

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.

'The International Journal of Apocrypha' continues its scholarly, useful and engaging work. The number for January contains a clear-shining Paper by the Bishop of Winchester on that glorious book, 'The Wisdom of Solomon.' The Bishop gives 'the most distinctive features in the religious teaching of the book' under the headings of (a) Immortality; (b) Universalism; (c) Death; (d) The personification of 'Wisdom.'

Here is a condensed summary of his conclusions:

(a) The writer, who has evidently not yet become acquainted with any 'Resurrection' doctrine, believes strongly in the doctrine of Immortality. The righteous man does not die; virtue is crowned with immortality; immortality brings man to God. The early death of the righteous is not to be ranked as a misfortune.

(b) There are passages in which we seem to see traces of a belief in the annihilation of the ungodly. Elsewhere, however, the writer asserts the general principle that there is no destructive force in the universe, and that God did not make death. The phrases, 'Thou hast mercy on all men,' 'Thou lovest all things that are,' 'Thou sparest all things,' point to the expectation of the widest possible extent of mercy.

(c) The reader should give careful attention to the passage in Chapter II. 23, 24, 'God created man for incorruption, and made him an image of his own proper being; but by the envy of the devil death entered into the world, and they that are of his portion make trial thereof.' Here we meet for the first time in literature the conception of the devil as man's foe, identified with the serpent in the Garden of Eden, and as having been moved by envy of man, who had been created in the image of God, to tempt him to evil and thus to bring death into the world. In Jewish and Christian theology this doctrine was destined to be developed into systems profoundly affecting the anthropology of later generations.

(d) The famous delineation of 'Wisdom' in Chapters VII.-IX. culminates in Chapter VII. 25, 26, 'a breath of the power of God, a clear effluence of the glory of the Almighty, an effulgence from everlasting light, an image of his goodness, &c.' This description was not unnaturally seized on by Patristic writers as presenting a parallel to the Johannine teaching of the divine Logos, and therefore as a prediction of the Messiah. But there is no warrant for this inference. The passage contains no thought of an Incarnation. 'Wisdom' is regarded as an emanation from God, a spiritual agency, created but not independent; personified, if we may so express it, but not personal.

The Rev. Edgar I. Fripp, B.A., of Bristol, is publishing a series of Sermons for the present day (Taylor Brothers, Bristol). The latest is on 'Camden Town,' and is concerned with the shocking and sordid Wood case.

Camden Town, says the preacher, was a pleasant suburb when he was a boy. His father used to sketch in the fields now covered by a dense mass of ugly brick and slate and pavement. The long rows of gardens are now swarming with rank rows of poor houses. He says:—

At night, the main thoroughfares are filled with a noisy populace seeking a change of some kind after the dull monotony of their labour. There's nothing beautiful anywhere—no great squares with music and fountains and seats under the trees such as you find in any mediæval city, no quiet spaces under the shadow of college or cathedral, nothing but miles of plate-glass and gaslight, with great flaring public-houses every hundred yards, into which men and women and children crowd, and from which they emerge to say things and do things of which in their sober moments they would be utterly ashamed. Such is Camden Town as I know it now, a disorganised wilderness of high-rented tenements, into whose sordidness and vulgarity churches and chapels endeavour to bring a little beauty, a little hope and faith, a little spiritual light and happiness.

Mr. Fripp is aghast at what is happening. He knows that the churches and chapels are practical failures—good in their way, but oh, so utterly unable to do what is wanted. And yet, we are told:—

Man has a nervous and sensitive spiritual nature. He is an imaginative, romantic being. He wants to *live*. He loves beauty, peril, adventure, ecstasy. God's spirit is in us, and we claim high and lofty relationships: and if we cannot have spiritual delight, we are terribly liable to be led into sensual. Here is the secret of the fascination of drugs and drink, gambling and lust. The false thing bears an outward resemblance to the true, until it brings forth the harvest of death instead of life.

This sympathetic preacher finds in the home a promise of better things. He is for social salvation. We agree with him, but do not see many signs that the home is becoming more of a haven, or that family life there is becoming more centred, more peaceful, more sacred. And yet it is almost our only hope.

A quite properly orthodox magazine of some importance, in New York, shrinks badly from Spiritualism. It thinks that so much of it is fraud that 'we had best let it all go.' But, before it finishes, it hesitates. What about the demons of the New Testament? What about its angels? Are 'devils' figures of speech? If so, what are 'angels'? 'But certainly there are messengers of God,' says this hesitating witness, 'and an "angel" might equally well be translated "messenger."' And so, in the end, our orthodox opponent does not seem quite so sure about the desirability of letting it all go. The logic of letting it all go would lead to some painful conclusions, if relentlessly pushed. We advise our orthodox critics to be careful—the ice is very thin.

Do the conductors of and speakers at our Sunday meetings need anything indicated by the following story, told by a thoughtful pilgrim?

During a vacation I attended service in a liberal church. The choir sang their numbers in fine form. The essay in the pulpit had been exceptionally clear cut and smoothly polished. Everybody was well gratified with the excellence of the singing and the undisturbing smoothness of the pulpit venture. After service a man passed out ahead of me. He observed to his neighbour, 'That was a fine effort this morning!'

That remark made me come to, and come to with a shock. The house of God, the work of God, the opportunity of the Holy Spirit, had ended in the barrens of æsthetic satisfaction!

O house of the Lord's anointing, instead of being the secret place of the Most High, where the human heart could find a refuge as well as a fortress under the shadow of the Almighty, it simply had been entertained. Instead of being stirred and warmed into the confidences of life, it had been playing with the nimbleness of its forms.

In that congregation were there no men and women struggling against sin and evil? Was there no message of God's help for the sinner, no warning note against idleness and vice and crime?

A recent writer in 'The Cosmopolitan,' B. De Casseres, discourses thus wisely and beautifully concerning prayer:—

All rational pleasure is prayer; all sincere work and effort are prayers; all exaltation in the presence of beauty is prayer; all aspiration is prayer.

Prayer is an uplifting, a rising of the soul toward the object of its desire, an elevation of instinct.

All sincere thought is prayer. The doubts of sceptics are prayers, though they themselves would repudiate the term.

All strength that tends to elevate and glorify man is a prayer.

There are other modes of praying than with the lips. Galileo prayed with a telescope. Columbus prayed with a ship. Franklin prayed with a lightning rod.

Knee-praying seems a puny thing when once we feel that the forests are the eternal fanes of Nature; or when we stand on a mountain top, that everlasting natural altar; or when we bathe in sunlight, that incalculably aged censer.

Amid these natural objects, awe, admiration, a sense of infinite force, of infinite life, of a duration that is eternal, sweeps through us in waves, leaving us humiliated with the sense of our own nothingness at the same time that it brings something of intellectual pride that we are part of that Hidden God.

All sublime emotion is prayer. A poem, a painting, a great essay, a beautiful face, the wreathing of a vine around a window, all exalt, generating wonder, amazement and thankfulness.

Man prays when he least knows it. The normal evolution of prayer is from the lip to the deed, from bare utterance to strong action.

Clearing out a pile of American 'exchanges,' we chanced to linger over a six-months old copy of 'The Progressive Thinker' containing a curious Essay by C. M. Carter on 'Corpuscles not the limit.' The writer professes to have 'a positive knowledge of the existence of an Energising Activity that scientists, from a scientific point of view, know nothing about.' We can quite believe that there is such an 'Energising Activity,' far beyond the ken of science at present, and it is quite possible that, as usual, some unknown man has got a glimpse of it before the masters in Israel: so that this six-months old speculation may still be as good as new in six years. His concluding paragraphs, at all events, contain not a bad shot:—

I venture the prophecy that before many years hence, the corpuscles or electrons will be divisible many thousand times into (if I may be permitted to coin a word) *thoughtons*, which will prove the origin of thought, and many things relative to mind, spirit and soul.

Thoughtons to me are realities, which move or vibrate with raging, terrific speed—distance or time offering no hindrance to instantaneous communications from souls of friends living in the body as well as those living in the spirit.

In conclusion: To me thought is a finer substance than the corpuscles or electrons of matter, spirit finer than thought, soul finer than spirit, Infinite finer than soul. Or in other words, matter is the materialised expression of thought; thought the materialised expression of spirit; spirit the materialised expression of soul; soul the materialised expression of Infinite; Infinite, God, the materialised expression of the whole of all.

'In the Outer Darkness, and the Sphinx in the Gutter,' is a beautifully written but intensely pathetic pamphlet on child-life in the slums, and, incidentally, on adult-life there. We are afraid it is an oft-told tale, but it is told with special knowledge, and remedies are suggested. The

pamphlet is sold (price sixpence) for the benefit of 'The Gifford-street Foster-Homes,' or perhaps it would be more accurate to say, to make the work of the Homes Association known. It has no publisher's name, but it can be had from Mr. G. S. Offer (12, Achilles-road, West Hampstead).

God in common things: God in the market and in the market garden: God in the home, in the little child that claps its hands to see mother come home: God in the daily work and nightly rest: that is the deep need of to-day. We have got God too much imprisoned in holy days and holy books and holy places and (conventionally) holy men. We need to liberate Him, and get Him into the streets.

The lesson taught by Lowell is needed more than ever. Here is the first half of it:—

Worn and foot-sore was the prophet,
When he gained the holy hill;
'God has left the earth,' he muttered,
'Here His presence lingers still.'

'God of all the olden prophets,
Wilt Thou speak with man no more?
Have not I as truly served Thee
As Thy chosen ones of yore?'

'Hear me, Guider of my fathers,
For a longing heart is mine;
By Thy mercy I beseech Thee
Grant Thy servant now a sign.'

Bowing then his head, he listened
For an answer to his prayer;
Yet no burst of thunder followed,
Not a murmur stirred the air.

But a tuft of moss before him
Opened while he waited yet;
And from out the rock's hard bosom
Sprang a tender violet.

