

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 noteworthy thing has happened in Glasgow. An enlightened and free-minded minister, the Rev. David Graham, minister of St. Gilbert's, came into the sunlight of Spiritualism lately, by actually presiding at the opening ceremony of a Spiritualists' Bazaar. It appears that he also made a speech in which he praised the growing desire for unity between the Churches, and, at least by implication, included Spiritualists as belonging to the Church Universal.

For this, a brother minister of the Church of Scotland takes him to task in a letter published in a Glasgow newspaper. This letter concludes with the words:—

The Church of Christ in all ages has repudiated tampering with the 'occult' as a thing completely hostile to Christianity. The indulgence of morbid curiosity is a vastly different thing from 'reverently seeking for the light.' Let us beware of the love of truth that is divorced from the love of holiness! 'Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them: I am the Lord your God.' (Lev. xix. 31).

The Church has done nothing of the kind. The early Christian Church half existed on 'the occult,' as its daily food. But what a pitiful spectacle is this man who knows so little of the Glasgow Spiritualists that he brands them as only indulgers of a morbid curiosity and as 'divorced from the love of holiness'!

As for his old text, we commend to him the suggestion that the Old Testament is literally full of justified Spiritualism, and that the reference to 'them that have familiar spirits' and 'wizards' may only be a reference to rival mediums or to an inferior class of mediums, similar, let us say, to inferior classes of persons to be found everywhere,—even in the Church.

Dr. Peebles publishes (from Battle Creek, Michigan, we presume), a third edition of his spirited book, 'What is Spiritualism? and who are these Spiritualists? and what can Spiritualism do for the world?' It is a characteristic production, all alive with ardent faith, and irresistible in its dashing fervour. This animated fighter distinguishes between Spiritualism and Spiritism. The latter, he holds, is true enough, as fact, but 'is from the lower spheres, and morally gravitates towards the dark': the former is 'a grand moral science and a wisdom religion.'

But nearly the whole of the work is a flourishing of names and testimonies in the face of the doubter:—any name that comes first without reference to time or congruity, beginning with Wallace and Crookes, passing on to Fichte, harking back to Wesley, rushing forward to Victor Hugo and Lincoln, then bursting in with 'The apostles

and disciples of Jesus Christ' and Tertullian, and suddenly dashing back to Robert Chambers and other moderns; then Torquato Tasso is sandwiched between Miss Mollie Fancher and Adin Ballou. On we gallop again through pages and pages of moderns, and then we are suddenly switched on to Socrates, and brought back just as suddenly to Enmore Jones.

For all we know, that is the right way of proceeding, but, to ordinary people who are not always going round the world, it is confusing. However, it is actually a flood of good things, quite enough to wash out from the unbeliever the last trace of his unbelief.

The work contains a startlingly clever portrait of the grand old man.

A profoundly thoughtful and pathetically beautiful pamphlet by Ananda K. Coomaraswamy, on 'The deeper meaning of the struggle,' has just been published. It, of course, relates to India, and the tone of it is very grave, ominous and sad: but it is written with evident knowledge, and with a measured sternness that is curiously impressive.

It certainly is the duty of every one of us to look into this matter, for possibly we are drifting to a cruel conflict; and it is all so unnecessary. The pamphlet is published by the writer at the Essex House Press, in the Norman Chapel, Broad Campden, Gloucestershire. The price is not stated. Probably sixpence would be sufficient.

Mrs. Charles Bright, in 'The Harbinger of Light,' in a well-balanced story of her own health-experiences, tells of her healing through the exercise of will-power, and of her after-shrinking from Mrs. Eddy's 'narrow and dogmatic spirit.' Moreover, Mrs. Eddy deprecated spirit-communion, and this still further repelled her. As a contrast she says:—

To turn to a writer like Prentice Mulford is to gain a glimpse of what Spiritualism—not Spiritism, which Mrs. Eddy strangely confuses with it—has in store for us. It is not less communication but more that we are to look forward to. In his chapter, 'The Immortality of the Flesh,' he predicts that in the future we may approach in our more spiritualised condition so closely to the confines of the spiritual world that its denizens and ourselves, gaining power from each other's nearer presence, may cross and recross the borderland that separates us from psychic realities. And, as we thus advance in spiritual things, we shall also get more health, more life, until we find that to be filled with spirit means also to be filled with health, peace, joy, and every good thing.

It is an interesting speculation. We wish we could see signs of the 'more spiritualised condition.'

Mr. Wilfrid S. Blunt, writing of the late poet, Francis Thompson, tells a melancholy story of genius in the toils of squalor and, ultimately, of preferred squalor. But, in the midst of it, there is a ray of light. When at the last extremity and when he was on the point of suicide, this happened:—

Having for some days saved up all the pence he could earn, he devoted them to the purchase of a single dose of laudanum

sufficient to end his troubles. With this he retired at night to his haunt, the rubbish plot in Covent Garden Market, resolved on death. Then, by his own narrative, the following incident occurred. He had already taken half the fatal draught when he felt a hand upon his arm, and looking up saw one whom he recognised as Chatterton forbidding him to drink the rest, and at the same instant, memory came to him of how, after that poet's suicide, a letter had been delivered at his lodgings which, if he had waited another day, would have brought him the relief needed. And so with Thompson it happened; for, after infinite pains, an editor had that very morning traced him to the chemist's shop where the drug was sold, and relief for him was close at hand.

This was the beginning for Thompson of the new and better life. Befriended by his good Samaritan, who clothed and fed and found him lodging, first in a hospital, for he needed bodily cure, and next, for his mind's health, at Storrington, he came into his intellectual inheritance and found in it salvation. There at the foot of the Sussex Downs during the next two years Thompson wrote nearly all the great poetry the world knows as his, 'In Dian's Lap,' 'The Hound of Heaven,' 'Sister Songs,' and that splendid 'Ode to the Setting Sun,' which is the finest of its kind since the odes of Shelley.

Alas! the cloud closed in upon him again, and the squalor of London sucked him into its mysterious swirl; and, in the end, he went *that* way to God.

We are sometimes inclined to interest our readers by setting up a sort of little pillory in which to occasionally exhibit the curious criticisms we receive. It might be instructive and edifying. It might also lead to saving some people time, trouble and stamps. Here is one of the latest candidates:—

SIR,—In the leading article in your issue of November 23rd last, the following passage occurred: 'Even if there be nothing beyond it (death), are not the threescore years and ten of life a boon?' Such was Huxley's view: but Herbert Spencer said that if death ended everything, then it was the same thing for each one of us as never to have lived at all ('Facts and Comments,' Last Things). Robert Buchanan likened this life without anything after it to 'a drunkard's dream.'

But what an astounding proposition is the above-quoted passage to be advanced in the editorial columns of a journal such as 'LIGHT'!

Why the acknowledgment of our gratitude to God for the earth-life (if that were all) should be called 'an astounding proposition' we do not begin to comprehend. If it were a question of a guinea that might be, and we got only the shilling, would not the shilling be to the good? We have no sympathy with the rather unwholesome and ungrateful disparagement of this life. It is good, whether there be anything beyond or not.

SPIRITUAL PRAYERS

(From many Shrines.)

God of our life who, unseen, ever guidest us, even through the dark ways of our foolishness and transgression, we thank Thee for bringing us to see the dawn of another year: for life here is still sweet to us, even with the promise and the expectation of a life of advancement beyond. There is much for us to do yet upon this earth—faults to amend, errors to correct, wrongdoing to atone for, the higher life of the spirit, triumphant over the intrusive senses, to win. Help us to be thankful for life prolonged, most of all that we may make this a year of great spiritual emancipation and advancement. If it be given us to remain here to the end of it, may we be able to look back and see the answer to this prayer in a life fully recovered for all things beautiful and sweet and good. Or, if we pass on in it to the great emancipation and advancement, may our passing be without despondency and distress, but in calmness and in the light—in Thy light, O Father, with whom, to those who love Thee, is no darkness at all. Give us courage, patience, faith and hope, as we now go forth to face what lies before us, knowing that to those who trust in Thee all is well. Amen.

LONDON SPIRITUALIST ALLIANCE, LTD.

A meeting of the Members and Associates of the Alliance will be held at the SALON OF THE ROYAL SOCIETY OF BRITISH ARTISTS, SUFFOLK-STREET, PALL MALL EAST (near the National Gallery), on

THURSDAY EVENING NEXT, JANUARY 9TH,

WHEN AN ADDRESS WILL BE GIVEN

BY

MR. A. W. ORR

(President of the Manchester Psychical Research Society),

ON

'Evidence of Spirit Identity the Need of the Hour.'

WITH ILLUSTRATIONS FROM PERSONAL EXPERIENCE.

The doors will be opened at 7 o'clock, and the Address will be commenced punctually at 7.30.

Admission by ticket only. Two tickets are sent to each Member, and one to each Associate, but both Members and Associates can have additional tickets for the use of friends on payment of 1s. each. Applications for extra tickets, accompanied by remittance, should be addressed to Mr. E. W. Wallis, Secretary to the London Spiritualist Alliance, 110, St. Martin's-lane, W.C.

Meetings will also be held in the SALON OF THE ROYAL SOCIETY OF BRITISH ARTISTS, Suffolk-street, Pall Mall East (near the National Gallery), on the following Thursday evenings:—

Feb. 6.—MR. JAS. ROBERTSON, Hon. President of the Glasgow Association of Spiritualists, on 'Spiritualism and the Society for Psychical Research: A Review and a Criticism.'

Feb. 20.—REV. GERTRUDE VON PETZOLD, M.A., on 'The Doctrine of Immortality, Historically and Philosophically Considered.'

Mar. 5.—MR. ANGUS MCARTHUR and other Members will relate 'Interesting Personal Experiences.'

Mar. 19.—REV. JOHN OATES, on 'The Spiritual Teachings of the Poets—Wordsworth, Browning, and Shelley.'

Apr. 2.—MISS LILIAN WHITING (author of 'After her Death,' 'The World Beautiful,' &c.), on 'The Life Radiant.'

Apr. 30.—MR. JAMES I. WEDGWOOD, on 'Auras, Halos, and the Occult Significance of Colours.'

