library, and those who have not already done so would do well to take the first opportunity to read them and make themselves familiar with the facts and the arguments so ably set forth by the author.

L. S. A.

MRS. RICHMOND AT THE HAGUE.

We have received a cordial letter from Mrs. Cora L. V. Richmond, from the Hague, in which she sends us a copy of an Address which she presented to Count Nelidoff, the President of the Peace Conference, on June 20th. Mrs. Richmond says: 'Mr. Richmond and myself were received by Count Nelidoff by appointment, and he was most gracious and interesting, in fact seemed ideal and philosophical in mind more than diplomatic.'

With reference to her visit to London Mrs. Richmond says that she will arrive on June 28th, and will leave for America not later than July 20th. She would like to meet her London friends, and all letters should be addressed to her, care of Mrs. William Tebb, Rede Hall, Burstow, Surrey. The following is the text of the Address referred to above:—

To His Excellency M. Nelidoff, President of the Peace Conference.

I have the honour of presenting the credentials that I bear from the following societies and federations, representing people numbering into the millions: 1. 'The Church of the Soul' (with members in every country), and the 'School of Psychosophy.' 2. The World New Thought Federation (International). 3. The World Unity League (International). 4. The National Spiritualists' Association (U.S.A. and Canada). 5. The Fraternal Order of Spiritualists of America. 6. The Morris Pratt Institute. These societies and federations are religious, educational, ethical, scientific, artistic, literary; and the membership represents the advanced thought and scholarship of this age.

It is held by them that human advancement in all true ways of enlightenment and civilisation progresses in times of peace. We revert to ancient Greece, greatest in all arts and enlightenment during the centuries of peace that were hers. Rome, after her wars of conquest were over, possessed also the best form of government that the world had then known.

We believe the nations are growing nearer and nearer to each other; because of the necessities of commerce, because of the increasing enlightenment of the age, and because of the ultimate destiny of the human race.

We desire, not only through the representatives of our respective Governments, but also by our special representatives, to urge upon this wise and honourable body:—

1. The formation of a federation of nations.
2. The creation and continuance by that federation of a permanent Congress of Adjustment or Arbitration for the final settlement of differences that arise between nations.
3. The recognition of the primal truth, that there can be no difficulties between intelligent people that cannot better be adjusted by intelligence than by physical violence.

We are not of those who favour 'peace at any price,' but rather that the causes of war may be removed by the more perfect understanding of the nations one of the other.

We recognise fully the sincerity of the intentions of the members of the Peace Congress and we also recognise the many obstacles to be overcome, but we know that every effort will be made to bring about a final and complete Code International, that shall, through the perpetual Congress of all the nations, thus federated, bring about the peace that poets, philosophers, and the Divine Teachers of the world have prophesied.

It may form an added strength of purpose to this honourable body to know that the millions of people whom I have the honour to represent, in common with the whole world, await with breathless and prayerful attention the results of your deliberations.

(Signed) REV. CORA L. V. RICHMOND, LL.D.

We understand that arrangements are likely to be made by the London Spiritualist Alliance for an afternoon social gathering, at 110, St. Martin's-lane, to meet Mrs. Richmond, particulars of which will be given in our next issue.

JOTTINGS.

After Mr. Colville's interesting address at the rooms of the London Spiritualist Alliance on the 18th inst., a desire to hear more of his views was so generally expressed by the Members and Associates that arrangements have been made for Mr. Colville to give afternoon lectures on Monday, Wednesday, and Friday next. Particulars are announced on the front page of this issue. We would also remind Members, Associates and friends that an evening meeting for Answers to Questions through the mediumship of Mrs. M. H. Wallis will be held on Tuesday next, at seven o'clock.