And then the prophet, who had wearied himself to seek God in 'the holy hill,' remembered that when he left home, to undertake his journey, his little daughter had plucked just such a flower at his very threshold and offered it to him. Then he said,

'Had I trusted in my nature,
And had faith in lowly things,
Thou Thyself wouldst then have sought me,
And set free my spirit's wings.'

The little line of French, at the end of the Leader on 'The Breath of Life,' may not be familiar to some of our readers. It means: 'Everything wearies, everything wears out, everything passes: and everything is renewed.'

SPIRITUAL PRAYERS (From many Shrines.)

Blessed God, who hast inspired all good books for our learning, as Thou givest all good thoughts for our thinking, grant us not to misuse any gift of Thy wisdom or of Thy Breath. So let us read all holy books carefully, and listen to wise teaching modestly, and meditate on good sayings profitably, and let no pride harden our hearts; but, above all, by the true presence of Thy holy Breath, and by Thy constant blessing on all our words and works, lead us into Thy Truth, and give us Thy peace which the world cannot give. Amen.

ARCHDEACON COLLEY requests that anyone who possesses letters written by the late Rev. Samuel Wheeler, formerly a fellow student with Dr. Monck at Mr. Spurgeon's college, will kindly lend them to him for a few days in order that they may be compared with the post-mortem writing by the materialised spirit form of the said Samuel Wheeler, done at various times in the presence of Archdeacon Colley and others. Letters may be sent to the Archdeacon at Stockton Rectory, near Rugby.

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, FEBRUARY 20TH,

WHEN AN ADDRESS WILL BE GIVEN

BY

REV. GERTRUDE VON PETZOLD, M.A.,

ON

'The Doctrine of Immortality, Historically and Philosophically Considered.'

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 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 :—

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'), on 'Psychic Faculties and Psychic 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.'

AN AFTERNOON SOCIAL GATHERING will be held at 110, St. Martin's-lane, W.C., on 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 next*, February 11th, Mr. J. J. Vango will give clairvoyant descriptions 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 next*, February 12th, at 6.30 p.m., Mr. E. W. Wallis will deliver an address on 'As the Spirit Gives Utterance,' the fifth of a series on 'Spiritual Gifts.' Admission 1s.* Members and Associates free. No tickets required.

PSYCHIC CLASS.—On *Thursday next*, February 13th, Mrs. E. M. Walter will conduct a class for individual development, at 4 p.m., and on alternate Thursdays.

TALKS WITH A SPIRIT CONTROL.—On *Friday next*, February 14th, 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.

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

THE SPIRITS WIN.

SIR OLIVER LODGE'S SIGNIFICANT ADMISSIONS.

On Thursday, January 30th, Sir Oliver Lodge, F.R.S., delivered an Address at a meeting of the Society for Psychical Research concerning secret and exhaustive tests which have been conducted recently by leading members of the Society with Mrs. Piper and Mrs. Verrall, as well as with Mrs. Thompson, Mrs. Holland, and Mrs. Forbes. Sir Oliver Lodge said :—

The phenomenon of automatic writing strikes some of us as if it was in the direct line of evolutionary advance—it seems like the beginning of a new human faculty. First of all, the evidence led us to realise the truth of telepathy; and that was the first chapter of the new volume that we have set ourselves to explore.

I am going to assume, in fact, that our bodies can, under certain exceptional circumstances, be controlled, directly or temporarily possessed, by another or foreign intelligence, operating either on the whole or on some limited part of it. The question lying behind such a hypothesis, and justifying it or negating it, is the root question of identity—the identity of the control.

This question of identity is, of course, a fundamental one. The controlling spirit proves his identity mainly by reproducing, in speech or writing, facts which belong to his memory, and not to the automatist's memory. And notice that proof of identity will usually depend on the memory of trifles. The objection raised that communications too often relate to trivial subjects shows a lack of intelligence, or, at least, of due thought, on the part of the critic. Our object is to get, not something dignified, but something evidential; and what evidence of persistent memory can be better than the recollection of trifling incidents which, for some personal reason, happen to have made a permanent impression?

We find the late Edmund Gurney and the late Richard Hodgson and the late F. W. H. Myers, with some other less known names, constantly purporting to communicate with us with the express purpose of patiently proving their identity, and giving us cross-correspondence between different mediums. We also find them answering specific questions in a manner characteristic of their known personalities, and giving evidence of knowledge appropriate to them.

Not easily or early do we make this admission. In spite of long conversations with what purport to be the surviving intelligences of these friends and investigators, we were by no means convinced of their identity by mere general conversation, even when of a friendly and intimate character such as, in normal cases, would be considered amply and overwhelmingly sufficient for the identification of friends speaking, let us say, through a telephone or a typewriter. We required definite and crucial proof, a proof difficult even to imagine, as well as difficult to supply.

The ostensible communicators realise the need of such proof just as fully as we do, and have done their best to satisfy the rational demand. Some of us think they have succeeded; others are still doubtful.

I am one of those who, though they would like to see further and still stronger and more continued proofs, are of opinion that a good case has been made out, and that, as the best working hypothesis at the present time, it is legitimate to grant that lucid moments of intercourse with deceased persons may in the best cases supervene amid a mass of supplementary material.

What we have to announce is the reception by old but developing methods of carefully constructed evidence of identity more exact and more nearly complete than perhaps ever before. There has been distinct co-operation between those on the material side and those on the immaterial side.

Cross-correspondence—that is, the reception of part of a message through one medium and part through another, neither portion separately being understood by either—is good evidence of one intelligence dominating both automatists. And, if the message is characteristic of some one particular

deceased person, and is received as such by people to whom he was not intimately known, then it is fair proof of the continued intellectual activity of that person. If, further, we get from him a piece of literary criticism which is eminently in his vein, and has not occurred to ordinary people, then I say the proof, already striking, is tending to become crucial. These are the kinds of proof which the Society has had communicated to it. The boundary between the two states—the present and the future—is still substantial, but it is wearing thin, in places. Like excavators engaged in boring a tunnel from opposite ends, amid the roar of water and other noises we are beginning to hear, now and again, the strokes of the pickaxes of our comrades on the other side.

IS MAN A RESPONSIBLE BEING?

Mr. Pye advocates Determinism, and declares that man is 'not responsible for his actions,' on the ground that he is what he is because of heredity and environment. Responsibility, however, does not depend upon whether the individual was consulted as to his birth and inheritance, it is based upon the recognition of inherent moral power. Progress results from the intelligent exercise of this latent power. It is a question of attitude—whether the individual, in obedience to the hunger of the spirit after truth and beauty and all excellence, realises that it is incumbent upon him to aim at the highest and the best, or whether he refrains from efforts at self-improvement and of service to others.

No man is responsible for what he cannot do or alter, but he is accountable to himself, to society, and to God, for his motives and efforts. The moral law is imperative—determinists may plead extenuating circumstances, but every spiritually-minded man feels that he *ought to strive* to do right, to be pure, good, useful, and true.

Man the spirit is a bundle of infinite possibilities—a centre of potential energies—and it is the business of life to educe, or bring out, these powers. When man awakes to the realisation of his spiritual nature, he becomes, within limits, master of himself and of his environments. He is not responsible for his heredity or environment—but he *is* responsible for the use or misuse of his powers. It is here that Spiritualism and the world's best religious teachers part company with the fatalistic Determinist and recognise *duty*; 'devotion to right consecration to duty, unshrinking self-sacrifice.'

Determinism is only another way of saying that there are always causes which are equal to the effects produced, but Determinists, as a rule, ignore spiritual cause and fail to recognise that self-cultivation, self-control, self-government are not only possible, but are increasingly possible to the individual who sets himself to win them, because spirit is power—hence the power to direct and control one's thoughts, motives and actions exists within, and can be called into action *if* we are willing. The idle boy learns unwillingly, the studious one hungers after knowledge. A log on a stream is carried onward by the rushing water, it has no power to interfere or to alter its course, it is unconscious, non-intelligent. A man may be carried down by a stream, and so long as he is submissive he resembles the log of wood, but when he realises his danger he brings intelligence and will to bear; he takes advantage of every circumstance or favouring eddy and steers his course patiently and steadily towards the shore. He cannot defy the current, but he can make it serve his need and help him to safety.

Thus humanity has risen—not only *driven* up by the lash of painful environments and carrying a load of bad heredity, but as the result of his own struggles to find foothold by his indomitable pluck and perseverance, his will-power and splendid altruism—his spiritual heredity from God. In this battle of life the victorious find that the *real* determining factor has been, and ever will be, the Divine Spirit within, which never knows defeat. By-and-bye, as the race enters into conscious self-possession it will harmonise its Will and Love with the Divine Law, and then individuals will rejoice to realise their responsibilities and will regard them as a precious birth-right insuring ultimate harmony and happiness.

B. G. E.

THE SPIRITUAL PLANES OF NATURE.

On Monday afternoon, January 27th, an interesting lecture was given by Mr. A. P. Sinnett on 'The Spiritual Planes of Nature,' at the Theosophical Society's Rooms, 28, Albemarle-street, W. At the outset Mr. Sinnett spoke of the enormous services rendered to mankind by Spiritualism 'with all its mistakes and blunders' by showing the possibility of communication with the astral plane. The Spiritualist who investigates the next plane of Nature by means of communications coming therefrom is, however, clearly unable to know what lies beyond that plane. Those who pass on to the next plane of life, the next condition of existence, find themselves in a region to which they are unaccustomed, and have no means of knowing what lies beyond: the realms appear to them to be almost infinite in extent. It does not occur to the majority that there lie beyond that region other regions infinitely more magnificent and more important.

The lecturer then went on to narrate an instance communicated to him by the late Stainton Moses when the last-named said he was distinctly under the influence of a more lofty character than that which ordinarily attended such investigations. In one case he was being helped to understand an especially happy influence when his consciousness was detached from his body and functioned on another plane of consciousness. Mr. Stainton Moses told the speaker that he at once became cognisant of many forms of beings, of many material objects around him which he had not perceived before, and at the same time the material objects which he had before seen, and which were in his own room where he was, had at once fallen back into a relatively shadowy condition. In the senses of his astral body he was adapted to the sensation of the astral plane phenomena, and relatively ill adapted to the physical plane phenomena.