May 14.—MISS E. KATHARINE BATES (author of 'Seen and Unseen') will relate 'Interesting Psychical Experiences.'

May 28.—MR. GEORGE P. YOUNG, President of the Spiritualists' National Union, on 'The Physical Phenomena of Mediumship in the Light of the Newer Chemistry.'

AFTERNOON SOCIAL GATHERINGS will be held at 110, St. Martin's-lane, W.C., on January 23rd and April 9th at three o'clock.

FOR THE STUDY OF PSYCHICAL PHENOMENA the following meetings will be held at 110, St. Martin's-lane, W.C.:—

CLAIRVOYANCE.—On *Tuesday*, January 14th, Mr. Ronald Brailey will give clairvoyant descriptions, illustrated with blackboard drawings, at 3 p.m., and no one will be admitted after that hour. Fee 1s. each to Members and Associates; for friends introduced by them, 2s. each.

TRANCE ADDRESS.—On *Wednesday*, January 15th, at 6.30 p.m., Mr. E. W. Wallis will deliver the first of a series of addresses on 'Spiritual Gifts.' Admission 1s. Members and Associates free. No tickets required.

PSYCHIC CULTURE.—On *Thursday next*, January 9th, at 4.45 p.m., Mr. Frederic Thurstan, M.A., will conduct a class for *Members and Associates* for psychic culture and home development of mediumship.

TALKS WITH A SPIRIT CONTROL.—On *Friday*, January 17th, at 3 p.m., Mrs. M. H. Wallis, under spirit control, will

reply to questions from the audience relating to the phenomena and philosophy of Spiritualism, mediumship, and life here and on 'the other side.' Admission 1s.; Members and Associates free. Visitors should be prepared with written questions of *general interest* to submit to the control.

MEMBERS have the privilege of introducing *one* friend to the *Wednesday and Friday* meetings without payment.

Mr. A. Rex, the spiritual healer, whose services have been so much appreciated by the Members and Associates of the London Spiritualist Alliance and others, is taking a needed vacation for rest, recuperation, and a further development of his powers. He will, it is expected, recommence his work at 110, St. Martin's-lane, W.C., on Monday, January 13th. 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.

SIXTY YEARS AGO AND NOW.

1908. Sixty years ago, almost (in March, 1848), Modern Spiritualism was born. Then, for the first time, so far as we can learn, the door of death was pushed aside by the people of the spirit world and a system of natural intercourse was established. By a species of spirit telegraphy messages were signalled from the other side, and the operators at the other end of the line were discovered to be human beings—not ghosts nor demons nor immaculate angels—the very persons from whom we naturally and lovingly desired to hear. Broken-hearted and bereaved sufferers had cried, 'Where are the dead?' 'Shall we meet again?' and many had tried to hope for reunion—but the future was dark, and horrid nightmare dreams of terrible doom, or of unhuman delights which did not satisfy, made it mysterious, uncertain, and unattractive. Fear waited on faith and blinded it; while superstition bound hope and love in chains and made death a king of terrors. All this was changed when the spirits themselves broke the silence of the tomb and sent their message ringing around the earth. It was the voice of love triumphant over ignorance and death, and its message was one of glad tidings bringing life and immortality to light. Life immortal, human, beautiful, progressive, and full of interest and delight.

Sixty years ago—only sixty years! and yet what a revolution has been accomplished. Death is now known to be a transition, and the hereafter a sequel to the life that now is—the going on of being and of consequences, good and bad—the continuation of the educational experiences which develop character and awaken the God within the spirit. The literal hell has gone; the personal devil has faded away; the angry and condemnatory God has ceased to be pictured by intelligent and spiritually-minded men; the walled city, the literal heaven—with all its materialistic accessories—has dropped out of view, and the doctrine of rewards and punishments—of imprisonment in heaven and banishment in hell—has gone, together with the fabled fall, and blood redemption. Spiritualism and science—reason and revelation—during the past sixty years have let light into the dark places of the earth and the heavens—and have illumined, guided, comforted and emancipated men from their ignorance and their fears. They have made manifest the Love Supreme which is expressed in the realm of law—of spiritual order and beauty. Growth, or evolution, is now recognised as the universal method of divine government—and magic and mystery give place to direction, order and meaning. By the light which Spiritualism sheds on the problems of life we are able to realise a divine significance—because of the divine immanence and human continuance—in all the perplexing experiences through which we pass, and by which we are disciplined into self knowledge and spiritual realisation, and, knowing that character counts in both worlds, that goodness and love are eternal, we can face life and its duties bravely, meet death calmly and march on towards the fruition of our destiny not only undismayed but happily—singing our songs of joy because we know that it is better on before—that 'God is in His heaven and all is right with the world' now and for ever.

PROOFS OF SPIRIT RETURN.

Mr. C. G. Oyston, who a few years ago was well known in the North-Eastern district of England, and who now resides at Seattle, Washington, U.S.A., recently contributed an interesting account of some psychical experiences to 'The Progressive Thinker,' experiences which he thinks 'preclude the possibility of subjective telepathy or mental collusion.' Mr. Oyston says:—

'Having forwarded to "The Progressive Thinker" an essay on "The Dynamic and Spiritual Power of the Sun-beam," weeks elapsed before the editor could find space for its insertion, and I had arrived at the conclusion that the article was too speculative for recognition. In the meantime my subscription had expired. So convinced was I of the rejection of my communication that I wrote for the return of the essay, if not available. No reply had been received up to the particular time of which I write. My wife was absolutely assured in her mind that the matter was refused admission, and we had both put the details out of our minds altogether. In fact, I did not purchase from the local dealer the current issue.

'On the day in question, just before the lunch hour, my wife, being clairaudient, distinctly heard the voice of one of her spiritual attendants say: "Go down town and get a 'Progressive Thinker.'" Mrs. Oyston impatiently remonstrated with the spirit, as she saw no reason why she should get the paper. She then saw the spirit who deliberately pushed her across the floor.

'Thinking that perhaps the paper might contain something about Mr. Colville's announcements, whom we were expecting as our guest during his forthcoming visit to Seattle, as we had received no reply to our letter she complied with the request, but did not open it until she arrived home. When she did so, however, she found that the article referred to was there, published over my signature.

'Dr. Thomson J. Hudson is here placed upon the horns of a dilemma. No mortal had directly or indirectly imparted the information. It could not be telepathy or thought transference from the editor, because he does not know of my wife's existence. No friends here in Seattle ever intimated the fact. Even if they did mentally they would think of me, not of my wife, and I solemnly swear on my sacred honour that such a suggestion never entered my mind.

'Although similar to much of the invaluable scientific data obtained by the Psychical Research Society, and although the conditions may appear frivolous to the fastidious, their importance must be obvious to the investigating mind. In this particular instance I have been positively assured that an exanimate human intelligence has communicated with us mortals, so much so that I have sent the details to Professor Hyslop for his consideration.'

A FATHER VISITS HIS SON IN SPIRIT.

'About three months ago my friend, Joseph Alonzo Scott, of this city, passed on to the higher life. His sister-in-law, who is not a Spiritualist, distinctly saw him, immediately after his transition, open the gate leading to her home, and smilingly disappear from her view. Some weeks afterwards this same lady, having occasion to go east of the Cascade Mountains, took with her the child of the deceased, a boy about six years of age. Being much afraid of coyotes, he left his crib one night and begged his aunt to take him into her bed. She did so, when immediately there appeared the spirit of the father, who soothed the child with his magnetic manipulations; held up his hand to Mrs. Scott, to implore silence, then smilingly withdrew. Just after his passing over, the mother of this same spirit saw him in a dream, and he told her that the trouble in his eyes did not affect him now.

'My wife has seen him repeatedly, and on one occasion held a long conversation with him.'

TWO CLAIRVOYANTS, ABSOLUTELY STRANGERS, HAVE THE SAME VISION.

'While attending service in the Unitarian meeting held in Druids' Hall, Wellington, New Zealand, on Sunday morning, June 3rd, 1906, my wife was interrogated by a stranger, thus: "Are you clairvoyant?" "Yes," she replied. "What do you see round Dr. Jones while he is preaching?" continued the stranger.

"I see an Oriental spirit, dressed in a turban; also a middle-aged lady, and an old grey-haired man who looks like a German professor," returned my wife.

"That," said the interrogator, "exactly accords with the description given by a lady friend of mine who is also clairvoyant."

'The lady referred to was absolutely unknown to Mrs. Oyston, therefore there could be no collusion or mental telepathy in the manifestation.'

A SPIRIT APPEARS TO A FRIEND SIX THOUSAND MILES AWAY.

'While we were in New Zealand, in the month of May, 1906, there passed away one of the sweetest spirits that ever wore flesh—a personal friend, who resides here in Seattle, and who was well and strong when we left for the Antipodes.'

'One morning my wife said to me: "Either Anna Sauer or Mrs. Sandahl is dead. Anna appeared to me with flowers laid over her arm, which were clearly symbolical of the spiritual change. She did not speak, but pointed to the flowers, which she evidently wished to convey a spiritual message."

'Months elapsed, and eventually we received a letter from Mrs. Sandahl, giving particulars of Anna Sauer's passing away.

'These particulars exactly coincided with the time of the spiritual vision.'

MAORIS AS PSYCHIC HEALERS.

The 'Waikato Argus,' of Hamilton, New Zealand, for September 17th, contains a defence of the Maori 'tohungas,' by Mr. A. J. Knocks, of Otaki, who discriminates between 'the genuine wise man and the modern pretender,' and asserts that he has 'personally known of remarkable cures effected by these primitive practitioners'; he attributes these cures to therapeutic suggestion. A 'tohunga' he defines as 'a learned person, an expert or adept: a professor in science or art—in healing, in astronomy, in carving, making fishing nets, or other works of skill,' in all of which he excels by reason of a 'mana' or power conferred by rites performed at birth and liable to be forfeited.