We have heard of conveying messages to spirit friends by burning the paper on which they are written, but the idea contained in the following paragraph is somewhat novel. It is quoted in the final number of the 'Agnostic Journal' from Archibald Little's 'Travels in the East': 'For the last few days in all the Chinese villages we passed through, the whole population—men and boys alike—were engaged in writing letters, and we noticed them specially addressing the envelopes with careful calligraphy. At first we could not make it out, until we remembered it was the mid-seven moon, when deceased relatives have to be provided with funds to carry them over another year in the nether regions. The big envelopes contain voluminous supplies of paper cash, which are ceremoniously burnt, and so conveyed to their addressees.' If we were to burn bank notes, it is the Bank of England that would get the money, not our friends in the spirit world.

We are always glad to hear that our friends are upholding Spiritualism against the fallacious arguments of its detractors, which get more and more transparently specious. A curate at Stalybridge, for instance, has been saying that Spiritualism is an 'apostacy,' and a 'superstition,' yet that it is not all trickery and fraud. He did not deny that spirits sought to communicate, but said that they were evil spirits; that Spiritualists were not Christians as Churchmen understood the term, and that they did not set up a high standard of morals. Someone, not claiming to be a Spiritualist, replied in the local paper, asking what the evil spirits were, and, if they were those of men, why good spirits could not communicate. Another correspondent laid down the principles of Fatherhood, brotherhood, and immortality, and referred to the spiritual sermons of the late Rev. Haweis. He also contended that 'if it is possible for the evil-minded it is more possible for the good and noble to come, if people only live good and noble lives.'

The curious thing about it is that the curate above referred to is himself a Spiritualist without knowing it. He contended that Spiritism had revealed no new truth to help those in this work-a-day world. They could, he said, be mediums if they wished, by being 'filled with the Holy Spirit, and thus be in constant communication with God.' What is this but the highest teaching of our spiritual philosophy? When we liken the Apostles and others who were 'filled with the Spirit' to mediums, we are considered irreverent, and are told that God has withdrawn the gifts of the Spirit. If these gifts have been withdrawn from the ostensible Church, they have been all the more scattered abroad, as indeed is distinctly intimated in the New Testament itself, and principally among the unlearned and those of simple, child-like spirit, rarely among the 'wise and prudent' of this world.

Mrs. Carrie E. S. Twing is a much-respected American medium. She has written a number of books under the influence of a spirit who claims to be Samuel Bowles, the late Editor of the 'Springfield Republican.' The following extract from one of his messages, in which he refers to a visit, as a spirit, to his earthly home and to the office of his old paper, is suggestive: 'Though I go with silent footsteps to my old earthly home, no door swings upon its hinges. Though I gaze on loved faces, bathed in tears, no answering tear-drop tells them of my presence. Though I gently touch mementoes of my past, the dull inanimate objects know not their owner is there. Though I go into the old office and walk through the different rooms, and see the well-remembered faces, yet they are bent just as busily over their work as though the one who expressed thoughts there once, and devised ways for their publication to the world, was not waiting for recognition. Oh! if what there was of life—its works, its recompenses—is all, how worse than a beggar would a spirit feel among his own human friends; how he would laugh at a farce of life which left all behind.'

The lectures delivered at Karn Hall, Montreal, Canada, by Mrs. Russegue, of Hartford, Conn., U.S.A., in view of the formation of a more permanent organisation of Spiritualists, have been attended by from five to six hundred persons nightly. The Montreal 'Daily Herald' says: 'Mrs. Russegue succeeded in exciting the interest and riveting the attention of her audiences. She speaks with great fluency and charm. Her diction is lofty and pure. Her voice thrills and penetrates. She has great mental power; and she appeals to the reason as well as the imagination of her hearers.' Mr. Alex. Fleming, the secretary of the Montreal Spiritualist Church, writes: 'It may cheer the heart of Mr. Jas. Robertson to know that the initiating spirit of the movement here was a convert made by the Glasgow Association, and we have two or three office-bearers who were formerly members of the Glasgow Society, the writer being one of them.'