This transfer of consciousness, the speaker pointed out, is a fact to be verified by anyone who cares to take the trouble to read a reasonable quantity of the abundant literature of Spiritualism.

Mr. Sinnett then went on to enumerate the practical side of the teachings of Spiritualism, and pointed out that many pass from the physical to the astral plane fit for nothing higher than mere physical enjoyment and incapable of conceiving any higher state. For them the astral plane has a very different significance compared with those who pass on filled with generous emotions after a more or less admirable life. For the latter, the astral plane is at once a manifestation of a higher condition of life or happiness. We know from the experience of the many who have been able to write back that the awakening is amongst friends who have gone before, an awakening full of life and exhilaration. The astral plane, however, said the speaker, is only a period of transition, and he then went on to describe the characteristics of the other planes in harmony with theosophical teaching.

The lecture was followed with close attention by one of the largest audiences ever assembled at a Monday afternoon meeting.

A PAPER on 'Some Psychological Considerations,' read by Mr. H. L. Bruce before the Newcastle Psychical Research Society, has a timely bearing on the problem of man's free agency, now being discussed in our correspondence columns. Mr. Bruce said that human action was limited by natural energy; all men do as they must, subject to a certain degree of freedom and thought. If they were perfectly free they would not be limited, and if they had no freedom of thought and action they would become unconscious and die. The actions of mind and body have a definite causal relation to each other; involuntary mental action may be considered as being a function of the brain. A man who controls his thoughts and feelings furnishes evidence that he possesses a self-determining power which is called will, and this, if habitually exercised, renders a man relatively a free agent, and not a mere machine. What we require for noble living is a free, energetic will. Character is a perfected will, and the education of the will would go far to solve the problem of evil.

ETHICS AND HUMAN PROGRESS.

The title of Mr. J. Howard Moore's book, 'The New Ethics,'* does not altogether describe its contents, or at all events that large section of them which will be of interest and practical value to a considerable number of our readers. At the beginning and end of the volume the ethical value of the arguments enlarged upon is plainly and convincingly brought out; but the book is not so much an exposition of a new ethical system as a presentation of the ethical aspect of man's treatment of the animal creation, with especial reference to the use of flesh or vegetable diet. Hence it is a work of great interest and value to the humanitarian and to the advocates of a reformed dietary, not procured by cruelty or suffering inflicted on the animal creation.

The basis of the New Ethics as laid down by Mr. Moore is 'the Great Law—Act toward others as you would act towards a part of your own self'; and he boldly claims that the doctrine of universal solidarity represents the result of the entire ethical development of the race. He says:—

The evolution of ethics has been towards altruism, towards a wider and more consistent recognition by dominant individuals and groups of the rights of others. The effort to *universalise* the moral sentiments and practices of mankind is an effort to add to the altruistic accomplishments already attained, and is a logical sequence of the efforts put forth by the race to humanise itself. The thesis of the New Ethics is the ethical corollary of the doctrine of evolution; it is the expansion of ethics to suit the biological revelations of Charles Darwin. Biology teaches, if it teaches anything, that there is a solidarity of the sentient world. Man is simply the highest product of a long process of evolution, and his qualities of mind and heart extend all down the antecedent forms through which he has come.

Thus even the lower and humbler forms of life have kinship with man, and if he has outgrown their limitations he has incurred all the more responsibility for his treatment of them. Man, we are told, is not yet the 'paragon of creation, he is not even a model animal. In many respects he is physically degenerate; and morally he is not much, if any, better. Mr. Moore says: 'We are nothing but a lot of ferocious humbugs—that is the long and the short of it—leading lives all the way from a tenth to two-thirds decent in our conduct towards our fellow men, but almost absolutely savage in our treatment of not-men,' whether we try to use them for our own ends under the pretext of science, food, service, sport, or luxury.

Some 'flashlights on progress' at the end of the book point a further moral as to the fatuous ideas prevailing in different ages as to the attitude proper to be maintained towards those who brought a new message to the world, from Copernicus to Darwin, and the author thinks that although we live in a brighter age, even as compared with the conservatism of quite recent years, yet 'as compared with the future, it is an age of unlimited darkness and imbecility.' We are still too much slaves of the past. An appeal to Nature is ambiguous, because although Nature's laws of action are immutable, yet this action tends to evolution and progress, and to consider Nature's results at any particular time as final, or to take as our model a previous stage of development, is to try to counteract the ceaseless working of evolution. The one great law of Nature is *progress*.

The middle portion of this book is taken up by a special study, amounting almost to a separate treatise, on man's natural food. The constitution of food and the processes of nutrition are scientifically yet intelligibly stated, the amount of food necessary for health and strength is shown to be less than that allowed by even a strict dietary scale, and the nutritive value of food from various sources is compared by means of tables. But the special interest of this section lies in the evidence adduced to show that man is structurally a plant-eater, and that fruits and nuts are specially marked out for his dietary. Mr. Moore gives interesting examples to

show that a fleshless diet is conducive to a high state of physical efficiency, and to mental activity in 'luminous and exalted thinking'; many Spiritualists and mystics go further, and say that the simplest and purest diet is necessary in order to attain the higher degrees of psychic sensitiveness and spiritual illumination.

THE JOY OF HELPFULNESS.

Judge Lindsey, who for many years has been trying to help and save wrong-doers, tells, in the January 'Fellowship,' a pathetic story of his efforts to save a little boy, twelve years of age, who had been sent to prison. The jailer telephoned to the judge that the boy was in a spasm of crying, and begged that he would visit him. The judge says:—

A boy is worth ten thousand times more than anything he steals, yet I knew a ten-year-old boy who stole a bicycle in the old days, and ten times more labour and money were expended to recover the bicycle than the boy. When I reached the prison I sat down in the cell on the iron floor and put my arm around the boy. I told him how much I thought of him, and how I despised the bad things he did. Yet what could I do if he did not help me? I might help him, but I could not carry him; I would always be his friend, but he was getting both himself and me into trouble if he 'swiped things,' for if I should let him out and he 'swiped things' again, would not an officer say that the judge made a mistake in not sending 'that kid to the State Industrial School, where he would not have a chance to swipe things'? Then they would say both the judge and the boy should be in jail. How could he expect a judge to keep his job if his boys did such things? He saw the point, and standing upright there in the cell, the light in his eyes speaking better than his words, the earnestness of his promise to 'stay wid yer, Judge,' as he tearfully declared he should never get me into any trouble and we would both keep out of jail. And so I almost as tearfully accepted his proffered protection, and out of the jail we walked together into the now raging storm.

Judge Lindsey seems to understand boys and he was not mistaken in this instance, for the poor child justified his faith in him. He says:—

One day his mother came at the end of a weary, toilsome day to tell me that Harry was a changed boy. She told me how thoughtful and loving he was, and that once when she had been sick, he had, with the tenderness of a woman, waited on her and given up all the pleasures of the street. Finally the tears came into her eyes, and she said: 'Judge, I never knew just why Harry changed so much till one day while I was ill and he had been so sweet and kind I asked him how it was he became good for the judge, and looking up into my face with a tear in his eye, he said: "Well, mother, you see it's this way, if I ever gits bad, or swipes things again, the judge—the judge will lose his job—see?—and he is my friend—he is—and I am goin' to stay wid him."'

Loyalty, responsibility, trust, confidence and love—all the ennobling instincts of the soul were there, and these were played upon rather than hate and fear, despair and gloom. That they responded sweet and pure, clear and true, the boy and the mother knew. And God knows, and I know, and thus to know is one of the sweetest joys of life.

USEFUL PUBLICATIONS. The 'Who's Who' annual publications have become invaluable as works of reference: the main volume, published at 10s. *net*, contains about 22,000 biographical notices of persons of distinction in every department of activity, and now extends to over 2,000 pages. In addition, there is a 'Who's Who Year Book' (1s. *net*), consisting of the lists of public bodies and their officials, with other information, which formed the original nucleus of these publications, and a special 'Writers' and Artists' Year Book' (1s. *net*), giving lists of English and American journals and magazines, publishers, press-cutting agencies, literary agents, press photographers and colour printers, and other information specially designed to be of service to those who wish to find channels for the publication of literary work of any description, from a short story to a scientific or philosophical treatise. In the list of journals and magazines details are given of the class of matter most likely to be acceptable to each, and there is also a classified list of journals to which literary matter of various kinds may be sent. The three books are published by Messrs. Adam and Charles Black, Soho-place, W., and form collectively a complete guide for reference on matters as to which it is always of importance to be well informed.

* 'The New Ethics.' By J. HOWARD MOORE. Ernest Bell, York House, Portugal-street, W.C., price 3s. *net*.

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THE BREATH OF LIFE.

Mr. H. Fielding Hall has just given us, through Macmillan and Co., another of his engaging books, and still on Buddha and the Burmese. It is entitled 'The Inward Light,' and is presented in twenty-two chapters, all vitally and deftly connected, though often by only delicate spiritual links. Indeed, the words 'delicate' and 'spiritual' apply to the whole book, as all Fielding Hall readers will understand. The well-known faint subtilty, so apparently simple, almost childlike, and yet so suggestive, so picturesque, often so deep, is all here again, making the book a simply delicious one to read. The sensation is that of reading a refined man's thoughts, to the sound of soft music which just interprets it, with always a slight pathetic undertone.

Mr. Fielding Hall, in a way, has sympathy with the old notion of transmigration, but, as usual, he nowhere defines it, explains it or commits himself to any dogma or any western style of argument. He is simply contemplative, winsomely poetic, sagely sentimental and delightfully receptive. Instead of arguing, demonstrating, explaining, he turns the thing over slowly, presents it at many angles, that light may be reflected in many ways, says little but lingers long, as though holding it up for gentle consideration. If you can see anything in it, it is well: if not, it is still well: truth is great, man is small, the way is long, and destiny is sure.