The real 'tohunga,' he says, 'was a strictly moral man in every sense of the word. When treating a case, chastity, truth and peace in the dwelling of the invalid were main points; if adhered to, his "mana" would effect a cure, but not otherwise.' There are also said to be spurious 'tohungas,' without any real 'mana,' who take up the craft for what they can make out of it, and, we may add, the spurious 'tohunga' is not unknown in Spiritualism. In fact, the 'mana,' as described, seems to us to be neither more nor less than spirit influence, either on the 'tohunga' himself, as the source of his skill, or in the form of magnetic influence imparted to the patient. On p. 319 of 'LIGHT' for 1905 we quoted some excellent instances of Maori Spiritualism, and about the same time a native Maori told us that a 'tohunga' was purely and simply a medium for spirit communication and influence.

Mr. Knocks gives five instances of the power of these spirit-guided Maori healers, and they read like a report of the Psycho-Therapeutic Society, which is doing such good work in London. In brief, they are as follows:—

A young man injured his leg; serious inflammation set in, and he was told that amputation was necessary. His friends took him to a 'tohunga,' and he now has full use of the injured limb.

A Maori woman, aged twenty-eight, with an internal growth refused to submit to an operation; after spending a great deal of money with doctors, she was cured by a 'tohunga' and is now in good health.

A young man, aged seventeen, whose three sisters had died of a wasting disease, probably consumption, was attacked with the same symptoms. Under native treatment he made an excellent recovery, and is now a football player.

A native woman was for twelve months under medical treatment, even by a specialist, without benefit; a 'tohunga' promised to cure her in a fortnight, and within that time she was walking about.

Another woman with an internal growth, for which an operation was considered necessary, was treated by a 'tohunga' by suggestion and vegetable remedies. She is now in good health.

All this goes to show that Spiritualism is not confined to any countries or degrees of civilisation, but is as extensive as mankind, and presents similar phenomena wherever it is practised.

MRS. BESANT INTERVIEWED.

The theosophical review 'Ultra,' of Rome, quotes from the 'Stampa,' a Turin newspaper, a report of an interview with Mrs. Besant during her stay in Italy. Speaking of renunciation as inculcated by Theosophists, Mrs. Besant said that it was a renunciation of the life of appearances in favour of a higher and choicer life; it did not lead to inaction or to suppression of pleasure. The disciple was told to kill ambition, but also to work as though impelled by ambition; to kill all desire for pleasure, but to enjoy himself as do those who live only for enjoyment. The aim of this moral system, she said, was to attain to the life which transcends individual limitations, to intuitively perceive the great universal life under all the ephemeral forms which veil it, and to hasten the evolution of the soul towards its supreme end, Nirvana.

Questioned as to the true meaning of Nirvana, Mrs. Besant said that it was not, as many believed, annihilation, or the cessation of all existence. It was a condition in which all change ceases, a reunion with the Universal Self, which lives and moves in all and in everything. Nirvana is a state of universal consciousness, as compared to which our present consciousness is as that of a stone, slumbering in blindness. Nirvana is the supreme awakening, the complete dominion of spirit over matter.

The interviewer having used the word 'supernatural,' Mrs. Besant replied:—

'In the sense in which it is ordinarily used, "supernatural" means "outside of the natural order of things." How can we admit that anything can exist outside of the order of Nature? There are states and conditions which are natural, yet unknown to us; which escape—and perhaps will always escape—our human perceptions; but we are not, therefore, entitled to say that the supernatural exists, for this would mean that something exists which cannot exist. . . . There are secrets in Nature, just as there are faculties in man of which he is ordinarily unaware. . . . Form is nothing, life is everything. The form is but a changeable vehicle, adapted to passing needs; the life which moulds the form is the only thing that counts. Death is a transition which leads to a higher birth, and liberates the imprisoned soul. . . . The laboratory is not the only field for experiment, and every purely mechanical explanation of a phenomenon is, to say the least, incomplete.'

In reply to a question as to what inward process had induced her to abandon her former materialistic opinions, Mrs. Besant gave the following interesting sketch of her intellectual career:—

'The process was a most logical one. I did not change my path, I simply continued in it, and went beyond the point at which others usually stop. I first applied myself to scientific work, and during ten years of patient and continuous study along the lines of materialistic science, I sought a solution to the question of life and the mind, but the positivist philosophy gave no answer to it. On the basis of a solid knowledge of biology I proceeded towards psychology, ever seeking to follow Nature into her innermost recesses, and to extract an answer to the eternal riddle. Everywhere I found collections of facts, systematisations of knowledge, lines of continuity; but nowhere a gleam of light on the question of questions—"What is Life? What is Thought?" Not only was materialism incapable of answering, but it declared positively that it was impossible to give any answer whatever on the subject. While asserting that its methods were the only certain ones, it declared that these methods were incapable of solving the mystery. The means of research being recognised as inadequate, it became a question of either desisting from all further inquiry into the essential nature of things, or finding some new road. It might be asked, "Why seek to solve the insoluble?" But this question would provoke another: "Is not the question insoluble simply because the method employed is incapable of resolving it?" Thus my materialism experienced a rude shock, and it was completely overthrown by my subsequent studies on the obscure phases of human consciousness, on hypnotism, dreams, hallucinations, illusions, insanity, &c. I added Spiritualism to my studies, and experimented in private. I found that the phenomena were indubitable, but considered the Spiritualist interpretation of them incredible. I read quantities of books, but nothing satisfied me. Finally, I convinced myself that behind all there was

some concealed power, and in the spring of 1889 I was absolutely determined to find, at all costs, that which I sought. I continued the search, and finally I found.'

EXPERIENCES IN HOME CIRCLES.

In the December issue of the 'Shorthand Gazette' Mr. C. W. Turner writes that he has been 'convinced of the genuineness of psychic phenomena by personal experience of the matter in my own house, in the presence of my own family *alone*, all complete strangers at that time to Spiritualism. It was with considerable reluctance that we approached the subject, having been prejudiced against such inquiry by the cry of "fraud," but I may say that we all rose from the table, at which we held our first sitting, the possessors of unchallengeable proof of the reality of spirit communication, and of the identity of the communicators. The spirit hypothesis fully explains the mystery of telepathy, in spite of Camille Flammarion! May I suggest that the most satisfactory course for all inquirers to pursue is to test the matter practically for themselves, under conditions that will preclude all suspicion of trickery?'

Mr. Turner's hint is valuable. Would-be inquirers are too prone to ask, 'Where can I find a good medium?' In many cases, where the members of a numerous family, or relatives and friends, are inclined to take up the subject, it will be found that the best possible medium for their purpose will be discovered in their midst, perhaps among the younger members of the group. This affords us the chance to give another recommendation: Do not be afraid to enlist the interest of the younger ones in your search. Though Spiritualism deals with vast problems, they are such as appeal to the inquiring mind of youth, and especially before the ardent imagination of childhood has become quenched by cold douches of 'common-sense' and 'reason.' But, having found your medium, be reasonable in your demands, and do not put undue strain on the powers of the sensitive.

WAS IT A 'DOUBLE'?

'The Evening Standard' recently reproduced from the late Augustus Hare's 'Reminiscences' an account of an experience which befell Sir Thomas Watson, one of the Physicians-in-Ordinary to Queen Victoria. He had occasion to visit a patient in the far north, and just as the train was about to start a porter put a young lady into the first-class compartment in which he was seated. At first he was inclined to be vexed, but the young lady responded so charmingly when he offered her a paper that he determined to be sociable. It soon transpired that the travellers were bound for the same place, the young lady, in fact, was going to be married there on the morrow. After the first stop, just as they were moving off, the girl cried to the doctor to stop the train and declared that she saw her sweetheart on the platform beckoning her to get out. Sir Thomas looked out, but could see nobody. At the next station a similar thing happened. She excitedly exclaimed: 'There, there, don't you see him? the young man in the brown ulster, beckoning to me.' Again it was too late for her to get out, and again the doctor assured her that she was mistaken. At Crewe she saw the young man again, and as there was a short wait the old physician, seeing that the young lady was much upset, persuaded her to rest for the night at the station hotel. Having arranged matters at the hotel he resumed his seat. A second young lady entered the carriage and took the seat which her predecessor had vacated. Before the train had gone many miles there was a sharp collision; the doctor's heavy case of instruments was pitched violently from the rack upon the head of the young lady and she was killed instantly. Hours later, when the doctor reached his destination, the first person he saw on the platform was the young man in the brown ulster whom the young lady had described. He had heard by telegraph of the accident and of the death of a young lady, but happily Sir Thomas Watson was able to set his mind at rest and assure him that his young lady was safe at Crewe.

A PHANTASM OF THE LIVING: AN 'AUTHENTIC INSTANCE.'

An esteemed friend kindly sends us an extract from a book entitled 'Faithful Jess,' written by the Rev. P. H. Ditchfield, and just published by Robert Scott, 7, Paternoster-row, E.C., which indicates how psychic science is winning its way into current literature. The author of 'Faithful Jess' says:—

'There are those in these days who hold that it is quite possible for the spirits of men and women to communicate with each other, though their bodies be separated by long distances, and they have called it by a long name, "telepathy." They have not yet been able to explain this mystery, nor do I imagine that they ever will be able to do so in this world. "There are more things in heaven and earth than are dreamt of in our philosophy." But they love to collect examples of these strange communications. I am glad, therefore, to be able to give them an authentic instance, and hope it may be useful to them in working out their theories.'

The instance referred to above is the following:—

'In the middle of the night Jess was startled by her mother's violent weeping. The tears fell fast now, and amidst her sobs, she whispered, "Jess, I've seen him—I've seen him!"

"Seen father! That is good news, mother dear. It is just true what the rector said, though you could not hear him, that the souls of the faithful can hold communion with each other, though they be ever so far divided, even though death separate them."

"It is not that, Jess; I've seen Harry himself."

"Come, tell me, mother dear; oh, tell me! What did he say?"

"Yes, he came," continued her mother, speaking very slowly, as if recalling a half forgotten scene. "He came and stood over me, just as you are doing now, Jess. He stooped and kissed me, and whispered in his old sweet voice, 'Dear wife, don't take on so; don't let it break your heart, my girl. God has sent us this trouble, and it is for some wise purpose, though we cannot tell why, or for what. He has done it. We shall all be together always in heart, you and I and Jess and George. And I know it will be all right in the end. Take care of Jess, and live just as if we were coming back to-morrow. Maybe I shall earn money out yonder where we are going, and you will come out to me; but it will be all right Trust God—' and then he went away."