Mr. A. Curry, of Ferryhill, Co. Durham, sends us a long account of how his neuralgia was cured by a spirit on Saturday, June 8th. He suffered acutely in his head, ears and face, and in his distress prayed earnestly that 'some loved one from God' might be allowed to heal him. About ten minutes later he heard a voice say, 'Lie down and go to sleep'; in reply he said, 'I wish I could,' and the voice answered, 'You will.' He obeyed and was soon asleep, but, although he felt no pain, he seemed to be conscious and able to see himself, and he felt two hands on the top of his head. They were passed downwards over him several times. He was aroused by a loud knocking at his door and found that the person who knocked was an individual who lived three and a-half miles away to whom he ought to have gone. Mr. Curry, on waking, still had the neuralgic pain, but about ten minutes after his visitor had left him he began to bleed at the nose and his pain entirely left him.

'Royal Ascot—Cliques in the Enclosure' was the announcement that caught our eye, on a newspaper contents bill carried by a sandwich-man. Yes, unfortunately, there are cliques in every enclosure, even in Spiritualism. As in the early days of the Christian Church, every man has his own revelation, which he thinks should be binding on others. It is the same in social movements. We had just been reading a private letter from a friend, advising us to get into touch with such and such writers on social subjects—all well known to us either personally or by name. We have found cliques in that enclosure, too; every man has his own line of work, which to him is specially important, because it is the one along which he can do, and is doing, good service. Let us recognise each other's efforts, and make ours fit in with theirs as the right hand clasps the left. Our work aims at lifting social questions to a higher plane, recognising, with Myers, the immense importance to all social ideals of a belief in continued existence. Let us have done with 'cliques in the enclosure.'

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 which may elicit discussion.

'Do Animals Survive Death?'

STR,—My sister had for a few years a little Skye terrier, the pet of the house, which died of the distemper. We all mourned for 'Toby,' as she was called, and when my sister was taken from us, two years later, I wondered if she would ever meet her little loving favourite. Some years passed, and I learned of the blessings of Spiritualism, and was asked to meet a private medium, Mrs. S., at a house which I had never been in before. The medium saw and described my sister standing with her hand on my shoulder, and gave me several clear proofs of her identity impossible to doubt. After the séance Mrs. S. went upstairs to put on her hat, and we other visitors waited to say good-night in the hall. Our hostess called over the stair to me: 'Had your sister a little grey dog? Mrs. S. sees your sister here with a dear little doggie jumping up on her, so full of loving attention.' 'Yes,' I cried, 'it will be Toby.' 'Oh yes,' was the response, 'she is so pleased to be recognised, and seems to be much with your sister.' Now that was quite five years after Toby died.

May it not be that with all animals, human and sub-human, the duration of life will depend on the 'power of love'? What we require to complete our happiness may be just the presence of these loving creatures who were cared for here, and were so constituted that they return a measure of love, and so are

linked on to our humanity. Will it be possible, will it be desirable, for anyone to persist after love is exhausted? We may exist for a time after we leave this 'body of death,' but our life in the spirit, or psychic, world may be only for a time, and if we have not built up a spirit body for our soul life we may find ourselves unable and even unwilling to remain. As on earth, even there the company and affection of a favourite animal may be helpful to develop the affections of some lonely souls. An old maiden lady apologised to me, one day, for making so much of her little lap-dog; 'You see, my dear,' she explained, 'you may think I should adopt some neglected child and give it my affection, but I dread the responsibilities, and I *must* have something to love!' I assured my friend that she was wiser than she knew; she might spoil the little dog with over much care, but less harm would be done than with a child, and she was certainly better to love her dog than to shut up and wither the plant of love in her heart!

If there are horses and birds in heaven, or the spirit-world, why not dogs and cats? Yet all animals and all men and women may remain but for a time. Someone says that a man may lose his *soul*—but this does not mean that the *man* is lost; he may evolve another soul and take on a new life and attain, even late, to the true humanity.—Yours, &c.,

A. S. HUNTER.

Zetland House, Bridge of Allan.

