

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

No. 1,058.—VOL. XXI.

[Registered as]

SATURDAY, APRIL 20, 1901.

[a Newspaper.]

PRICE TWOPENCE.

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NOTES BY THE WAY.

Dr. Alexander Wilder, whose writings we always read with pleasure, astonishes us by telling us, through 'The Banner of Light,' that he 'never sat in a circle or witnessed a séance': and yet he writes like an ardent Spiritualist. This perhaps accounts for his leading recommendation that we should put our trust largely in the printing press. That we can agree with. In fact, there is sound sense in the suggestion, and in the whole paragraph in which it is made:—

Those who believe in Spiritualism, whether as religion or philosophy, best prove their faith by living fraternally with others, carefully dealing justly and mercifully, and doing their best to promote the welfare of all. It is well, too, to do each a part towards making their belief, and the reasons for it, widely known. The best agency for this is the public press. It can send its words where individuals cannot go, or be always present. They can be read, read again and again, and pondered, till their influence wanes, or they take root. The ideas which are brought forward in one generation, promulgated and contended for, become ruling principles in the next. The Koran declares that the ink of the wise is more precious than the blood of martyrs, and it speaks truly. But spirits do not furnish paper, set type, or operate a press. It requires human beings in the flesh to do that, and money to meet the expenses; and Pharaohs who require the making of bricks without the necessary material are very indifferent Spiritualists.

Hooliganism, it appears, is by no means only a London or an English monstrosity. Here is a New Zealand 'Weekly Times' discussing it, and not over hopefully. One writer thinks the unclean thing is in the very blood and bones of a certain order of the human animal. He says:—

Those who have studied life in this colony, where there has been a fair field for everyone, must be forced to the conclusion that some people are as prone to gravitate downwards as sparks are to fly upwards. Their goal and destiny is the slums, and there they go in spite of all that may be done for them.

Another writer challenges this, and agrees with Ruskin that 'criminals are a manufactured article.' He does not believe that we are 'melted together in everlasting mud,' wherein the heaviest must sink. He thinks that Barnardo, Booth and Müller have proved the contrary, and asks:—

What have they to say of the matter? What is their experience? Have they not been instrumental in transmuting thousands of base elements into refined spirits? If an entire State were to be animated by the same celestial ire we should achieve immeasurable results.

This writer justly draws attention to the way in which Hooligans are, at all events, helped to the bottom. This is done largely, he thinks, through suggestion:—

To illustrate: A horrible crime takes place, the daily press by ample detail and perhaps embellishment engraves

the whole circumstance upon the public consciousness. The criminal is encircled by the halo of romance and notoriety; his likeness is vividly brought before the eyes of thousands, and where there is any mind likely in some degree to respond it is thrown into corresponding vibration.

No one escapes altogether unblemished. Some slight sediment or slime must be left by the turbid waves on everyone's consciousness. The daily press is occasionally an immense educational and elevating force in society, thanks to publishers and editors, but they would earn, and be justly entitled to, their countries' unbounded gratitude, if they courageously excluded all details likely to arouse sensations of animalism and morbidity. Their power is immense and their responsibility unique, but we cannot expect so much from them as if they were disinterested philanthropists. The reform must come from the public through the impelling power of right education.

Suppose, then, we can be taught to loathe the finetic literature of all kinds, sensational and ghastly details, we shall have a purer mental atmosphere, and those with unfortunate tendencies will be helped in ruling and conquering themselves. Herein, then, I verily believe we should find an effective remedy for the removal of psychic germs—a sort of spiritual bacteria—which may under certain conditions find lodgement in men's minds, germinate, become thus the fruitful seed of disease and develop into activity of the physical body.

It is no consolation to us to learn that we are not alone in our decadence, and that even in far-away New Zealand the voice of the Hooligan is heard in the land: but it is a consolation to find that the right sympathies and ideas are there to confront and cure it. To these, we say, *God speed!*

One way or another we get our full share of bombardment with texts of Scripture: and with what result? This;—that, in our opinion, there is perhaps no exercise of human ingenuity which is more unproductive of satisfactory results than the quoting of 'Scripture.' An old proverb makes even Satan an adept at it. Truly, one could quote Scripture or Scriptural authority for anything.

Judge Hoar used to tell a story of a well-to-do farmer in Worcester County upon whom the demand was made by his fellow-worshippers (a strict sect of Bible Christians) that he should sell his farm and bring the price to be distributed 'unto every man according as he had need.' The farmer asked time to consider, and at the next meeting reported that a passage of Scripture had been impressed upon his mind,—'Occupy till I come.' He proposed to follow what he took to be the divine leading.

The emancipated person, freed at once from the mental slavery of materialism and the spiritual slavery of old-time anathemas, must strive to be considerate to those he leaves behind. He is tempted to triumph over them, even to deride them, as still in the Land of Egypt and in the House of Bondage. But if they *are* there, they are to be pitied, not reproached. If they cannot believe in a life beyond the break-up of the body; or if they believe in an angry God and a hopeless hell, they sorely need our sympathy. These things may be terribly real to them,—as real as any bodily agony. If, therefore, it is one's right to intervene, and if intervention seems desirable, the duty ought to be

undertaken with tenderness: and this for two reasons;—first, because the unbeliever and the misbeliever are both sufferers; and second, because they need, not so much to be beaten in argument, as drawn by love.