As will be seen by the prospective announcements, on page two, the London Spiritualist Alliance has arranged a more than usually interesting programme of Addresses for the forthcoming season. On Thursday next, at 110, St. Martin's-lane, W.C., Mr. Frederic Thurstan, M.A., will conduct a class for psychical self-culture, and the séances for clairvoyant descriptions, trance addresses, and 'talks with a spirit control' will be resumed during the week following, commencing on Tuesday, the 14th inst.

THOSE of our readers who were interested in the notice of 'A Journalist's Dying Message to the World,' in 'LIGHT' of December 21st last, and who sympathised with Mrs. Somerville in her loss, will be interested to know that the fund for her benefit, which was started immediately after her husband's death, is still open, and that the treasurer, Mr. C. Smelt, manager of the Chiswick branch of the London and South-Western Bank, will be pleased to receive and acknowledge contributions. It was always impossible for the late Mr. Somerville to insure his life owing to the state of his heart; but although unprovided for, his wife hopes to keep on the house in which he worked as a centre for 'New Thought' study and a meeting ground for earnest inquirers.

TRANSITION.—On December 18th last, Mrs. Sarah Spinks passed to the higher life, in her 71st year, at 39, Geraldine-road, Wandsworth. She had been ailing for several years, but maintained her cheerful disposition to the last. Mrs. Spinks had been connected with Spiritualism for twenty years, and in a quiet, earnest way she attracted many to the movement. Formerly a member of the Battersea Society, she took part in the formation of the Fulham Society and served on its first committee. She will still remain a member, for it is the practice of the Fulham Society to retain on its roll those members who pass over, in recognition of the fact that their interest and help will still continue. On Sunday afternoon, December 22nd, in the presence of relatives and friends, a service at the residence was conducted by Mr. Abbott, the president of the Fulham Society, and the mortal form was cremated at Golder's Green Crematorium on December 23rd, Mr. Turner conducting the service, in accordance with the wish of Mrs. Spinks.

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APPLICATIONS by Members and Associates of the London Spiritualist Alliance, Ltd., for the loan of books from the Alliance Library should be addressed to the Librarian, Mr. B. D. Godfrey, Office of the Alliance, 110, St. Martin's-lane, W.C.

MATTER, 'LIVING' AND 'DEAD.'

Dr. Bose has quickly followed his books on 'Response in the Living and Non-living,' and 'Plant Response,' by another on 'Comparative Electro-Physiology: A Physico-Physiological Study' (London: Longmans, Green, and Co.). It is a solid volume of nearly 800 pages, and is bountifully illustrated by over 400 exquisite little photographs of self-recording results of experiments and instruments of experimentation.

Turning over the pages, we do not mind confessing that, with all its cold deliberation and simplicity, it is exceedingly difficult to understand, a good deal on account of its technical terms, and still more by reason of the novelty of the wonderland to which it introduces us. We can, however, quite imagine that a different sort of onlooker might see no wonderland in it at all; but only a long series of trivial experiments with slices of metal, bits of wire, fractions of a frog, and fragments of plants, for the purpose of finding out how they behave when tapped or otherwise excited, the results being nothing beyond infinitesimal quiverings recorded by the tiniest conceivable toy instruments.

It does not strike us in that way at all. In the first place, the metal, the wire, the frog and the plant all behave precisely as man does under the same stimulation. There is no break so far as the results of molecular action are concerned. Then, as we watch, we find that at every turn there is a seeming relation between human fate and the fate of the poor humble things from which this patient discerning operator is learning so much, but concerning which, beyond the delicate details of his experiments, he says so little.

That is one of Dr. Bose's peculiarities. He is strictly an experimentalist, and is careful not to move an inch beyond what passes before his eyes. Only once or twice does he allow himself a slight excursion, but all the time suggestions concerning other regions occur to us as we watch him. He tells us, for instance, a great deal about the effects of light upon the human eye and brain, and the curious pictures that may be produced by nerve stimulation, and of the difference between such pictures in the light and in darkness, and we are set wondering what the power of a being of a more subtle order might be in controlling these nerves and producing, actually producing, effects analogous to vision of external objects. But Dr.

Bose may never have heard of such a speculation for any sign he gives. On one subject, however, he does permit himself a little holiday.

Certain lines of experimenting led him to see, in regard to human beings, that the will might intervene to exalt, depress or inhibit the normal result of external stimulation. 'By the action of the will,' he says, 'producing the condition of attention or expectation, the excitability of the receptive or responsive points, and the conductivity of particular channels, may be exalted, while they may be depressed in others by the reverse process of inhibition. To this general statement he adds:—

The extent to which it is claimed that this power of inhibition may, with practice, be carried, would appear almost unimaginable. I have myself known of an authenticated instance in which the pulsation of the heart was arrested and renewed at will. In India, indeed, it has been held, from very remote times, that such practices are capable of reduction to a science. It is thus believed to be possible that all nervous impulses due to external causes may one by one be inhibited, until the attention is concentrated on a given point, in complete isolation from any interference whatever by the physical organism.

This goes far to explain the wonders of 'Christian Science,' and entirely explains the very remarkable case lately described, of a young man who, upon examination, was found to have an internal organ in a horribly diseased state, but who, after implicit surrender of will and faith to Christian Science treatment, became apparently quite well: and yet, upon examination by the same doctor, a long time after, that organ was found to be in precisely the same unwholesome condition. 'It is here interesting to note,' says Dr. Bose, 'that the expression, "steeling the nerves to pain" is not altogether fanciful or metaphorical.'

A chapter on Memory is also provocative of thought notwithstanding its cold and strict 'attention to business.' Here again the living nerve and the apparently dead shred of metal are seemingly akin: both store up impressions which can be recalled: both can form habits and retain them; both can become obsessed by frequent repetitions or by intense stimulation; and we can follow up this thought until the old records flash upon us like beacon flames; 'And I saw the dead, small and great, stand before God, and the books were opened; and another book was opened which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.'

It is a great work, requiring much technical knowledge for its mastery; but even the unlearned, by patient reading, may sufficiently understand it in order to catch its drift, and to get a good look over the commonplace wall of 'dead matter' into that fairyland of science which used to be lit only by something satirically called 'moonshine' but which is now being slowly irradiated by the sunshine of what is going to be a glorious day.

A WELL-KNOWN French investigator, Dr. Dusart, in a lecture delivered at Liège in November last, on the question: 'Is the identity of Liéges scientifically demonstrated?' said that while identification from personal characteristics was mainly a matter of individual conviction on the part of those who knew the deceased person, spirit writing offered evidence of a more impersonal nature, as to the identity of the communicator. This evidence might consist in the contents of the communication or in the character of the handwriting, and the lecturer gave instances of the signatures of deceased persons being reproduced by automatic writing, direct writing between slates, and writing done by materialised forms. Dr. Dusart quoted a case which the Honourable Alexander Aksakoff regarded as 'an absolute proof of identity,' and concluded by saying: 'Nothing can be clearer, and perhaps no scientific demonstration has been more completely attested by numerous and competent witnesses, as well as by permanent material evidence that can be verified at any time. What more is needed in order to declare that a fact is scientifically demonstrated?'

THE PURPOSE OF THE ANIMAL CREATION AS VIEWED FROM THE SPIRITUAL PLANE.

BY MISS L. LIND-AF-HAGEBY.

An Address delivered to the Members and Associates of the London Spiritualist Alliance, on Thursday evening, December 19th, in the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall, Mr. H. Withall, Vice-President, in the chair. In spite of the near approach of Christmas there was a large attendance.

MR. WITHALL, who presided, at the outset said: I should like to open this meeting by asking you to join with the Council of this Alliance in sending a word of sympathy to our good friend, Mr. W. T. Stead. He is, as you know, a good Spiritualist and is always willing to defend our cause in season, and he does not hesitate to associate himself with it. This week he has lost the visible presence of his eldest son, a man of considerable ability and of still greater promise, and I think we all of us, if we can do so, will sympathise with him and express the hope that the knowledge he has of the continuance of life will enable him to bear the sorrow bravely and manfully. To-night we are to have the pleasure of a lecture from a lady who, for her opinions, has been willing to stand against a good deal of persecution, and I have no doubt the confidence that she is doing a good work will help her to bear that persecution with calmness. The subject to-night is not 'Vivisection' nor 'Anti-Vivisection,' nevertheless, to a certain extent, it tends in that direction, and I think that if our lecturer has to refer to this subject we shall have a good deal of sympathy with her. Need I say it would be well if some of our medical students who are not here to-night would be a little chivalrous and give her the freedom of speech they want themselves. Of course Spiritualists, as Evolutionists, do not draw distinct lines between the various conditions of life. I think we should be very sorry to have to attempt to draw a line between what is called inorganic and organic matter, and I think most of us feel that the whole of this world is simply, in different degrees, a manifestation of spirit, and this being the case, the subject our lecturer has chosen this evening will appeal to us.

MISS LIND-AF-HAGEBY, who was accorded a hearty reception, said: In looking over the title I have chosen for my address to-night I have come to the conclusion that I have been believing too much in my own knowledge and my own powers, for, after all, to pretend to be able to discuss the purpose of the animal creation as viewed from the spiritual plane would imply a great deal of knowledge, and knowledge of a kind which we mortals do not generally possess. I may say that in choosing this title I use the word 'spiritual' simply as opposed to material, merely as indicative of spiritual insight, intuition and sympathy, rather than in the sense of absolute knowledge, which can only belong to disincarnate spirits and to those who have infinitely greater possibilities of acquiring knowledge than I have had. Moreover, it is always difficult in dealing with subjects of this kind not to be misunderstood and not to misunderstand one's self, for there is such a great confusion of tongues. Let me only take the terms 'soul' and 'spirit,' and such ordinary expressions for mental and spiritual activities; how very few use these terms in exactly a similar sense. Therefore, everyone who discusses a subject like this must take care to make himself well understood.