SIR,—The question as to the persistence of animals after death is an old one. It cropped up in 'LIGHT' of 1881, and a correspondent said in reply: 'In a little book privately printed some years ago by the Earl of Dunraven there is an account of a séance, in which D. D. Home, then in trance, stated that he saw a pet dog, well known to some of the company. It was the moment of the death of the animal, and he saw the spirit going up. He was asked if the spirit would live, and replied, "Yes; you might catch it, and keep it for a time, but not for long. It was not sufficiently highly organised to have a continued existence of its own, but its spirit will go into the general mass of spirit." I quote from memory.' This view is one which has been consistently presented by many mediums, when under control, and by writers such as A. J. Davis, Hudson Tuttle and Dr. J. M. Peebles, and surely, since we are not able to disprove it—nor can those who hold this view *prove* it to us, especially to those of us who hold the view that animals are immortal—why not cease all disputation? Personally I have no liking for the thought of spheres of spirit spiders, snakes, flies, tigers, cats, dogs, mice, beetles, or other forms of sub-human life—but, if they do exist, all right. I will give them a wide berth.—Yours, &c.,

LUX.

A Concert and a Dream Experience.

SIR,—At a concert given at the Lyceum Club last month, consisting entirely of original works performed in public for the first time, I felt that the best thing it offered was a sonata by Miss Dorothea Hollins, a lady not unknown to the musical world, as she has written music to many songs by Heine and other authors. It is in G Minor and is a duet for the piano and violin. The second movement recalled to me a dream I had many years ago—a dream of sustained, beautiful strains, rich and warm in tone, which, as they were struck, made visible the colours which, it is said, every musical sound represents. I tried to remember the melody when I awoke, but it was utterly gone from me. Miss Hollins's andante does not resemble the music of my dream, save in the sustained character of its notes, but it expresses in pathetic melody my yearning and endeavour to regain those sounds whose colours I can still vividly picture, while the tones themselves I cannot recover. There is, however, a note of hope in it which redeems it from sadness. As soon as I heard this plaintive air I was conscious that it touched something in a past experience, and while I wondered what the explanation of the thrill it gave me could be, all at once, as in a flash, I saw that it was an answer to my dream. The finale is a most effective piece of writing and contains some haunting passages which the piano and violin repeat alternately. In these days, despite much that is pleasing, there is a tendency among composers to be content with harmonious variations to the neglect of a distinct theme. It is, therefore, refreshing to meet with real melody such as we find in this interesting and scholarly work—a leaf dropped from Apollo's wreath to crown one of Music's daughters.

This sonata is published in Vienna by Ludwig Döblinger. It deserves to become a favourite with all who are interested in original work as well as with all true lovers of music.—Yours, &c.,

E. M. C.

Selfishness and Progress.

SIR,—In the excellent article in 'LIGHT' of April 20th, under the heading 'Come up Higher,' Dr. Funk, after criticising the way in which so many calling themselves Spiritualists use and abuse Spiritualism for their own material ends, is quoted as asking: 'How large a multitude would have followed Christ had it not been for his feeding the hungry, and making the sick well, and "casting out devils"? I know, I know this not the highest motive.' This leads me to introduce a subject which I have often thought over. It is this: What other or higher motive is there in the universe than selfishness, or perhaps it would be better expressed less baldly as self-progress?

Analyse the true motive of any action, and will not the self, the Ego, be at the bottom of it? Take the highest precepts: 'Be ye therefore perfect, even as your Father which is in heaven is perfect.' What is the encouragement to be perfect? That you may be like your Father in heaven! Or again, 'Blessed are the pure in heart, for they shall see God'; and again, 'He that overcometh shall inherit all things,' &c. The same motive underlies them all—the self.