There are many exquisite little glimpses of the Burmese country and people; of social and religious Burma; pretty stories or sad; charming but profound talks with monk, or sage, or soul liberating itself from its old nest: and, all along, there are ideas, dreams, outreachings of wonder and awe, and longings, and the play of laughter and the starting of tears: all quite delicious for beauty and style and the music of it, and, when one comes to think of it, wonderfully informing too.

Perhaps the best thing we can do with the book here is to take one of the chapters and try to give some idea of it. Here is one of the most suitable. It is entitled simply 'The Wind': and the wind is in reality the symbol of the breath of life; and two men are quietly talking about it, in the open, in the quiet summer star-lit night. There is a great hush of peace over all, as of a mighty life that slept and dreamed: and suddenly, from the village below, comes

a shrill cry, and then agitated music of flute and cymbals and drum. A man has died, and the cry and the music, with the solemn beat, beat, beat of the drum, tell of it to the neighbours.

What is life? the two men ask: and whither goes it? Men pass on the unseen tide every moment. Whither? One of the two tries to answer, though knowing and confessing that he is but trying to lift a little cupful from the sea. A light breeze came along the sleeping earth and breathed across the garden, and the long grass bent before it. 'Tell me,' said the man, 'whence comes the wind and whither does it go. Life is a wind that blows upon the world. It comes and goes, no one knows why, nor whence, nor whither.' He bent a long grass stem and broke it: and the slender thing lay lifeless on the ground. 'Why does it lie still?' he said. 'Where is its life? Did a spirit live in it, and has that spirit fled? or is the spirit dead?' 'Life is a breath that comes from the eternal here to us. It is not a thing, a substance, but a tide that pours on this world, building up our bodies and is itself our souls. A body is a finite thing, life is infinite. Life is a progress and a change. The stream of spirit ever widens and requires greater power to work in, to live in. Each body passes, and from its dust are built our new bodies greater and stronger, better able to perform the behests of the greater spirit. Every living thing is twofold, it is spirit expressed in matter. The spirit which takes this matter and makes it into living forces is also twofold, unconscious and conscious. Our bodies are built and kept by forces that are unconscious, and these come from parents: but conscious life is different. It manifests itself within the body, but is not of it. That is the wind which passes.' 'The wind passes,' said the other, 'and has no personality. When man dies is that so too with him, his consciousness, his soul? Does that too merge into a formless wind?' His companion shook his head, and said,

'That personality continues. It goes on with all the merit and demerit it has acquired. It goes on forever until—until—'

'Until?'

'What is beyond the stars, beyond the utmost star? What is infinity?'

'No one can tell.'

'That is the answer. No one can tell. Why should we wish to know? Is it not enough to see a little space before you, a day's march on the front?' And he arose and went.

But the other sat on and thought: and there arose in him the need of another symbol of life: and that came in the moving along the river below of a modern steamer with its faint throbbing of her heart as she beat her way up against the current: and ever before her she held her electric arc light, feeling her way with it round curve and island. Twenty years before, when the first steamer came with electric lights in place of the old lamps, she was a wonder on the river. The people would not believe that the light came from an unseen power. They thought the splendid little lights lived in the globes. How did they come and go? When they were told that the power came along through the wires, they put themselves in the attitude of not being taken in. How could lights come in that way? That was not the way of lights. No, no; someone put the lights in and took them out again. That was twenty years ago, and now it seems to anyone the simplest thing. There need not even be a wire.

Life, says Mr. Fielding Hall, in conclusion, comes for ever from the Power House of God. Where is that House? No one can tell. And, when the lamp is broken and the light suddenly goes out, what is become of the

energy that made it glow? Does it wander homeless in the void? Is it gone to judgment because the light was dim?

That is a parable of life.

The night grew later. Down below, the music had long ceased, only the drums throbbed softly now and then. The cries were stilled, but there was the sobbing of a woman half unheard.

'Tout lasse, tout casse, tout passe. Et tout renait.'

HAS SPIRITUALISM GIVEN A NEW THOUGHT TO THE WORLD?

In 'LIGHT' of the 11th ult. we gave a sketch of the life and work of Mr. Hudson Tuttle, taken from the aptly named 'Golden Sheaf' volume,* which has been published by Mr. and Mrs. Hudson and Emma Rood Tuttle as a souvenir of the fiftieth anniversary of their wedding day. The following extracts will indicate the character and scope of the teachings given to Mr. Tuttle by his spirit inspirers. Mr. Tuttle says:—

The opponents of Spiritualism constantly reiterate that Spiritualism has not, since its advent, given a single new idea to the world. It is probable that were it proven that it had given a new Bible the same assertion would be continued with undiminished audacity. While it does not make the least difference as to the genuineness of the philosophy whether it be new or ancient, it may be well to show how utterly untrue the objection really is.

The principles taught by Modern Spiritualism as to the nature and power of spiritual beings are so distinct from those the world entertained before its advent that the entire system of psychology then taught has become obsolete; but it appears that the difference between the new conceptions of the character of spiritual beings and the old is not fully comprehended, even by those who have given the subject the most thought.

The old religion and psychology regarded spirits as unsubject to law, and their abode—heaven, hell, purgatory or paradise—as dreamland or a fog bank. There was no reality, no certainty. The body went down to the grave, the spirit went into non-existence or 'slept,' and at the judgment day divine fiat brought the dust together and revived the spirit. Or the spirit lingered in paradise or purgatory awaiting this great event, or wandered in the region of 'outer darkness.' The best that could be said of spirits was that they were ghosts, coming and going like shadows, and haunting the scenes of their earth life, or like ghouls lingering in churchyards.

In all the literature of the world, whether profane, or the many sacred bibles, there is not one word of certainty or of law controlling the realm of spirit. Absolutely not one word. It was the domain of miracles and the setting aside of law and order.

That spiritual beings are subject to law was first published in 'The Philosophy of Spirit and the Spirit World,' issued in 1860, claiming to have been written by spirits. The principle was there clearly stated that spiritual beings hold the same relation to spiritual things that man holds to physical; that law, fixed and unchangeable, rules in the spirit realm as it does in the world of matter. It marked the clearly defined distinction between the New and the Old. 'Modern Spiritualism is distinguished from that of the past by the acceptance of the doctrine of law; that the spirit realm is governed by laws as fixed and determinable as those which rule physical matter.'

Again, as to the origin of spiritual beings: The Bible is silent and speculation has been rife. Pre-existence has been a philosophical speculation, and miraculous creation the resort of religionists. Some speculators taught the basic statement that God made in the beginning a fixed number of spirits and these took on mortal bodies. They were reincarnated over and over. Their number never increased. One branch of the doctrine taught the yet more horrible transformation through the forms of beasts.

Spiritualism came with the fundamental statement that all spirit beings have had human origin, and that while evolution brought the lower forms of life up to man, the wonderful process must not be thought to terminate with this high form:

if so, the whole process is purposeless and fails. While the aim of all the vast series of changes from low to higher throughout the countless ages has been to perfect a human being, the process has yet a higher purpose, for through man a spiritual entity is evolved, capable of carrying the cumulated attainments into a higher sphere of activity as an individualised being. Material evolution, with this added, has a purpose, and infinite continuance.

Is not this thought, as theory or statement of fact, new?

Again, as to heaven or hell, the abode of spirits: The only authoritative description is the New Jerusalem of the Bible; a golden, jewelled affair that would not hold the arisen people of one small town! There was no location for the world of spirits. It was a fancy and a dream; a veritable shadow world at space's uttermost confines.

Spiritualism came with its statement that, as the world provided the homes for physical beings, the spirits were also provided for by vast zones or rings which enveloped the world, formed of sublimated matter (substance) adapted to the nature of that spiritual existence.

Recently it has been heralded, with great praise for the scientists who claim the discovery, that there is no distinction between the cells of plants and animals. This discovery is said to rank next to evolution in its application. The 'Arcana of Nature' was published in 1860, and written some time before. In it is the following passage: 'The cell combines the essence of all forms. Great are the distinctions between the oak and the bird carolling amidst the branches, the bee and the flower from which it sips nectar, but when we trace the widely separated chain of beings—vegetable and animal—downward, they meet and inextricably blend (in the cell).' It is there contended that the first distinction made by evolution was in the starting of these cell-growths in various directions, but they all combined the characteristics of plant and animal, which were not clearly separated until far more complex beings came into existence. The 'Arcana' unreservedly claimed to be the utterance of spirit intelligences. It was published before the work of Darwin on evolution, yet it makes that theory the foundation, nor pauses with that great naturalist at the coming of man, but continues on to the evolution of spirit through human development. As man is the crowning glory of Nature, his spirit is the fruitage. All this interminable process has for its purpose the perfection of human beings, and, through them, evolving spiritual entities.

When we lay down the fundamental statement that individualised spirits are creatures of law, originated and sustained in accordance with law, special creation in the beginning by an outside power or miracle becomes obsolete. Acceptance of the theory of advancement from the lowest to the highest; from the cell to man; from savage man to civilised, carries with it as an axiomatic corollary that all the dogmas founded on the opposite belief in man's creation in a perfect state, his fall and the scheme of his redemption, are fairy tales.

With the ground thus swept clear of every vestige of past beliefs, we must lay the corner-stone of Spiritual Science on the known, and if we cannot build the temple with the material furnished by science we cannot build at all.

In this manner it was proposed in the 'Arcana of Nature' to build the New Spiritualism. To quote: 'As we have endeavoured to prove with the physical, the higher or spirit world must be based on and maintained by fixed, immutable laws; hence the patient tracing of the material is but half the story, for the spirit animates the physical, leaves it, and continues its evolution in the sphere of infinite progress.'

These views of the origin, nature, and destiny of spirits are as new and distinct from the old as the views of material scientists are different from the discarded theories of the alchemists and astrologers.