In dealing with the purpose of the animal creation from the spiritual point of view, I think I ought to begin with a reference to what that purpose is supposed to be, and I think the first fact which strikes anyone is that, in the opinion of most people, animals exist for the purpose of giving pleasure to humanity and of benefiting humanity in every possible way. In other words, the average man does not look upon the animal creation as comprising another evolution, as souls on their upward path, which have a right to independent existence, but regards animals as having been created solely for the benefit

of humanity and as having very little rights of existence or happiness. Pope, in his well-known lines, says:—

'Nothing is foreign—parts relate to whole :
One all-extending, all-preserving Soul
Connects each being, greatest with the least—
Made beast in aid of man, and man of beast :
All served, all serving—nothing stands alone.
Has God, thou fool, worked solely for thy good,
Thy joy, thy pastime, thy attire, thy food?'

These lines, I think, especially the two last ones, sum up very effectively the view of Christianity. Christianity and Western civilisation, exclusive perhaps of the last thirty years, have laid little emphasis on our duty towards the animal world and have insisted but slightly on the individual life and rights of animals. Seventeen centuries ago Celsus urged as one of his chief objections against Christianity, that it 'considers everything as having been created solely for man.' Schopenhauer, in criticising Judaism and Christianity, said:—

'These religions have unnaturally severed man from the animal world, to which he essentially belongs, and placed him on a pinnacle apart, treating all lower creatures as mere things; whereas Brahmanism and Buddhism insist not only upon his kinship with all forms of animal life, but also upon his vital connection with all animated Nature, binding him up into intimate relationship with them by metempsychosis.'

The Roman Catholic Church has been conspicuous in this direction, though I may say at the outset that an alteration has been made during the last few years when we have had further knowledge in this matter. There are many authoritative expressions which have done very much towards increasing the contempt for animal life and the absolute negligence of our duties to animals. In the 'Catholic Dictionary,' Fathers W. T. Addis and T. Arnold, two priests, wrote in an article on 'The Lower Animals': 'The brutes are made for man, who has the same right over them which he has over plants and stones.' The Jesuit Victor Cathrein, according to Evans' 'Evolutional Ethics'—

'denies that man has any duties towards the lower animals. According to his doctrine animals have no more rights than inanimate objects, and it is no worse from an ethical point of view to flay the forearm of an ape or lacerate the leg of a dog than to rip open the sleeve of a coat or rend a pair of pantaloons.'

I stated that of late there has been a change, and I believe I am right in saying that during the last year the Pope pronounced a blessing over a book called 'The Church and Kindness to Animals,' which gives extracts from the works of the saints and the teachings of the Catholic Church, which go to show that man owes a duty of kindness to the lower animals; but I think I am right in saying that the view I have referred to still prevails throughout the civilised world, and this narrowness of view, this conceit of man, this belief that he is the only being upon this planet endowed with a soul and with moral perspective, is at the root of the general exploitation of animals, whether animals are utilised or brutally killed for the purpose of procuring food or for the purpose of science or for the adornment of the human body.

The first question that enters the mind of anybody who begins to consider this subject is, 'Have Animals Mind?' or 'Have Animals Souls?' Now I enter upon this very difficult path of confused terminology, of terms which mean one thing to one person, another to another, and I think that the evidence of evolutionary science, the evidence of biology, and the evidence of every form of unbiased investigation in this subject, go to show that there is a fundamental kinship between man and the lower forms of life itself, and much evidence also to show that there is no absolute line of demarcation between man and the brute. Many savages to-day are even lower than certain kinds of anthropoid apes. There are men upon this planet to-day who have not the rudiments of morality, and have not from one point of view acquired the rudiments of what we call mind. There are anthropoid apes who are capable of using crude tools and have been observed to use fire. The gorilla lives a family life; the male gorilla takes every precaution to protect his mate and his young ones, and those researchers who have

studied carefully the lives of apes have come to the conclusion that not only do they display rudiments of what we call sympathy, morality, and fellow feeling, but sometimes these are more highly developed in the apes than in certain races of men. The last fifteen or twenty years have been characterised by a new study of animal psychology, of animal behaviour. The elements of mind have been analysed and classified, and I believe the unanimous verdict is that the same elements of mental life, instinct, sensation, perception, conception, volition, and reason are found in animals as in man, and the farther this study of animal psychology is pushed the more difficult will it be for man to point to any absolute stage where the human begins and the animal ends, and the search for the missing link will become less and less necessary. (Applause.)

The next question that we ask ourselves is this: 'Are animals immortal? Do animals survive death?' I, for one, have felt strongly, and have felt all my life instinctively, that if man is immortal, the higher animals, at any rate, must be equally immortal. If there be a spiritual meaning and a spiritual purpose in the life of man, if the circumstances of his life are meant to teach him a lesson, then surely there must be some kind of purpose in animal life, and the circumstances and very often the suffering and the terrible fate which befalls many animals must have a purpose, too. Otherwise it seems to me that life would be very difficult indeed to live, because once your sympathy has been awakened, once you begin to realise the immense amount of suffering there is all around you in this world, the immense amount of pain that is given by us to the animal world, you can no longer feel secure in your human superiority, you can no longer partake of perfect happiness unless you believe that there must be some kind of purpose, some kind of explanation.

I read this morning a letter upon this subject which appeared in 'LIGHT' in June of this year, entitled, 'Do Animals Survive Death?' and the writer gives expression to these views:—

'When an animal dies it is not so much that life leaves the animal, but that that particular individualisation leaves life. To understand this I have likened the animal to a child's air balloon, which is merely a mass of air individualised for the moment by an indiarubber covering. Prick, or 'kill' it and the individual remains no longer, though its plane, the air, is still and always there. Association with man teaches certain animals a dim sense of right and wrong of which in their wild state they are entirely ignorant. The love of man for his pet enables it to persist for a time, not the love of the animal for the man. But, as animals are things of earth, so soon as man the spirit gets away from these things, so soon will he no longer desire his animal, which then returns to its plane. As to the inordinate love some people have for animals, it is necessary for their protection from the cruelties of man. These people like to think that animals are immortal and will accompany them everywhere, but I find that the above philosophy appeals more solidly to my reason.'

Another writer to 'LIGHT' says:—

'I have been told that the form of the animal does not last any longer than is necessary to our happiness, and that its spirit is then absorbed into the infinite spirit of life again.'

All I can say is that all evidence that it is possible for the human mind to accumulate upon any subject, and upon this subject in particular, goes to show that this view of the individual life of the animal as being likened to air in an indiarubber balloon, that is, having no individuality except a temporary one, having no purpose of existence except of pleasing man, is one that is altogether impossible in the light of modern research and knowledge, and, above all, the light of modern sympathy. (Applause.) Another correspondent of 'LIGHT' believes 'that the animals which appear at séances are the thought forms projected by the people to whom they belonged, or else by friends on the other side, as I feel sure animals have not the intelligence to materialise themselves,' and a fourth correspondent points out in answer to a Roman Catholic that the apostle says: 'Beware of dogs,' and that the inspired seer says in Revelation, 'For without the Holy City are dogs.'

All these views illustrate the general principle to which I have referred in my opening remarks, and they are all built on

the same foundation, but it is a little worse when that principle is stretched so as to include the philosophy of life and the philosophy of the immortality of the soul. The term 'animals' is, of course, an exceedingly silly one to use. The word 'animals' includes millions and millions of different creatures, and who can compare the amphibia with the lion, the wild wolf with the highly domesticated, highly refined, highly sensitive, moral dog which we sometimes meet. I believe that the whole scale of beings is the expression in manifestation of souls in their upward path. (Applause.)

I am not going to enter to-night into the ethics of killing or not killing, but I must enter into the ethics of humane or inhumane killing, into the ethics of our general treatment of animals, whether we come to the conclusion that it is right and necessary or otherwise that their lives should be taken. If we believe that every, let me say, higher animal, every sentient animal is endowed with life upon this planet for the purpose of evolution, working upwards, struggling upwards towards an ultimate aim which we can but dimly see, it follows that such a belief, such a view, carries with it a sense of immense responsibility towards animals. Man's care for animals originated in his care for those he had domesticated. The question of personal loss entered very largely into his consideration. We find in most countries legal measures have first been taken to protect domestic animals from ill-treatment, and wild animals have for years been left entirely outside the pale for humane consideration. This is a very definite proof that it was first a care for that which was owned which led to the consideration of animals. All evolution of society is, I think, not unjustly described as a greater widening of fellow feeling, a greater awakening of sympathetic imagination. The subject is incapable of elucidation upon any other basis. The lessons of pain which life gives to man are necessary. On a higher stage he begins to realise that those who belong to his family should be protected from pain, should be guarded from insult. When he has advanced a little higher these feelings extend to his tribe, until gradually he is capable of feeling kinship with all human kind, and then evolution has reached the highest state of ethics—of religious views and of rules of conduct in general. That stage has been reached after an enormous struggle and after a vast amount of suffering which has taught the necessary lessons. We are still in that stage, though the dawn has already come of the extension and further widening of this capacity for understanding the feelings, the needs and rights of others, though they may walk on four legs instead of standing upright. It is characteristic of the crude man that he is altogether incapable of treating those who are not quite like himself with understanding and sympathy. A black skin, a different cranium, a different stamp of face, are sufficient for him to hate them, to hate the foreigner, to hate the lion, and the feeling of impossibility to understand animals and animal life is sometimes still very strong. I feel it impossible very often in dealing with animals to understand what really goes on in their minds, and to judge them rightly. I have a monkey I am studying very carefully, and it is highly interesting to follow the development of morality, of what we call the soul qualities, in that little creature. I may begin by saying that he has all the low and wicked qualities of man to start with. (Laughter.) He has a very bad temper; he loves thieving; he is exceedingly insincere. He is a hypocrite, and he thinks everything of himself. He does not think that there is any other person of importance in the whole universe. His life and his food are everything to him, and he thinks of his environments as if they were there in order to serve him. But his temper is going, for he has fallen in love, and fallen in love with me. (Laughter.) He actually begins to feel that after all food is not everything, and bad temper does not open the doors of heaven, and that sometimes things are not nice if he cannot be with the person he cares for. He begins to be capable of small sacrifices, of a small amount of self sacrifice for the sake of the object of his affection. He also has begun to think more than he did formerly, and to exercise his mental qualities, not only in doing that which he is expressly forbidden to do, but in doing things which actually help him to understand

the nature and mechanism of his surroundings, and to philosophise from the point of view of his small brain upon the general order of things.