It is the same in the natural world; what is evolution but the perfecting of the individual? Even in Drummond's amendment of the struggle for self-existence, the struggle for others, motherly love, &c., the same motive is present, if disguised, a sort of pride in one's own work.

An altruistic person will work for others, sacrificing material matters in so doing, because it pleases him to do so, and is for his spiritual good; but would anyone help others at the expense of his own soul's welfare, if the soul were degraded instead of being elevated and purified by it? I trow not! Therefore, to speak plainly and truly, selfishness (as self-interest on either the physical or the spiritual plane) rules the universe.—Yours, &c.,

A. K. VENNING.

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

Reincarnation.

SIR,—The ancient Eastern doctrine of the reincarnation of the human soul, when introduced by Allan Kardec and the Theosophical Society in a prominent manner to the consideration of modern Christians, was naturally received with doubt and suspicion, indeed, it met with scant courtesy from the hundred and one schisms of that persuasion; yet there are tens of thousands of thinkers in Europe and America to-day who have welcomed the idea, and given it a warm and appreciative consideration; not so much as 'article of faith' as an idea which appeals forcibly to reason. It brought with it most ancient and time-worn credentials, for nearly all the old-world religions gave it prominence and position in either one or the other of its two forms, viz., the esoteric or the exoteric. And so in the present day it has prominence as a factor in religious thought, and slowly yet surely is winning for itself a proper consideration from those who earnestly desire to possess the truth, and who can investigate without prejudice.

There can be little wonder, then, that spirit mediums give it utterance, either those across the Channel or in this country. Ideals rule the world, and this is one that is thoroughly alive in the religio-mentality of many potent thinkers; and its more general acceptance is only a matter of time. I can trace nothing in the idea of reincarnation which militates against the teachings of Spiritualism, and the fact that some spirits affirm and others deny it does not affect the argument, for there must necessarily be diversity of opinion and knowledge among spirits as with the incarnate.

To appreciate clearly the significance of reincarnation it is necessary to possess an acquaintance with the metaphysical philosophy in which it is involved; for to judge its merits as a crude notion alone would result in an entirely false judgment. A discrimination between the personality and individuality, between the mortal and immortal factors in the human being; the *post-mortem* and purificatory states; the process of withdrawal of the real self from its perishable parts or integuments, and the laws which govern re-birth and determine the future activities of the self when re-clothed in material form, should be observed.

The ordinary Christian belief that on the birth of children souls are especially created for them by God, can provide no adequate explanation as to the apparent injustice involved by those who are favoured with virtuous parents and worldly wealth, as against those who are allotted misery, vice and squalor. To them it is an inscrutable mystery. Reincarnation and the law affecting good and evil actions performed by the self explain it in a very rational manner. There is no death to that which is immortal. The garments of the self wear out

and perish, and are cast off and renewed ; it is in the wearing of these clothes that the real self accumulates real wealth and power, which are the heavenly treasures of the spirit's earning. When the self has earned the power of disentanglement from its mortality, re-birth becomes unnecessary ; but so long as the self desires the earth's attractions it continues to be enmeshed in the web of illusion. I would like to know the spiritualistic theory regarding the origin and destiny of man, if any such theory exists.—Yours, &c.,

Bovingdon, Herts.

F. J. JOHNSON.

'The Real Shakespeare.'

SIR,—I am glad you have done me the honour to bring to the notice of your readers my article in 'Broad Views' for June, entitled 'A Glimpse of the Real Shakespeare,' and I cannot wonder that your reviewer yielded to the temptation to pour gentle ridicule on opinions which are new to him and to the world at large, but I trust you will in fairness allow me to remind him that, in the words of Lord St. Alban, 'There are more things in heaven and earth than are dreamed of in thy philosophy, Horatio,' and to point out that, in ridiculing views which are unfamiliar to him, he is treating them exactly as the world does his own belief in Spiritualism.—Yours, &c.,

11, Aldridge-road Villas,
Westbourne Park.