The theory of vibration of thought is now received with increasing enthusiasm by scientific men. Thought transference, hypnotism, and nearly all psychic phenomena are explained by its aid. Sir William Crookes claims its discovery, or first presentation. It is a basic principle and holds the same relation to spiritual phenomena that gravitation does to material. In the above-mentioned book, 'The Philosophy of Spirit,' the theory is fully stated and illustrated by diagrams. It is further stated that there is a 'thought ether,' a spiritual atmosphere, which is termed by the spirit-author 'zoe-ether,' as most distinctive, corresponding to the space ether of material science. In this zoe-ether a thinking mind sends out waves, as the transmitting instrument in wireless telegraphy does in the electric ether, and these waves are received by minds attuned and transmuted into thought. Distance is not a factor in this process. This theory, published in 1860, and written some years before, is the precursor of all that has since been written on this subject, but the reader of the publications of the Society for Psychical Research, and of

* We understand that a few copies of 'The Golden Sheaf' have been printed in addition to those which were subscribed for, and these can be obtained direct from Mr. Tuttle, Berlin Heights, Ohio, U.S.A., for 5s. post free.

those which embody it into psychological science, will find no mention of its spirit origin; it is by them regarded as an achievement of very distinguished scientists!

Of that infinite, never-solved question of God, His existence and attributes, I think the enunciation of Spiritualism is clear and satisfactory. In the first volume of the book from which I quoted, matter was stated to be living. Reviewers at the time held it up to ridicule. That idea of matter being 'living' is now received by the ablest scientists. It is enlarged and developed in the recent work 'The Evolution of the God and Christ Ideas,' leading to the following conclusion:—

'The universe, or, to use a more comprehensive term of the great Humboldt, the Cosmos, is alive. It is more than a physical creation, it is a living organism. It is more, it is an embodiment of intelligent being. It is more than cosmic matter, it is cosmic matter vitalised by cosmic mind.'

I am by no means nearing the end of what Spiritualism has presented, unquestionably new, yet one thing remains which, while not of such high moment in science, appeals with a thousand times greater force to every person who has a kindred soul over the Great Divide.

Where in all the literature of the world will you find the statement that if the right conditions are furnished we can converse with our dead? You may instance the oracles, the prophets, the occasional appearance of ghostly visitors, the great occasions when the god spoke or hero spirits returned; but the coming of our spirit friends when bidden by the intensity of our thoughts for them; their response because they carry into their new life—a continuance of this life—all that made them what they were in this; that they love, cherish, care for, and return to us: is not all this absolutely of the new philosophy of spirit?

Of all these principles some struggling thoughts and foregleams may be found in the past, but as a whole, as a system of philosophy of life, here and hereafter, they make Spiritualism so entirely a new creation that the old systems of psychology and ideas of spirit are obsolete.

In a beautiful allegory Life and Death are represented as contending against each other for the mastery, and although Death seems to gain the victory, Life, speaking to a man and a woman who have seen their loved ones pass away, says: 'The body may perish, but the celestial being, outwrought by evolution, as its final expression, is my triumph over all the opposing forces of decay.' Stretching forth her hand Life gives the man and woman power to see through the enveloping shadows and to catch a glimpse of the spirit life which is the continuation of this earthly one:—

As the great cloud curtain parted, they saw beyond a country so exceeding fair that no words could describe its loveliness. There were many people there, and through the archway they saw a multitude passing in, some led by those who had come to guide them, and others met at the entrance. There were glad recognitions; weepings for joy, and surprises no words can express. Burdens and cares and sorrows, disappointments and regrets were left at the gateway. The child was borne by angel guides; age threw off its decrepitude and passed through in youthful strength; husband met wife, wife husband, and children came to welcome parents. It was a glorious vision, and Life turned in triumph to her antagonist and said: 'This, after countless defeats, is my final triumph. This is the perfect fruitage of the tree I planted when the earth, first emerging from fire-mist, swung in the murky atmosphere of chaotic elements. Its roots run down to the foundation of things, and its branches reach into the heavens. As all living forms ascend to man, so through man is evolved an immortal spirit. My task has succeeded, and know, oh Death, that you are not my enemy, but my friend; not my antagonist, but my most tireless slave, for without your dissolving power my processes could not succeed, and did you not at my summons throw open the portal my perfected spirits could not pass through. You are the Angel of the Resurrection!'

A COMPLIMENTARY DINNER was given by the members of the Psychic Classes to the leaders of the classes, Mr. F. W. Thurstan, M.A., and Mrs. E. M. Walter, at Pinoli's Restaurant, Wardour-street, W., on Thursday, January 30th. Fifty-four members and friends were present. A concert and entertainment followed, the artistes rendering their parts with exceptional ability. The chair was taken by Mr. T. Syms, of Manchester, who discharged his duties in a genial and able manner. The arrangements were made by a committee of ladies, who are to be congratulated on the success of their efforts.

INSPIRATION.

Inspiration is the God-power which moves all creation onward in the path of evolution and progression. God created all. Into His creation He breathed the breath of His own life. This creation was to evolve from its first created state to beauty and perfection, and the force which was to move it forward was the God-gift of Inspiration.

Without Inspiration all created matter, and the life which filled it, would have remained stationary and dormant, but in the wisdom of the Infinite Spirit Inspiration was bequeathed to creation to prompt and guide it onward. To animal life, to plant life, and to the life of every atom was given the instinct or knowledge to enable it to fulfil its own particular part in the plan of the Creator, and to each that power is given sufficiently to enable it, according to its own kind and in its own degree, to perform the function which it exists to fulfil.

Inspiration, ever acting, is that force which has changed crude and primitive man to his present state of civilisation and intellectuality, and has moved nations and rulers from barbarity to considerations of humanity. It is inspiration which has at all times given to mankind, through the preacher, the writer, the poet, the artist, the musician, and in ways innumerable, the new ideals which have lifted man up to higher planes of thought and to a fuller realisation of that which is beautiful.

Inspiration offers to each man and woman the knowledge which will enable him to go forward towards the true light. To each is given sufficient to suit his own particular needs according to the extent to which he is able to realise the greater knowledge.

It is Inspiration which guides us through the trials and temptations of life, and in the ordinary everyday pursuits of our existence. Man is spoken to by God, and man, endowed as he is with the gift of freewill, either accepts or rejects God's voice. In the acceptance of the message of Inspiration, which is given to him, man advances step by step in the greater realisation of the love of God, who has thus spoken to him.

And God has chosen, as His method of imparting His eternal gift of Inspiration, that His creatures should themselves be the instruments through which it is conveyed. Those spirit workers, who give to us the inspiring message, in turn receive the inspiration which they need from spirit ministers in still higher planes of existence, and so on through the long chain of loving and ever-ready inspirers, each forming a link which becomes more powerful in its fulness of Inspiration as it reaches nearer and nearer to God from whom all Inspiration abundantly flows.

If we would receive the fulness of this great gift of Inspiration let us retire as often as we are able from the turmoil of everyday life, and in solitude place ourselves in communion with the all-loving Father, and, as surely as we are sincere in our desires, so surely will those angel messengers be ever ready to give us the Inspiration we need, which will guide us forward in the path that leads us into oneness with the eternal God-Father. And as mankind, through the acceptance of the voice of Inspiration, becomes possessed of greater light, the time will approach when darkness, misunderstanding, strife, pain and sorrow shall cease to exist.

H. H.

TRANSITION.—Mr. J. J. Vango writes: 'Mrs. Mary Ann Ayres passed to the higher life on January 27th, in her eighty-eighth year, after ten weeks' illness. Her mortal form was laid to rest in Manor Park Cemetery on Friday, January 31st. Before passing away she said that she looked forward with great pleasure to the meeting with the loved ones gone before, and anticipated a grand time "over there." She asked me to give her love to all old friends, and new, and to thank them for the many kindnesses shown to her. Mrs. Ayres had been a Spiritualist and a good worker in the East End of London for about fifty years, and I am only one of the many who first received the knowledge of the truth of spirit communion in her home. Her many friends will be pleased to know that she communicated in my house on the day that she entered spirit life, and expressed herself as being quite happy.'

SPIRITUALISM AN INCENTIVE TO A GOOD LIFE.

A correspondent sends us the following extracts from 'Esoteric Anthropology,' by T. L. Nichols, M.D., which was first published more than thirty years ago :—

Happily the proofs of a continued existence are frequent and of overwhelming force. The earth life and the life of the spirit are not so widely separated as to deprive us of all communication with those who have gone before us, where we are soon to follow. In every age the disembodied have found means to manifest to their still embodied friends, the one great fact of their existence, that the life which now is may always be influenced by the consideration of the life to come, which is the basis of the higher morality.

In our own time, during the past twenty years, the manifestations of spirit existence, and the power of unseen intelligences over matter, have become more familiar, and more widely known, perhaps, than at any former period. Men of science have investigated the phenomena; men of letters have collected the facts; the ubiquitous Press has given the result to the reading world, and there is no longer room for doubt that death is but a change to a higher phase of life, and that many spirits who have lived in the flesh can, and do, give us the most convincing proofs of their continued existence; thus confirming the one great central doctrine of every religious faith—the faith in immortality—and giving to us the highest motives for a true and good life here, in the hope of a never-ending enjoyment of the life to come.

WHEN FEAR IS CAST OUT.

A pregnant paragraph in 'Notes by the Way' ('LIGHT,' November 30th, 1907), gave rise to some reflections on 'fear,' and these are recalled by some expressions which have recently appeared in other papers. First, let us consider what 'fear' is.