In support of what I have been saying, I should like to draw your attention, it may be quite unnecessarily, to the wonderful lessons of embryology which all go to show the unity of all life upon this planet, the gradual passing of everyone of us from one cell up to an infinite complexity of wonderful nervous organisation. These lessons are both physical and psychical. I mean that these indications show that the development is both. The known principle of the natural genesis of everyone of us should teach us to beware of the narrow view of man on a pedestal, isolated, gifted alone with a soul, with a great spiritual purpose of existence, and teach us the great supreme lesson of unity and of kinship.

In considering this special subject it may not be out of place to refer to what I may call the animal atavism which is so clearly marked in our psychic life that some men have the special characteristics of certain animals, men who are like wolves, others who are like dogs in their propensities and so on, and no doubt everyone of us believes and acknowledges that we have both the dog and the lion in our soul. Dr. Anna Kingsford, when speaking of a dream she had in connection with the subject of animals, says :—

'I went in my sleep last night from one torture chamber to another in the underground vaults of a vivisector's laboratory, and in all were men at work lacerating, dissecting, and burning the living flesh of their victims. But these were no longer mere horses or dogs or rabbits ; for in each I saw a human shape, the shape of a man, with limbs and lineaments resembling those of their tormentors, hidden within the outward form. And so, when they bound down a horse, and gathering round him, cut into him with knives, I saw the human shape within him writhe and moan as if it were a babe in its mother's womb. And I cried aloud : "Wretches ! you are torturing an unborn man !" But they only mocked at me, for with *their* eyes they could not see that which I saw. Then they brought a rabbit and thrust its eyes through with hot irons. And the rabbit seemed to me, as I gazed, like the tiniest infant, with human face, and hands which stretched appealingly towards me, and lips which tried to cry for help in human accents. And again I cried to them : "O blind ! blind ! do ye not see that your victim is of your own kind, a child that is human ?" But they only laughed and jeered at me, and in the agony of my despair I woke.'

Edward Carpenter has written some lines to the same effect :—

'I saw, deep in the eyes of the animals, the human soul look out upon me.

'I saw where it was born down deep under feathers and fur, or condemned for awhile to roam four-footed among the brambles. I caught the clinging mute glance of the prisoner, and swore that I would be faithful.

'Thee, my brother and sister I see and mistake not. Do not be afraid. Dwelling thus and thus for awhile, fulfilling thy appointed time, thou too shalt come to thyself at last.

'Thy half-warm horns and long tongue lapping round my wrist do not conceal thy humanity any more than the learned talk of the pedant conceals his—for all thou art dumb we have words and plenty between us.'

This view of the animal as being potentially man, which has a necessary corollary in some countries and amongst some races, carrying the view of the man being potentially an animal when his soul seeks the downward path, is, I think, of the very greatest importance in the study of this problem, for it is a problem and a profound mystery. If animals be men on their upward path—and I do not think it is necessary to accept the doctrine of reincarnation, which many do not desire to accept, in order to take this view of evolution—then indeed must our eyes be opened to the immense capacities of development and unfoldment which lie hidden beneath each animal form, and nothing could better teach us the kindness which is essential to their evolution. There is no law higher than that of love, whether we believe that animals are immortal or not, whether we believe that they are potentially men or not, whether we accept the doctrine of reincarnation or not. We do know that the power

that moves this planet is that of love ; and we, as Spiritualists, believe, in the deepest, widest sense of the word, in the redemption of all whether in the flesh or out of the flesh ; but that there can only be a gradual reaching to harmony by gradual attainment of the laws of mercy and of the laws of kindness to all the animal world. That well-known verse in Isaiah bears too much upon this subject for me not to include it on this occasion :—

'The wolf also shall dwell with the lamb and the leopard shall lie down with the kid and the calf and the young lion and the fating together, and a little child shall lead them . . . and the lion shall eat straw like the ox. . . They shall not hurt nor destroy in all my holy mountain, for the earth shall be full of the knowledge of the Lord.'

I think we are all agreed that the holy mountain there referred to means a state of spiritual realisation and spiritual understanding when it will be impossible for men to derive their sustenance, knowledge, or any other benefit from any act or violation or exploitation of anyone that is weak and helpless, be he in the form of man or beast. (Applause).

At the conclusion of the address an interesting discussion was opened by

REV. J. PAGE HOPPS, who congratulated the lecturer upon having a civilised audience—(laughter)—and said it must be refreshing to her to have to a considerable extent her faith in human nature re-established. When she quoted that passage from the Revelation, 'Without are dogs,' it occurred to him that possibly the Revised Version might have, as an alternative reading, 'medical students,' instead of 'dogs.' (Laughter.) With regard to her grave charge that Christendom has not been very anxious to defend what are called the lower animals, it must be pointed out that the Church has the authority of Holy Writ for her action. We read that all things are put under man's feet, and he (Mr. Hopps) sometimes thought that the human race had taken that for all it was worth and a good deal more. In his opinion the time had come for giving humanity a chance as against the Christian Church. As regarded the future life, after thirty years' study from the point of view of argument and science, he had come to the conclusion that quite one half of the arguments which he had been fighting out for his own future life applied equally to the nightingale and the dog. In concluding, Mr. Hopps proposed a hearty vote of thanks to the lecturer.

MR. JAMES I. WEDGWOOD, as a Theosophist and a Spiritualist, expressed his grateful appreciation of the lecture. Touching the illustration of the air and the balloon, that appeared to be to some extent akin to the theosophical idea which is held by many, that a certain group-soul on the other plane has attached to it a number of animal forms on this plane through which it manifests. The theory is that when the animal dies it returns to the group-soul and does not simply have a conscious individual existence on the other side. The theory is also held that in the case of some of the more advanced domestic animals a certain portion of the group-soul becomes individualised and the animal does attain to a considerable amount of individuality on the other side. He thought that a number of Theosophists acknowledged that sometimes animals have a very considerable existence on the other side.

Several others present having spoken,

MR. E. W. WALLIS, in seconding the vote of thanks, said that doubtless those present would agree that all life is one, that life is on its way up through various forms of expression, and that, so far as we know, that life culminates in the human form—that is in the spiritual consciousness of the individual, the intelligence that we call man. The difference between the animal and the man is not in kind or in nature : it is rather in degree. Spiritualism had helped him to realise the individual conscious persistence of human intelligence. He was not averse from the recognition of the continued existence in the individual form of animals, but that must be a matter of evidence. No one, however, could fail to recognise the moral responsibility devolving upon all of treating all forms of life with kindness, sympathy and goodwill.

MISS LIND-AF-HAGEBY having briefly replied, the proceedings then terminated.

In reply to the letter of the Chairman, Mr. H. Withall, conveying to Mr. Stead the resolution which he had proposed in his introductory speech, Mr. Stead says :—

'I have to thank you for your letter of the 23rd sending a resolution of sympathy passed by the Members and Associates of the London Spiritualist Alliance. It is very kind of them to think of me in this time of my affliction, but they can understand that to us this bereavement is not as it is to those who have not the knowledge which we enjoy as to the reality of spirit return. In the dark hour of bereavement the faith—no, not the faith, but the knowledge which has come to us through this open door—is the greatest comfort and consolation that can be vouchsafed to mortal man.'

JOTTINGS.

'A Happy New Year.' If we could maintain throughout every day of the year the same attitude and spirit which prompt us hopefully to wish each other 'a happy New Year' we should go a long way towards realising our wishes. Hope is a good thing—as a stimulant. It prompts us to strive to realise our ideals and lifts us to great achievements; but 'every day is a fresh beginning,' and 'to-day is ours, and to-day alone.' Hope is unsatisfying except as an incentive. Realisation is necessary if we would get the best out of ourselves and out of our experiences. That is, we must realise the beauty, the blessing of every day—the privileges, opportunities, and the occasions for service, joy and thankfulness which each new day affords us.

We *live* in the present, but we *dream* of the future. 'Now' is the time to be happy, and the place to be happy is 'here.' The future will never be bright or happy unless we cultivate brightness and happiness in ourselves. 'The fountain of content must spring up in the mind; and he who has so little knowledge of human nature as to seek happiness by changing everything but his own disposition will waste his life in fruitless efforts, and multiply the griefs which he proposes to remove.'

The first Address in 1908 before the London Spiritualist Alliance will be given on Thursday next at the Salon of the Royal Society of British Artists, Suffolk-street, when Mr. A. W. Orr, president of the Manchester Psychical Research Society, will give an Address on 'Evidence of Spirit Identity the Need of the Hour, with Illustrations from Personal Experience,' which should be of the deepest interest to the Members and Associates.

The earnest Spiritualist keeps an eye on all movements in the direction of social reform, even from the material point of view, knowing how largely mental or spiritual states may be influenced by the character of the surroundings. We are glad to learn that at the Franco-British Exhibition, to be held at Shepherd's Bush next summer, a Social Economy Committee, having the Home Secretary, Mr. Herbert Gladstone, for its honorary president, and Mr. H. Percy Harris, chairman of the London County Council, as its chairman, is arranging a series of exhibits in twelve classes, relating to social and economic conditions, organisation and regulation of industry and labour, co-operation, housing, hygiene, and sanitation, &c., with a special class for social settlements and practical efforts aiming at the material and economic improvement of the conditions of urban and rural life.

Answering the question as to what promotes the deepest thought in the human race, an anonymous writer said recently: 'It is not learning; it is not the conduct of business; it is not even the impulse of the affections, it is suffering; and that, perhaps, is the reason why there is so much suffering in the world.'