ERNEST UDNY.

Summer Holidays.

SIR,—Kindly allow me to recommend to those readers of 'LIGHT' who are in search of a place for a summer holiday, a charming little country village in Berkshire, called Blewbury. I have often frequented it, and have always stayed in the same pretty, clean little cottage. The full address is : Mrs. Pether, Blewbury, near Didcot, Berks.

The air is healthy and bracing, the down scenery is delightful, and the village a resort of artists on account of its picturesque character, and Mrs. Pether's terms are very moderate. She has two bedrooms and one sitting room. I have recommended her rooms frequently, and I know she has made her lodgers comfortable.—Yours, &c.,

H. A. DALLAS.

For the Children.

SIR,—We desire to give the little ones of the Battersea Spiritualist Lyceum their usual day in the country, but our funds are small and the children poor, so I venture to appeal once more to those readers of 'LIGHT' who so generously responded in former years to kindly enable us to add another day's happiness to their lives. The smallest donation will be gratefully received and duly acknowledged, and may be sent to—Yours, &c.,

(MISS) J. MORRIS.

41, Crampton-street,
Newington Butts, S.E.

National Fund of Benevolence.

SIR,—Mr. S. John Elliott, having kindly placed at my disposal one hundred copies of 'Everybody's Astrological Guide' for 1907, I shall be pleased to forward a copy on receipt of seven stamps to cover postage, the total proceeds to go to the Benevolent Fund. I hope all who are interested in astrology will take advantage of this generous offer, and enable me to realise a goodly sum for the benefit of the helpless and distressed.—Yours, &c.,

A. E. BUTTON, Sec.

9, High-street, Doncaster.

SEMI-MODERN CRITICISM.—Those to whom the conclusions of modern Biblical criticism appear unnecessarily destructive, if not irreverent, might do well to read Mr. Samuel Sharpe's 'Historic Notes on the Old and New Testaments,' originally published in 1858, and now re-issued by Mr. Elliot Stock, of 62, Paternoster-row (price 6s. net.) Mr. Sharpe's views are mild compared, for instance, with Canon Cheyne's, but he shows how the various books of the Bible have been put together from various original sources, and revised by editors who have not always done their work with infallible accuracy. Among other points, he remarks that the reputed miracle by which the shadow went backwards on a dial, as a sign to Hezekiah, is probably a literal adaptation of the figurative language in Ps. cii.: 'My days are like a shadow that declineth.' If this book is lacking in some of the definite results of modern scholarship, it is at least free from exaggerated notions and conjectures going beyond the scope of the evidence.

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.

BRIXTON.—8, MAYALL-ROAD.—On Sunday last Mr. J. H. Pateman gave an instructive lecture on 'Harmonious Development.' On Sunday next, Mrs. Wesley Adams, trance address.—J. P.

OXFORD CIRCUS.—22, PRINCE'S-STREET, W.—On Sunday last Miss Burton's thoughtful address was much enjoyed. On Sunday next, Mrs. Effie Bathe, on 'The Saving Power of the Christ,' illustrated by twenty original paintings. Soloist, Miss Hughes. Organist, Mr. Haywood.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—On Sunday last Mrs. M. H. Wallis's uplifting ministrations were greatly appreciated. Sunday next, at 11.15 a.m. and 7 p.m., Mr. and Mrs. Imison ; silver collections. Monday, at 8 p.m., Mrs. Imison, clairvoyante.—A. C.

ACTON.—PEMBRIDGE HOUSE, HORN-LANE, W.—On Sunday last Mr. W. J. Colville's visit proved highly successful and enjoyable. On Sunday next, Mrs. Jackson. Tuesday, July 2nd, at 8 p.m., Mr. Colville, on 'The True Basis of Spiritual Healing,' answers to questions and impromptu poem.—S. H.