There are two kinds of fear: one of them is that which 'perfect love casteth out,' while the other is not so much cast out by love, as changed into a deeper and closer feeling. We are told to 'fear God,' and a 'God-fearing man' is generally considered to be as praiseworthy as a God-loving man. In Latin there are two words for 'fear,' from one of which we derive the word 'reverence,' and from the other the word 'timid.' It makes a vast difference whether our attitude towards a higher Power is one of reverence or one of timidity! Reverence may well develop into love, while timidity is a chill wind which prevents the tender plant of love from putting forth its brightest blossoms, and thus, as the writer of the 'Note by the Way' says, 'Perfect fear casteth out love.' Perfect reverence can never cast out love, but may itself grow into perfect love.

It is now generally recognised, even in widely different quarters, that fear is incompatible with other things beside love, and therefore must be cast out if desirable tendencies are to be encouraged. Dr. R. Hutchison, in an interview reported in the 'Daily News' for January 22nd, pretty plainly indicated that fear was detrimental to health, and was directly responsible for a great deal of illness. He said, as reported :—

The modern tendency to take intense care for one's health, of course, has its good side. No doubt it is a reaction. But it is a mistake to be thinking continually about the welfare of one's body. It should be kept in its proper place. So long as you don't worry about it, the healthy body will go on all right. People have exaggerated notions of the standard of health which should be maintained. There is only one rule of health. Observe temperance in all things. And cultivate a sense of humour, which is the deadly foe of all fads.

Humour, Dr. Hutchison might have added, is one of the foes of fear, and does much to cast it out. Humour, like love, brings us into contact with each other, and establishes closer mental relations between persons, breaking down barriers of formal conventionality; while, with regard to external circumstances or influences, it enables us to get the better of our fear, which often proceeds from taking things too seriously. Another utterance of the same kind appears in the 'Personal Problem Department' of the 'Swastika' for January: 'There is no doubt that if we could eliminate the belief in death from race-thought, we could ultimately demonstrate over the experience

we call death.' Dr. McIvor-Tyndall's meaning is not very clear, but as he is replying to a question as to whether Helen Wilmans' troubles were the cause of her death, and whether he believed in perpetual life in the flesh, he probably means that if the idea and the fear of death were cast out, and the experience, when it came, were merely regarded as a change of condition, we should both live longer on earth and be better able to receive communications from the other side. Support for this view might be found in the fact that so many prominent Spiritualists, whose convictions have enabled them to overcome the fear of death, are now living at an advanced age. This, then, goes to indicate what would be the probable result in health, longevity, and happiness, were fear cast out.

AN OLD PROBLEM REVIVED.

The 'Occult Review' for February reprints the substance of Glanvil's account of the series of psychic phenomena attributed to 'the Drummer of Tedworth,' and gives important particulars as to the author himself, who was an eye-witness of some of the occurrences. Dr. Joseph Glanvil was born in 1636 and took his degree at Oxford. After the Restoration, he became a clergyman of the Church of England and obtained rapid preferment, being Rector of Bath Abbey Church at the time of his death in 1680. He was one of the first Fellows of the Royal Society (1664) and wrote a book on 'The Vanity of Dogmatising,' as well as his work on witches, and psychical manifestations in general, 'Sadducismus Triumphatus,' from which the narrative of the events at Tedworth is taken.

This strange series of phenomena took place in the house of a Mr. Mompesson, who had confiscated a drum belonging to a man who was roving about with a forged licence. The man and his drum were handed over to the local authorities; the man was let go and the drum was retained by the bailiff, who may have had good reason for wishing to get rid of it, for he presently sent it to Mr. Mompesson's house, where disturbances immediately commenced: great knockings on the door and on the outside of the house, and thumpings and drummings in the room where the drum had been placed. The drummer, who had been arrested for stealing, was reported to have asked questions showing that he was aware of these occurrences, and to have said: 'I have plagued him (Mr. Mompesson), and he shall never be quiet until he has made me satisfaction for taking away my drum.'

For over two years the most extraordinary pranks were played in Mr. Mompesson's house, and, as usual in such cases, some people suspected that they were due to trickery. Glanvil himself went to the house to inquire into the truth of the reports, and in addition to the testimony of neighbours, who had witnessed the phenomena, he was able to see, hear, and feel things for which no normal explanation seemed possible. He shows that Mr. Mompesson was not a man likely to be easily imposed upon, or to deceive others, and that through these occurrences 'he had suffered in his name, in his estate, in all his affairs, and in the general peace of his family'; moreover, Glanvil testifies 'that there are divers particulars in the story, in which no abuse or deceit could have been practised,' and adds: 'They are strange enough to prove themselves effects of some invisible, extraordinary agents, and so demonstrate that there are spirits, who sometimes intermeddle in our affairs.'

The details have often been published, and many of them are given in the 'Occult Review' article; but we desire to call attention to the fact that these phenomena occurred while the drummer himself, the person most interested in producing them, was still alive. Manifestations, by raps or other means, in which the ostensible agent is a living person, are not altogether unknown, but it would seem more in keeping with the violent character of some of these phenomena to suppose that they were the work of a band of mischievous spirits, of similar grade of intelligence to the drummer himself, who had espoused his cause and carried out his desire to be revenged on Mr. Mompesson. But as to the psychic (supernormal) nature of these phenomena, Glanvil's narrative is singularly convincing, and on that account it is worthy of careful and attentive study.

JOTTINGS.

Mrs. E. M. Walter writes: 'At the dinner of the Psychic Class held on January 30th, Mr. F. Thurstan predicted that a great calamity, or death of some important personage, would occur between January 31st and February 2nd. Mr. Thurstan made the same statement early in January. The recent tragedy in Portugal is an awful fulfilment of the prediction.'

The American correspondent of the 'Daily Telegraph' reports that Professor James Hyslop, when interviewed with reference to Sir Oliver Lodge's statements, frankly said: 'I have taken messages from Mrs. Piper myself. Only ignorant people now doubt that Mrs. Piper, and such as she, can communicate with the spirit world. Richard Hodgson established his identity several years ago through mediums. Edmund Gurney made himself known through mediums as far back as 1889. I have talked with Hodgson myself, and as for Frederic Myers, why, I talked with him only yesterday.' Professor Hyslop's statement that 'only ignorant people now doubt' is a neat and forcible way of putting matters.

The 'Daily Mail,' on whose report of Sir Oliver Lodge's address before the Society for Psychical Research our summary in another column is largely based, followed up the question on Saturday last by a biography, with portrait, of Sir Oliver Lodge, an interview with Sir William Ramsay, and a leading article in which it is cautiously admitted that 'the volume of evidence on which these things rest is now so large that it cannot be dismissed, and is not dismissed, even by the most critical minds'; yet it reminds us that in these experiments 'the danger of error is particularly great,' and awaits the full report in order to learn what precautions were taken against interference by unconscious influence, thought-transference, &c. The 'Daily Mail' leader concludes by saying that 'the universal belief of the higher races in a future life cannot be summarily dismissed; it meets us in the Egyptian tombs and in the Greek mysteries; it is the corner-stone of Christianity.'

Sir Oliver Lodge's rather tentative avowal of his belief that communications have been received from Mr. Myers, Dr. Hodgson, and Edmund Gurney has caused somewhat of a flutter of excitement in certain quarters and it is instructive to observe the materialistic attitude of incredulity with which it has been received. Even professing Christians who declare that they believe in 'the communion of saints,' and the existence of 'ministering spirits' openly express their hostility, and throw doubts upon the reality of the spirit ministry attested by Sir Oliver Lodge. Sir William Ramsay attributes them to 'hallucination,' which is surely an hallucination on his part. The 'Daily Mail' thinks that hypnotic suggestion and the 'unconscious suggestion' of the sitters may explain much, and so the wriggling and quibbling goes on. But in spite of all opposition, whenever investigation is carried out impartially and patiently the spirits win in the end.

Sir William Ramsay's utterances are a sort of counterblast to Sir Oliver Lodge's conclusions; he insinuates that all the manifestations are either 'humbug' or 'hallucinations.' He has not seen these things himself, 'and therefore must remain a sceptic.' Professor Ramsay is a leading authority on radium and the rarer constituents of the atmosphere; few of us have even seen radium, fewer still have personally investigated its mysterious emanations, or the new gases discovered in the atmosphere. Are we then, on the principle laid down by Professor Ramsay, to be sceptical as to their existence? It is the practice among scientific men to accept results obtained by competent investigators when confirmed by others equally competent; and this rule with regard to physical science should apply also to the psychical investigations of men like Sir William Crookes and Sir Oliver Lodge. When they announce, with extreme caution of expression, that they have obtained certain results, it is not edifying to find men distinguished in other branches of science, and who have not been present at the experiments, suggesting that these results are due to hallucination or to neglect of proper precautions.

Mr. F. A. Simpson, of 5, Ashburn-place, S.W., has published a booklet on 'Love, Pain and Patience' (price 1s. 1d. post free from the author), which is not inaptly described as 'an inspiring reverie on crucial subjects.' Pain is regarded as the expression of discord, and soul-pain arises from the inharmony created by a self-centred life; the mission of pain is to arrest us in the pursuit of false objects, and to awaken us to the operation of the love-principle, which is altruistic, expansive, the reaching-out towards others, and finally towards

universal harmony. Patience 'helps us to endure and suffer, and thus grow out of matter into spirit,' which 'can defy the worst that matter can do.' 'Out of Pain comes Patience, and out of them both comes eternal Love—love that transcends and tops all else, and is the source of eternal peace, overcoming matter and triumphing over sense.' It is an encouraging and helpful little book, for it holds constantly before us the utility of the varied experiences of life in stimulating spiritual growth from the personal to the universal conception of existence.

Now that problems connected with marriage, degeneration, and what has been called 'race-suicide' are being brought into prominence as subjects for serious consideration, Frances Swiney's powerfully-written little book, 'The Bar of Isis: the Law of the Mother' (Open Road Publishing Company, 11, Cursitor-street, E.C., price 6d. net), should be read and studied. Mrs. Swiney traces the causes of degeneration in the race to a disregard of the conditions necessary for perfect and natural motherhood, and holds up the social usages in force among primitive races, children of Nature, as being in certain respects vastly superior to our 'civilised' conventions. Natural laws are obeyed by the animals, and were respected and enforced by mankind in archaic ages, especially when the mother, rather than the father, was regarded as the central point in the family, and when consanguinity was counted chiefly through the female side. The more selfish social life of modern times, and the subservience of women to men, inculcated by the Church, have, in Mrs. Swiney's opinion, been responsible for race decadence, and she explains thoroughly and incisively the results of 'the infringement of the beautiful, just, and pure law of Nature.'