The Paris edition of the 'New York Herald' of December 29th states that Mr. Edward Shea, of Montclair, New Jersey, went into a deep slumber on November 26th and was unconscious, except at short intervals, up to December 8th, and all efforts failed to arouse him. For two days he was totally unconscious, then, when he awoke, he declared that he had been to heaven and had met his mother there, who died a year ago. After fifteen minutes he again became unconscious and was in that condition for forty hours. On regaining his normal state he again declared that he had been to heaven. During his trance he had no food, and the only liquid that passed his lips was a small cup of tea.

The 'Natal Mercury' for December 4th states that on the previous Sunday Mrs. Inglis gave an eloquent address in the Good Templars' Hall, Durban, on 'Is it better to Live or to Die?' The report proceeds: 'Her clairvoyant descriptions were, as usual, very correct, all the nine given being recognised, eight immediately and the remaining one at the close of the service. The striking nature of some of the messages which accompanied the descriptions is clearly shown by the fact that a lady explained, after the service, that her father had been most accurately described to her, and that he had lived and died an atheist. The message which he gave to her through Mrs. Inglis was, "I have found God."'

At the meeting mentioned above a letter recently received by the chairman, Mr. W. Knox, from Mr. John Lobb was handed to Mrs. Inglis, who was ignorant of its authorship, and she was controlled by a spirit who gave a name mentioned in Mr. Lobb's book, 'Talks with the Dead,' and said that he had followed the letter across the seas. Other spirits came, giving well-known names and 'exhibiting, in manner and utterance, unmistakable evidences of identity.' Anniversary services were to be celebrated on the following Sunday, with Mrs. Inglis as speaker and clairvoyante.

A modern writer truly says: 'To be cheerful in narrow circumstances, to determine to make them wider with favouring opportunity—in other words, to fill your sphere full to overflowing with your best self—all this equips you for duty and brings an ultimate victory within reach. A sour soul never yet accomplished much good for itself or for others. Eyes must be lifted towards the heavens, not dropped to the earth, if we are to make life comfortable and comforting.'

It is hard 'to kick against the pricks'—and worse, it is useless. One cannot argue with the inevitable and the inexorable. Calmness and patience, fortitude and endurance, are the best states of mind in which to meet and profit by experiences that cannot be avoided or altered. It is the attitude of mind and heart which decides whether we extract benefits from trials and griefs, sorrows and losses, or are vanquished by them. Misfortunes, bravely faced, with a hopeful and attentive spirit, frequently prove stepping-stones to higher achievements.

Why it should be that character is developed by suffering we cannot pretend to know, but the fact remains that, whether by Divine guidance or by blind necessity, the upward path for the race, and the way to self-knowledge, self-possession and self-realisation for the individual, is ever along the road of pain. Character is developed by stress and struggle. Consciousness, strength, will-power and sympathy grow as the result of strife and the stimulus of suffering, and we all pass through storm to sunshine—through death to life. It follows, therefore, that pain is not an evil—it is an incident in a process: a means to an end. Nay, a deeper view indicates that pain is a guardian angel, protecting us against self-injury. It is ever admonishing us against self-indulgence, and stirring us to action. Its warning voice utters the beneficent admonition, 'Do thyself no harm,' and its guiding hand leads us out of ignorance into knowledge and light. This is true, whether evolution or Divine Intelligence be regarded as the key to the mystery. But it looks, as Sir Oliver Lodge says, as if 'the Universe is a guided process.'

We often hear and read laudatory expressions regarding spirituality and the spiritual life, but we seldom meet with definitions explaining what these terms mean. However, the following extract from an American contemporary seems to be both sensible and spiritual: 'The man who lives the spiritual life is a man of character. He holds his head erect in his Godhood, whatever others may say or do. He recognises only love in what has the appearance of abuse and calumny. He is unmoved by the anger or passion of others. He recognises God and love in all life and in all of life's manifestations. He pays his debts, whether they are spiritual, moral, mental, physical, financial or otherwise. He cheerfully gives full compensation for what he receives. He faces the world fearlessly. Having discharged his obligations as he progressed, he is nowise in arrears. He senses the spiritual and the material as one, and infuses into the physical a consciousness of the spirit that inherently pervades it. Such a one is living a life of integrity: and this is the spiritual life.' This may be 'a counsel of perfection,' and it would, perhaps, be difficult to find the man who fully and truly lives this spiritual life; but it is an ideal worth cherishing—efforts to attain it will injure no one.

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.

Interesting Coincidences.

SIR,—On Christmas Day, when I was cutting from 'The Evening Standard' the slip which I send you (see page 5), moved by what I had read, I was intending to ask through your paper for any explanation that might be forthcoming concerning the fluidic double (as it has been called) of a man living in the flesh. At that moment 'LIGHT' of December 28th came to me, and looking through its 'contents' I turned at once to the report of the Address on 'Spirits, their Work and Influence,' and there I found an elucidation adequate, aye satisfactory to me, and perhaps to others who have, as I have, observed studiously psychic phenomena with an open mind. This lucid, reasonable, and instructive address contains a direct answer to the mental question I was asking. It is for me a message from states of consciousness of which I know this much, that I and all humanity must inevitably pass into those states and influences; in which it becomes a duty to help ignorance striving to know what is true.

The reminiscences of Augustus Hare are silent as to what Sir Thomas Watson may have said about what he testified to. He must have been profoundly moved by an adventure too extraordinary to come within the limits of the explanation which the word coincidence is often used to express.

Be that as it may, I take the opportunity to notice the 'coincidence,' as some would have it, that this current issue of 'LIGHT' (which is replete with suggestive reasonableness) is so responsive to me; and that influences, all the more potent because of their subtlety, are at work now, as indeed they always are, to manifest that cause and effect are by no means restricted to human action, nor altogether to be accounted for by a normality which can be scientifically diagnosed. Rightly do you say in the 'Notes by the Way': 'Our readers would do well to watch the word directivity.' What is written below that is food for thought and opportune for what I have at heart to express.

Now for another 'coincidence' (?) I find on p. 620 an article entitled 'The House of Unshed Tears' signed by Maud Mary Russell. Can that be my niece Maud Russell or her daughter? I don't know. I have not seen the Maud Russell of whom I am thinking since 1867, when she was a little girl.

Permit me to add that anybody who cares to dive into 'LIGHT' of December 13th, 1890—to be seen at your office—can read there an account of a double, functioning at a distance twice in two days. I can speak of that with some sort of confidence. For although I was unconscious of action, nevertheless I was heard and seen about nine miles away from where most of me was; once while I was awake, and again while I was asleep. If a record of that 'preposterous assertion' be required, it will be found as I indicate at your office; also in a pigeonhole of the Society for Psychical Research.—Yours, &c.,

GILBERT ELLIOT.

Highfield, Mottingham, Kent.

Table Movements and Raps.

SIR,—Some of your readers who may be seeking visible and audible evidence of spirit existence may be interested to hear of séances with Mr. T. Linley. It may be stated that he is quite unknown to me save through the advertisements which have appeared in your paper. On three occasions distinctive and powerful manifestations have occurred, table movements with and without contact taking place. Raps, both on the table and in different parts of the room, were freely forthcoming, and intelligent communications were spelt out. In one case I have tested the information as to identity, and found it fully corroborated by subsequent inquiry. The results in my opinion were the more remarkable, as on neither occasion did the circle consist of more than three sitters, including the medium, and once he and I only were sitting.—Yours, &c.,

CAROLUS.

The Past Psychically Recorded.

SIR,—Your correspondent 'W.M.' in 'LIGHT' of December 28th, who asks 'if all the past history of the world is recorded' psychically, will find his question answered affirmatively in 'The Soul of Things,' by Professor William Denton. It is now out of print, I fear, but it is in the library of the London Spiritualist Alliance.—Yours, &c.,

READER.

Convincing Tests of Spirit Identity.

SIR,—I was present at one of a series of private séances held by Mrs. Veary, who has recently been working under the auspices of the Pretoria Society. It was held at the house of Dr. Schlaefli, at Rietfontein (a suburb of Pretoria), and there were present a party of twelve, exclusive of Mrs. Veary. Harmonious conditions evidently prevailed because the clairvoyance was of a startling and convincing character. A Mr. W., who was sceptical, and had never before sat in a circle, obtained a perfect description of his mother, who only very recently 'passed away' in the old country, and he will undoubtedly become an earnest investigator. As for myself, I obtained a test for which I have waited over six years. A friend of mine named Herbert J. Pearson, an old resident of Derby, was connected with the Midland Road Society at the same time as myself, and early in 1901 he passed over into spirit life, having developed consumption. He promised that he would, at the first opportunity, convince me of his presence, and furnish me with proof of his intelligent interest in my welfare. I have waited long and anxiously for this promised test, and I have many times been bitterly disappointed that it has not been given to me through the mediumship of those sensitives with whom I have sat; and although my experiences in Spiritualism are such that I could never become a backslider, still I have often been sorely puzzled to understand the reason of my young friend Pearson's long silence. At the sitting Mrs. Veary was controlled by a personality who exhibited every sign of being in a terribly weak condition, and who had a racking consumptive cough. She came over to me and took my hand; she then proceeded in dumb show to indicate the outline of the features, the manner in which the hair was worn, &c.; but none of these signs (although I afterwards found them to be remarkably correct in detail) gave me any clue to the identity of the control. She then took my hand, and on the palm she wrote with the forefinger of her right hand the word 'Bertie' (that being the Christian name by which my friend was known), and this at my request she repeated, distinctly and deliberately. No word was spoken, although great efforts were made to communicate in this manner, and after a few minutes another intelligence took possession of Mrs. Veary's organism, with the result that, at my request, I got a perfect word-picture of the personality of my friend Pearson. A more convincing and conclusive test I could never have desired, and I wish to record this in order that his Derby friends may hear of his presence with us, and of his continued interest in those still on earth.

Other sitters also received interesting delineations; in particular, Mr. and Mrs. P. were instructed by Mrs. Veary (under influence) to regain certain documents which they had allowed to pass out of their possession. Mr. P. showed a certain amount of reticence on the subject, whilst Mrs. P. remarked that she did not know that the papers were out of their possession. It transpired subsequently that Mr. P. had parted with certain documents, without his wife's knowledge, and he made it his business to regain possession of them on the following day. Another gentleman, Mr. M., received a note from his mother, through Mrs. Veary's mediumship. The contents were of a private nature. Dr. and Mrs. Schlaefli and daughter, as also another lady sitter, all received descriptions of, and messages from, relatives and friends, which left no room for doubt as to the near presence of their loved ones.—Yours, &c.,

E. BUTTLE.

Pretoria, South Africa.