HACKNEY.—SIGDON-ROAD SCHOOL, DALSTON-LANE, N.E.—On Sunday last Mrs. Hylda Ball gave a good address on 'The Progress of Modern Spiritualism,' and Mr. Sydney Rist kindly sang two solos. On Sunday next Mr. W. J. Colville will give an address and an impromptu poem on subjects selected by the audience. (See advt. on front page.)—N. R.

CHISWICK.—110, HIGH-ROAD, W.—On Sunday morning last a flower service and harmonious circle were held. In the evening Mr. R. Beel's instructive address on 'The Development of the Soul' was much enjoyed. Sunday next, at 11.15 a.m., circle ; at 3 p.m., Lyceum ; at 7 p.m., Mr. H. Schrepfer, on 'The Rationality of Spiritualism.' Monday, at 8.15 p.m., Mrs. Clowes, clairvoyante.—H. S.

BALHAM.—19, RAMSDEN-ROAD (OPPOSITE THE PUBLIC LIBRARY).—On June 22nd, at the annual general meeting, a satisfactory report and balance-sheet were presented, and the officers were re-elected. The usual services were held during the week. On Sundays, at 11.15 a.m. and 7 p.m., and on Wednesdays, at 8.15 p.m., services are held for Faithist teachings and clairvoyant descriptions.—W. E.

CLAPHAM INSTITUTE, GAUDEN-ROAD.—On Sunday last Mr. Card spoke convincingly on 'The Utility of Spiritualism,' and Mrs. A. Boddington gave excellent descriptions of spirit friends, all recognised. A violin solo by Mr. Russell and a song by Master Sidney Burdee were highly appreciated. Sunday next, at 3 p.m., Lyceum. Speaker at 7 p.m., Mrs. A. Boddington. Thursday, at 8.15 p.m., circle, at 17, Ashmere-grove, Brixton ; tickets 1s.—H. G.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday last Mr. A. V. Peters, who was heartily received on his return from abroad, gave twenty-one excellent detailed clairvoyant descriptions and messages from departed friends, all fully recognised. Mr. Lowman's fine rendering of a solo from 'Elijah' gave much pleasure. Mr. W. T. Cooper presided. Sunday next Mrs. M. H. Wallis will give answers to written questions. July 2nd, experience meeting for Members and Associates ; tickets from A. J. WATTS, Hon. Sec., 18, Endsleigh-gardens, N. W.

STRATFORD.—WORKMEN'S HALL, ROMFORD-ROAD, E.—On Sunday last Mrs. Podmore gave a stirring address on behalf of Spiritualism, and good clairvoyant descriptions.—W. H. S.

BRADFORD.—WESTGATE NEW HALL.—On Sunday last Mrs. Stair gave a fine address on 'The Culture of the Soul,' also good clairvoyant descriptions and an inspirational poem.

MANCHESTER.—BRITTEN HALL, 32, BRIDGE-STREET.—Last week Mr. John Lobb conducted five services, all well attended. Mr. J. J. Morse presided at one of them.

PLYMOUTH.—ODDFELLOWS' HALL, MORLEY-STREET.—On Sunday last Mr. Clavis spoke on 'The Power of Prayer.' Mrs. Martin gave clairvoyant descriptions, and Miss Wakeham sang a solo.—F. T. H.

SOUTHEND-ON-SEA.—MILTON-STREET.—On Sunday last Mr. John Adams' address on 'Some Ancient Mottos' was appreciated. Mrs. Macpherson rendered a solo and Mr. Rundle gave clairvoyant descriptions.

SOUTHAMPTON.—WAVERLEY HALL, ST. MARY'S-ROAD.—On Sunday last, to a good audience, Mr. Nicholls, of Portsmouth, delivered a concise and clear address on 'Spiritism v. Spiritualism,' and answered questions. Clairvoyant descriptions were given by local mediums.—S. A. D.