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.

The Fiery Cross.

SIR,—I am exceedingly obliged to 'A. T.' for the letter on 'The Fiery Cross' in last week's 'LIGHT,' and would like to say that I have had another meaning given, viz: That as the cross was inverted the appearance was that of a sword with the hilt towards me, and the directions given are, 'Take unto you the sword of the Spirit, which is the Word of God,' and certainly I find the Word given me very apt both for attack and defence.—Yours, &c.,

E. FREETH.

Should Cousins Marry?

SIR,—This has been a long-disputed problem, but it seems to be not so much a question of family relationship as of suitability of temperament. In married couples it seems essential to mutual satisfaction that there should be some dissimilarity, if only to give a stimulus or added interest to life. Difficulties are given to be overcome—and in overcoming we gain power for further overcoming. It has been observed that cousins who grow up together from childhood are not attracted to each other in marriage, in the same degree as cousins who meet for the first time in adolescence—a certain proportion may agree to unite from motives of family or financial interest, but they seldom have more than a brotherly-sisterly affection: the passion-flower does not then show the true colour of its glorious prime.

Anyone interested in this important racial subject will find Mrs. Frances Swiney's latest book, 'The Bar of Isis,' a great help in studying the causes of race-degeneration. Mrs. Swiney's powerful appeal ought to be in the hands of every young man and woman who desires to obey the laws of God. As one English clergyman writes, 'I only wish I had read "The Bar of Isis" twenty-five years ago. I shall tremble now every time I read the marriage service.' Truly 'the fathers have eaten sour grapes and the children's teeth are set on edge.'

The question of a 'Declining Race' and a 'Vanishing Motherhood' will not be settled by marriage or no marriage between cousins; it requires a return to strict obedience to the 'law of the mother,' which, except in some of the so-called savage heathen nations, has been practically ignored, but as Dr. T. L. Nichols well said: 'For evils of ignorance we want knowledge, for those of false witness we want truth'; and with Walt Whitman let us learn that the truly Imperial nation is 'where the city of the healthiest fathers stands, where the city of the best-bodied mothers stands, there the great city stands.' Here is a prize worth trying for—Health is wealth, health is beauty, health gives happiness and longevity.—Yours, &c.,

A. S. HUNTER.

An Appeal for Workers.

SIR,—Owing to the increasing numbers of the children at the Battersea Spiritualist Lyceum and the very small number of officers to carry on the work, I earnestly appeal to those of your readers who take an interest in this important branch of spiritualistic effort, and who can spare an hour on Sundays from 3 to 4 p.m., to come and give a helping hand in training the coming men and women and workers of the future in the cause of liberty and truth. Workers in this cause will be gladly welcomed in Henley Hall, Henley-street, Battersea Park-road.—Yours, &c.,

J. MORRIS.

An Appeal for Books.

SIR,—When I appealed to the generosity of your readers for books towards our library some time since, several friends very kindly responded, but as the number of our members increases, so do our needs, but, unfortunately, our funds will not admit of much indulgence in literature. Will you therefore kindly permit me to appeal again to the readers of 'LIGHT' for assistance in this direction? Parcels may be sent to, and will be gratefully acknowledged by—Yours, &c.,

GEO. F. TILBY,

Vice-president E. L. S. A.

Workmen's Hall,
Romford-road, Stratford, E.

Man's Free Agency.

SIR,—Mr. Pye, in your issue of February 1st, tells us that a man 'needs environment to develop the capacity of rising above all limiting conditions.' Will you allow me here a rather long quotation from Ouida to help me make my point?

'Tens of millions of little peasants come to the birth, and grow up and become men, and do the daily bidding of the world, and work and die, and have no more of soul or God-head in them than the grains of sand. But here and there, with no lot different from his fellows, one is born to dream and muse and struggle to the sun of higher desires, and the world calls such an one Burns, or Haydn, or Giotto, or Shakespeare, or whatever name the fierce light of fame may burn upon and make iridescent.'

Mr. Pye would have us believe that 'power can only come from heredity or environment'—a dogmatic statement which begs the question entirely when applied to the mighty lives above mentioned, and to so many others. Methinks Spiritualism can give a reason for genius much more to the mind of thinking men than determinism, heredity, or environment.—Yours, &c.,

A. G. G.

Manchester.

Are Animals Immortal?

SIR,—I am the first to recognise that my lecture before the London Spiritualist Alliance on December 19th was fragmentary and unsatisfactory in its attempt to deal with a vast and perplexing subject. Though I deplore my inadequacy of expression, I cannot retract from my conviction that the 'air-balloon idea' is one essentially unscientific and unsympathetic. 'Once a cat, always a cat,' says Major Thatcher in 'LIGHT' of January 11th, with complete indifference to the facts, not only of biology, but also of the commonest knowledge of the breeder of animals.

Though what we call 'historic' times may not encompass much difference between the structure of the cat which was venerated in ancient Egypt, and its descendant which now purrs at our fireside—this stability of type being due to the duration of comparatively similar environment which has called for no appreciable deviation of species—all the evidence that natural history has provided goes to show that the families, races, varieties, and species of living beings upon this planet are in a state of constant evolutionary change. The evident common ancestry of the tiger, leopard, jaguar, lion, and domestic cat shows that the 'once a cat always a cat' theory is untenable and based on too limited a view of the time necessary for the changes, and on a study of our feline friend which seems to be only skin deep. There are at present over one hundred and fifty varieties of the domestic pigeon, produced during thousands of years through human selection from one type—some of these having arrived at great skeletal differences. There are, I believe, nearly two hundred varieties of the domestic dog, the more intelligent, refined, and 'civilised' of which differ more in external shape and internal qualities from the ancestral wolf or primitive Lapland dog than does the Londoner from the African gorilla.

I can find nothing in the nature of man or animals which

would justify me in believing that there is an impassable physical or psychical gulf between them. Some animals are endowed with fine powers of reason and emotion, entirely lacking in some men. My St. Bernard dog is a master of thought, discrimination, and mental versatility in comparison with the deaf and dumb idiot born in the same village. My monkey is, morally at least, on a par with those savages of to-day whose murderous and thievish instincts leave nothing to be desired in the way of pure animality. I know of no reasonable argument in favour of the immortality of the idiot which cannot equally well be applied to the St. Bernard dog; of no morality of eternal value in the mother-eating savage which may not equally exist in the fruit-eating ape.

Spiritualists, and those who devote themselves to psychical research, attach great importance to the demonstrations of human immortality which have been obtained. Animals, as well as human beings, are reported to have materialised during séances; their forms and manifestations of feeling have been seen and recognised by clairvoyants. Why should such phenomena be regarded as signs of the presence of human spirits, and the same phenomena, when relating to animals, be treated as only the thought forms of the sitters, or as a passing shade which, in their case, in no way can prove the reality of the immortality of the spirit?

'Are all animals immortal—if not, why not?' asks Major Thatcher. I can no more answer that question than dogmatically assert that all 'humans' are endowed with unconditional immortality. Man is an animal, and some men have as yet evolved none of the higher human attributes. Spiritual immortality must, I believe, depend on the acquirement of imperishable soul qualities. All conscious individuality must bring potential immortality. The soul is on its upward path, sinning, learning, suffering. No one would think it desirable that the lowest in the souls of man or beast should be eternal. Death and finality are essential in this sense. I do not know how much of the soul life of the rat, the dog, and myself will be fit to be transmitted to the higher life, but the divine spark is in us all. From the point of view of wiser and holier beings—which I devoutly trust are in existence on better planes and planets—the difference between the rat and myself cannot be so great as it seems to us. The light to come is a mystery yet, but what I called 'modern sympathy,' i.e., the realisation of the wider and universal brotherhood of all living things—no matter that Naples and Paris are still guilty of gross cruelties to animals—gives a message of hope, a confidence in a great and holy purpose far beyond, yet in some wonderful way including, what Robert Burns called 'the best laid schemes o' mice and men.'—Yours, &c.,

L. LIND-AR-HAGEBY.

Lauderdale Mansions, W.

Healing and Healers.

SIR,—Permit me to draw the attention of your readers to the healing power of Mr. William Sear, who has recently cured me of pneumonia. He came to me by spirit impression that I was ill, and, indeed, found me to be seriously so, and in three days I was cured. I cannot speak too highly of his spiritual powers.—Yours, &c.,

SOPHIE FAIRCLOUGH SMITH.

166, Marylebone-road, N.W.

SIR,—In almost every issue of 'LIGHT' there is something on the work of healing, and the formation of 'The Brotherhood of Healers' is, I think, a step in the right direction. It should be the means of inducing others to take up the good work and encourage many who suffer to avail themselves of this God-given power and be made well and strong.

In February of last year I was much disturbed about the condition of my daughter, aged twenty-two years, who had been under medical treatment intermittently for two years by one of the most able physicians in this city, I believe, but with very little beneficial result. She was directed by him to give up business altogether, to rest, to take medicine, and to follow his instructions closely, and was assured that unless there was improvement very soon paralysis would supervene. My daughter certainly appeared to be in a bad way, and thinking it time that some other course should be adopted, I determined to try magnetic healing. I therefore took her to see Mr. Alexander Irvine, who undertook to give her treatments. He visited my house for that purpose each day for three weeks, and at the end of that time my daughter was well and strong again, and furthermore, she did not discontinue her business of dressmaker for one day by reason of her indisposition.