November 30th, 1907.

Mrs. Place-Veary in South Africa.

SIR,—After travelling through Natal and opening up fresh fields Mrs. Veary arrived at Johannesburg on October 7th, and since then her every public meeting has been packed, while on each Sunday evening some two hundred people have been turned away through lack of room. The addresses were listened to with much attention and the clairvoyant descriptions which followed were the best we have been privileged to experience. Although she only stayed here six weeks, the good that she has done is incalculable. A fresh and much-needed impetus has been given, and the interest aroused among the public has been very great. Her clairvoyant descriptions were so accurate that they were the talk of the town, and applications for private sittings were so numerous that scores had to be refused. People came in some instances forty and sixty miles to be present at the Sunday services.

In the Lyceum Mrs. Veary endeared herself to all the children; and to the general public her kind and unselfish nature has appealed in an unmistakable manner. During her visit the dedication of two children proved of much interest to those who had not witnessed the ceremony before,

A farewell social gathering in Mrs. Veary's honour was held on Friday, November 15th, when about a hundred members met. The evening passed very enjoyably, and during the interval Mr. P. Cartwright spoke of the unselfish and untiring manner in which Mrs. Veary had laboured in our midst for the good of the movement, and he presented her with a gold watch (inscribed) and a bangle. On November 16th Mrs. Veary had a hearty send-off by the committee and friends when she started for Pretoria.—Yours, &c.,

P. CARTWRIGHT,
Vice-President Johannesburg Society
of Spiritualists.

[We learn from a communication to the 'Diamond Fields Advertiser' of December 7th that Mrs. Place-Veary had then reached Kimberley and had lectured to large audiences and given numerous excellent clairvoyant descriptions, recognised by members of the audience. According to the report, 'One dramatic description of the forms of two local residents who had lost their lives in mining accidents literally thrilled the audience, to many of whom these young men were personally known.'—ED. 'LIGHT.')

'Is Cruelty a Mental Disease?'

SIR,—In reference to the letter in 'LIGHT,' of December 14th last, on 'Is Cruelty a Mental Disease?' while not discussing the question, I wish to say that I sympathise deeply with the lady therein referred to regarding unkind treatment of acquaintances. Might there not be something said also on behalf of some of these acquaintances?

Take the case of slights, which undoubtedly cause more or less pain, and with a hyper-sensitive person the pain inflicted is all the greater. I myself am now conscious that my treatment of others may have been so construed, while at the same time my desire was wholly the other way—a desire to give pleasure—and yet I have felt myself unable to give utterance to the sentiments of goodwill that welled up within me.

To my own bitter regret, when I longed to speak I have passed by.—Yours, &c.,

REMORSEFUL ONE.

'Help for a Worthy Couple.'

SIR,—Kindly allow me to acknowledge with hearty thanks the receipt of the following contributions to the fund for Mr. and Mrs. Emms: From 'F. R. B.,' 5s.; Mr. W. O. Drake, 3s. (third, fourth and fifth instalments); 'W. M. W.,' 5s.; Mr. J. F. Kelly, 21s.

Mr. and Mrs. Emms are *very* grateful to all who have so kindly helped them, and I shall be pleased to receive, on their behalf, further donations to this fund.—Yours, &c.,

(MRS.) M. H. WALLIS.

'Morveen,' Mountfield-road,
Finchley, London, N.

National Fund of Benevolence.

SIR,—Kindly permit me to thank those friends who have so generously forwarded donations to the above fund during the month of December, viz.: 'Emma,' £1 1s.; 'The Two Worlds' Company, subscription book, 3s.; proceeds of a meeting held at the Workmen's Hall, Stratford, per Mr. G. F. Tilby, 17s. 6d.; Mrs. J. Greenwood, 5s.; Mr. George, 10s.; Mr. T. H. Wright, 5s.; Mrs. Jones, 2s. 6d.; proceeds of a series of lantern lectures given at the Assembly Rooms, Clapham, per Mr. H. Boddington, £1; Mrs. Entwistle, 10s.; Mr. A. Colbeck, £1; 'A Friend,' Accrington, £1; Miss E. L. Boswell-Stone, 3s. 6d.—Total, £6 17s. 6d.

It has been suggested that if greater publicity were given to the good work accomplished by this fund there would be a more liberal response. One reason for reticence is, that we do not wish to pauperise the recipients, but to help them; consequently their names and addresses are not made public, but they can be supplied to any *bona fide* applicant. One case is that of a couple of old workers, who many years ago gave of their best to the movement in time, money, and energy, but now, in the autumn of their lives, they have fallen upon evil days and are practically dependent upon the charity of friends. The wife is slowly dying of cancer and the husband can only procure what is absolutely necessary by the assistance of others. Last month I appealed for the co-operation of societies, but have only received two responses. Sometimes I wonder if the members of societies realise that the existence of their societies is largely due to the self-sacrifice of the old workers, who in the early days fought and suffered for the privileges we now possess, and I would like to ask them if we shall allow those workers to end their days in oblivion.

The New Year has dawned, and I would like to suggest that societies should resolve to devote the proceeds of one Sunday during the year to this Benevolent Fund.—Yours, &c.,

A. E. BUTTON,
9, High-street, Doncaster.
Hon. Finan. Sec.

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.

ACTON AND EALING.—9, NEW BROADWAY, EALING, W.—Speaker on Sunday next, at 7 p.m., Mr. R. J. Abbott. Wednesday, 15th, at 8 p.m., Mrs. Boddington, clairvoyant descriptions.—S. H.

THE UNION OF LONDON SPIRITUALISTS will hold a Conference Meeting at Co-operative Hall, Braemar-road, Plaistow, E., on Sunday, January 12th, at 7 p.m. Speakers: Messrs. G. T. Gwinn, T. May, M. Clegg, and Chas. Cousins.

CROYDON.—MORLAND HALL, (REAR OF) 74, LOWER ADDISCOMBE-ROAD.—On Sunday last Mr. Butcher gave a reading from 'The Reign of Law,' and spoke on 'The Unregenerate Man.' Sunday next, Miss Violet Burton.

BATTERSEA PARK-ROAD.—HENLEY-STREET.—On Sunday last Mrs. Wesley Adams gave a trance address on 'The Past Year's Work.' Mr. Boyd and Miss Greenman rendered solos. On Saturday, the 11th, a social gathering will be held. Songs, dancing, &c.; music by Mr. and Mrs. Kunhart.—E. F. S.

FULHAM.—COLVEY HALL, 25, FERNHURST-ROAD, S.W.—On Sunday last Messrs. Ashley, Flood, and Turner spoke. Mr. Abbott presided. Sunday next, at 7 p.m., Mr. Saveriaux (Theist) on 'Christianity before Christ.' January 8th, at 8 p.m., annual general meeting.—W. T.

MANOR PARK AND EAST HAM.—OLD COUNCIL ROOMS, WAKEFIELD-STREET.—On Sunday last Mr. Cunningham related experiences of travel. In the evening Mr. Garlick delivered an interesting address on 'Spirit and Matter.' Sunday next Mr. Todd will conduct a special service. Friends please note.

THE UNION OF LONDON SPIRITUALISTS will hold a Conference Meeting at Sigdon-road Council Schools, Hackney Downs, on Sunday next, January 5th, at 7 p.m. Speakers: Messrs. G. T. Gwinn, H. Wright, J. Adams, and T. C. Dawson.

HACKNEY.—SIGDON-ROAD SCHOOL, DALSTON-LANE, N.E.—On Sunday last Mrs. Boddington gave an address and clairvoyant descriptions. Mr. Sydney Rist kindly sang two solos. Sunday next, London Union speakers. Tuesday, at 4 p.m., ladies' work party at Miss Wittey's, 15, Maury-road, Hackney Downs.—N. R.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday evening last Mrs. M. H. Wallis delivered a brilliant address on 'Spiritual Growth,' which gave much pleasure. Mr. W. T. Cooper presided. Sunday next, at 7 p.m., Mr. W. E. Long will give a trance address. January 7th, members' reunion.—A. J. W.

PECKHAM.—CHEPSTOW HALL, 139, PECKHAM-ROAD.—On Sunday last Mr. J. Jackson spoke on 'The Ministry of Angels,' and replied to questions. Mr. Smallwood presided. Sunday next, Mrs. Effie Bathe on 'Auric Colours and their Psychic Significance,' illustrated by thirty original paintings. On the 8th inst., social evening. On the 12th, Mrs. A. Webb.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—On December 22nd Miss Chapin gave good addresses and clairvoyant descriptions. On Sunday last Mr. John Adams delivered excellent racy addresses. Sunday next, at 11.15 a.m., public circle; at 7 p.m., Mr. F. G. Clarke. Wednesday, 8th, annual tea and social gathering; tickets 1s. each.—A. C.

BALHAM.—19, RAMSDEN-ROAD (OPPOSITE THE PUBLIC LIBRARY).—On Sunday morning last Mr. J. H. Weiss spoke on 'The Authority for Faithism.' In the evening Mr. G. Morley delivered an address on 'Inspiration and Method,' and gave clairvoyant descriptions at both services. On Saturday next, the 4th, a tea-meeting will be held at 4 p.m., followed by social evening. Friends invited.—W. E.

SPIRITUAL MISSION: 22, Prince's-street, Oxford-street, W.—On Sunday evening last Mrs. Fairclough Smith's powerful and helpful discourse was much enjoyed. Sunday next, at 7 p.m., Mr. E. W. Beard, trance address; clairvoyant descriptions.—67, George-street, Baker-street, W.—On Sunday morning last Mr. E. W. Beard's address was much appreciated, and Mr. P. E. Beard gave recognised clairvoyant descriptions. Sunday next, at 11 a.m., Mrs. Fairclough Smith on 'Birth of the Spirit,' and clairvoyant descriptions.—R.