During the time that Mr. Irvine was visiting my house I investigated a number of cases that he had treated successfully, including tumours, epilepsy, curvature of the spine, also

partial paralysis. One case of particular interest was that of a lady who had suffered from hip and joint disease. She had, indeed, been a martyr, having been treated by no less than seventeen doctors besides four specialists, all of whom had given her up as dying. I found her perfectly well and strong and full of gratitude and thankfulness for the blessing she had received. When I saw the crutches and body irons that had been taken from cripples who had no further use for them, I was both pleased and surprised, and had every confidence that my daughter would be made well, and so also had my daughter herself, which was of much more importance. I shall be happy to answer inquiries from readers of 'LIGHT' who may desire further particulars.

I would like to see concerted action on the part of healers in the neighbourhood of Liverpool, so that a greater number of afflicted ones could be benefited.—Yours, &c.,

ALBERT WARD.

17, Alroy-road, Anfield, Liverpool.

National Fund of Benevolence.

SIR,—Permit me to thank those friends who have so generously forwarded donations during the month of January, viz.: Mrs. Butler (sale of poems), 5s.; Miss S. A. Wormall, 5s.; Mr. A. Colbeck £1; Mr. W. Haywood, £1 1s.; sale of pamphlets (per Mr. J. Collins), 6s. 6d.; 'A Friend,' 3s. 6d.; total, £3 1s.

My committee desire to urge upon all societies the necessity of setting apart one Sunday during the year—if possible the same date—so that the concentration of effort may arouse the attention of the benevolent public and bring the aims and objects of the fund more prominently before all Spiritualists.—Yours, &c.,

A. E. BUTTON,

9, High-street, Doncaster.

Hon. Financial 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.

BRIXTON.—8, MAYALL-ROAD.—On Sunday last Miss Violet Burton's address on 'The City of Pure Gold' was much enjoyed. Sunday next, at 7 p.m., Mrs. Wesley Adams, trance address.—J. P.

CROYDON.—MORLAND HALL, (REAR OF) 74, LOWER ADDISCOMBE-ROAD.—On Sunday last Miss Anna Chapin gave an interesting address and clairvoyant descriptions and messages. Sunday next, Miss Aimée Earle.

STRATFORD.—WORKMEN'S HALL, ROMFORD-ROAD, E.—On Sunday last Mr. A. H. Sarfas's interesting address, 'The Old and the New,' and psychometrical delineations were thoroughly enjoyed. Sunday next, Mr. H. G. Swift on 'Why I Declare Myself a Spiritualist.'—W. H. S.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday evening last Mr. W. J. Leeder, of Nottingham, gave able and logical replies to nine written questions. Mr. G. Spriggs presided. Sunday next, at 6.30 for 7 p.m., Miss MacCreddie, clairvoyant descriptions. Silver collection.—A. J. W.

BATTERSEA PARK-ROAD.—HENLEY-STREET.—On Sunday last Mr. Macdonald Moore's instructive and helpful address was highly appreciated. Tuesday, February 11th, Miss Nellie Brown, psychometry. Saturday, the 15th, social evening, songs, music, dancing, &c. All welcome. Admission 6d. each.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD, ASKEW-ROAD, W.—On Sunday last Mr. Abbott gave a fine address on 'The Fatherhood of God.' Sunday next, at 11 a.m., circle; at 7 p.m., Mr. J. Macdonald Moore; Thursday, at 8 p.m., circle; Wednesday and Friday, at 8 p.m., members' developing circle.

HACKNEY.—SIGDON-ROAD SCHOOL, DALSTON-LANE, N.E.—On Sunday last Mrs. Hylda Ball, president of the Acton Society, gave an excellent address on 'The Right to Know.' Mr. R. Witte kindly sang a solo. Sunday next, at 7 p.m., Mr. Robt. King; silver collection in aid of the society's funds.

SPIRITUAL MISSION: 22, Prince's-street, Oxford-street, W.—On Sunday evening last Mr. W. E. Long's eloquent address on 'Jesus and His Spiritualism' was well received by a large audience. Sunday next, at 7 p.m., Mr. E. W. Beard on 'Spiritualism and its Progress,' followed by clairvoyant descriptions.—67, George-street, Baker-street, W.—On Sunday morning last Mrs. Fairclough Smith delivered a beautiful and interesting address, and a lady member kindly rendered a solo. Sunday next, at 11 a.m., Mrs. Fairclough Smith, address and clairvoyant descriptions.

CLAPHAM INSTITUTE, GAUDEN-ROAD.—On Sunday last Mrs. A. Boddington spoke clearly and eloquently on 'Spiritualism and Natural Law.' On Sunday next, at 7 p.m., Mrs. A. Boddington; also on Wednesday, at 8.15 p.m., psychometry and clairvoyance at 17, Ashmere-grove, Acre-lane, Brixton. Tickets 1s.—H. G.

FULHAM.—COLVEY HALL, 25, FERNHURST-ROAD, S.W.—On Sunday last Mr. Snowdon Hall gave an instructive address on 'What Does the Coming Year Hold in Store for Spiritualism?' Sunday next, at 3 p.m., London Union Conference; tea at 5 p.m., sixpence each. Speakers at 7 p.m., Messrs. Gwinn, Adams, and Clegg.—W. J.

ACTON AND EALING.—9, NEW BROADWAY, EALING, W.—On Sunday last, at the London Union Conference, Mr. Cousins presided and Messrs. J. Adams and Tayler Gwinn dealt with 'Modern Spiritualism' in a convincing manner. Solo ably rendered by Mr. Bailey. February 9th, Mrs. H. Ball. Fridays, at 3 p.m., at 2, Newburgh-road, Acton, sewing meeting in aid of building fund. All welcome.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—On Sunday morning last a public circle was held, and in the evening Miss Reid gave a remarkably good address. Sunday next, at 11.15 a.m. and 7 p.m., inspirational address by Mrs. M. H. Wallis. Silver collections. Mondays, at 8 p.m., and Wednesdays, at 3 p.m., clairvoyant descriptions. Saturdays, at 8 p.m., prayer meeting.—A.C.

PECKHAM.—CHEPSTOW HALL, 139, PECKHAM-ROAD.—On Sunday last Mr. Imison gave a splendid address on 'The Communion of Saints,' and Mrs. Imison gave clairvoyant descriptions and many loving messages of help, comfort, and blessing from the dear ones beyond, to a full audience. Mr. Ball presided. Sunday next, at 11 a.m., circle; at 7 p.m., Mr. W. R. Stebbens. On the 16th inst., Miss A. V. Earle.

BALHAM.—19, RAMSDEN-ROAD (OPPOSITE THE PUBLIC LIBRARY).—On Sunday morning last Mr. Mercer's address on 'Kosmon Church' was discussed, and Mrs. Mercer gave excellent clairvoyant descriptions. In the evening Mr. G. Morley spoke on 'Beautiful things take a long time to learn,' and Mr. J. H. Weiss gave clairvoyant descriptions. On Sundays, at 11.15 a.m. and 7 p.m., and on Wednesdays, at 8.15 p.m., services are held for Faithist teachings and clairvoyant descriptions. Questions invited.—W. E.

CHISWICK.—56, HIGH-ROAD, W.—On Sunday morning last several mediums spoke on 'Let Your Light Shine.' In the evening Mr. John Gordon's enjoyable address on 'The Two Isms' was discussed. On Monday evening Mrs. A. Webb gave remarkably successful clairvoyant and psychometric delineations. At this meeting loving sympathy was accorded to the pioneer worker, Mrs. Ayres', risen spirit. Sunday next, at 11.15 a.m., circle; at 2.45 p.m., Lyceum; at 7 p.m., Lyceum anniversary service. Tuesday, at 8.30 p.m., healing, free.—H.S.

PORTSMOUTH.—VICTORIA-ROAD, SOUTH.—On Sunday morning last Mr. H. J. Nicholls replied to questions, and in the evening delivered an eloquent address on 'The Philosophy of Spiritualism'; he also gave successful psychometric delineations. Crowded audiences. On the 29th ult., at the general meeting of members, Mr. Ernest Oaten, of Bristol, our late president and resident speaker, was presented with a handsome gold ring, suitably inscribed, as a mark of affection. On Sunday next, speaker Mr. E. W. Wallis.—G. McF.

BRADFORD.—BRITTEN HALL, WESTGATE.—On Sunday last Mr. Aaron Wilkinson delivered a fine address on 'Spiritism or Spiritualism?' and gave good clairvoyant descriptions.—J. B.

HANDSWORTH.—30, JOHN-STREET, VILLA CROSS.—On Sunday last Mr. T. J. Wood gave an address on 'Spiritualism: The Witness,' and Mrs. O'Connor gave clairvoyant descriptions.—F. L.

PLYMOUTH.—ODDFELLOWS' HALL, MORLEY-STREET.—On Sunday last Mr. Marshall spoke on 'Ministering Spirits.' Mrs. Pollard gave clairvoyant descriptions, and Mrs. Roberts rendered a solo.—F. T. H.

LITTLE ILFORD.—CORNER OF THIRD-AVENUE, CHURCH-ROAD, MANOR PARK.—On Sunday last Mr. T. May's spiritual and enthusiastic address delighted his hearers. Mrs. Ord presided and conducted the after-circle.—A. J.

FINSBURY PARK.—19, STROUD GREEN-ROAD.—On Sunday last 'The Mental, Moral and Spiritual Evolution of Humanity' was considered. Mrs. Jones and Mrs. Baxter gave impressive messages and clairvoyant descriptions.—A. P. M.

HOLLOWAY.—49, LORRAINE-ROAD.—On Sunday last Mr. Cockren's masterly address on 'The Life and Teachings of Buddha' was much appreciated. Messrs. Hawes and Woodrow gave clairvoyant descriptions and spirit messages.—H.

SOUTHAMPTON.—WAVERLEY HALL, ST. MARY'S-ROAD.—On Saturday and Sunday last Mr. T. B. Frost gave successful clairvoyant and psychometric delineations. On Sunday evening he delivered an able address on 'The Origin of Sin.'—S. A. D.