A short poem, by Edward Rowland Sill, on 'The king's son and the craven,' sharply illustrates the difference between the really heroic nature and the spirit of the craven. The hero can win with the broken blade which the craven casts away:—

This I beheld, or dreamed it in a dream:
There spread a cloud of dust along a plain;
And underneath the cloud, or in it, raged
A furious battle, and men yelled, and swords
Shocked upon swords and shields. A prince's banner
Wavered, then staggered backward, hemmed by foes.
A craven hung along the battle's edge,
And thought, 'Had I a sword of keener steel,—
That blue blade that the king's son bears:—but this
Blunt thing!' He snapt and flung it from his hand,
And, lowering, crept away and left the field.
Then came the king's son, wounded, sore bestead,
And weaponless, and saw the broken sword,
Hilt-buried in the dry and trodden sand,
And ran and snatched it, and with battle-shout
Lifted afresh he hewed his enemy down,
And saved a great cause that heroic day.

MESSAGE FROM THE REV. H. R. HAWEIS.

By 'A MIDLAND RECTOR.'

The following account contains the gist of my last conversation with Mr. Haweis, held in the usual way on April 3rd:—

'My dear friend, it is such a privilege to come to you. There are so many who want me, but they cannot realise my presence, and it seems hard that they should not believe I am with them. I never knew, until I came here, how great an influence I had over so many lives. There are such a number who long to hear from me, they feel they cannot do without me, I was so much to them. But I cannot single out one more than another: if I sent to one I should have to send to the whole, and as that is impossible, I would rather leave it alone. I have been a great deal with those who seemed to need me the most: there are a few who willingly receive me, but most of them can't realise my presence; it seems as though there was a curtain between us—but it is not so. They think it strange that I cannot speak to them; they don't seem to understand that there must be conditions. Of course there are conditions to everything in the world, and especially to this sort of communication. But many of my friends think, because I am not able to speak to them, that they are set on one side, and I am not with them at all. I always tried to make people believe how many friends in this sphere they had around them: but I fear that I did not always succeed, as now I am gone, they don't seem able to realise it.'

The previous Sunday, being away from home, I had visited an extreme Ritualistic church in the morning, and a meeting of Spiritualists in the evening. Mr. Haweis continued:—

'“As you had no duty, I went with you to that place.” I asked him, which? “Oh, I abhor one as much as the other, both were equally repulsive to me, but I meant that in the evening. It is a great pity that these amateur mediums should come before the public; they ought rather to go to school; it only excites ridicule. It is bad for the people who listen to them, and it is bad for the mediums themselves, as they are so self-satisfied, and rather like to show off, which, of course, is fatal.

“I enjoy being here now very much. I didn't quite like at first being cut off so suddenly from the old associations that I loved. But I can do a great deal in this sphere as well as in yours. I daresay it was as well I came here when I did: as people had got too dependent on me. After all, they must learn to think for themselves, and it is well that they should be left to their own resources: I used to do their thinking for them too much.

“Yes, you know I was with you helping you this morning. When will you sit again? Very well, to-morrow morning I shall be delighted to come again. I have been in your pulpit several times; haven't you felt me there?”'

A REMARKABLE FRENCH 'DOWSER.'

Dr. Albert Berry gives, in 'L'Echo du Merveilleux,' an interesting account of a very remarkable water-finder—a man who appears to exhibit more pronounced phases of physical disequilibrium when engaged on this task than any other dowser one has heard of before. The Doctor's article runs as follows:—

'Nôel Lagnaud is a quarryman, working between Chabannes de l'Etang, in the community of St. Sylvestre (Haute Vienne). He is forty-five years of age, small, rather thin, very nervous and delicate. He has become renowned throughout the entire district for the great good he has been the indirect means of bringing about by the discovery of several hidden water sources. If you could see the stretches of well fertilised and rich-bearing fields which now take the place of what was formerly dried-up, uncultivated land in that neighbourhood, you would feel grateful to this man who was able to reveal the presence of water, and to which such a transformation is due. Unlike most "diviners," Lagnaud resorts to no intermediary or stratagem of any sort, not even holding a piece of wood, &c., during his search. Nothing but the strange physiological effects produced on his organism by the proximity of subterranean water is sufficient to guide him—effects, however, which go to undermine his health, as one or two facts will show.

'It was at the age of twelve that the first premonitory symptoms were felt. He happened to be playing in the school-yard with some of his comrades when he noticed that every time he reached a certain spot he was thrown to the ground as if by an invisible force; his body was shaken jerkily, while his limbs became rigid, and he was thought to be epileptic.

'He lived on many years, however, without knowing his strange powers, and subject to terrors that were at times intense, for these unaccountable fits were liable to seize him at any moment, whether in the day time or at night, if he happened to be walking the roads or fields. As a child he got to know and avoid certain places where these shocks were felt, and nothing on earth would induce him to walk near them. Lagnaud was seventeen when he decided to take to quarry work for a livelihood; and, starting one day on a new spot, he suddenly found himself powerless to hold his tool, which was twisted round in his hand, in spite of all efforts to hold it straight. The attention of his fellow-workmen being drawn to this, they decided to dig down at the spot. This was done, and at a depth of two yards a water-spring was discovered.

'After that time all the evil symptoms exhibited by Lagnaud were attributed to the presence of water; the mystery was cleared up, and the young workman was not long in putting his discovery to the test. He found that it was impossible for him to stand quietly over a hidden source, and little by little, with experience and observation, he became a master in the art of water finding. Now, when he says "There is at this spot a source of such and such volume or depth," one is quite certain that his statement is accurate, and never has he yet been proved false.

'At twenty years of age he went to Paris to learn mason's work, but there he fell ill with pseudo-paralysis of the right arm, and entered the hospital of l'Hôtel Dieu. While an inmate there the head physician, who desired to apply an electro-therapeutical treatment, discovered, to his great astonishment, that the man was completely refractory to electric currents, no matter how strong. Lagnaud relates that he could hold, without a movement, an electric chain which no one else dare touch. He was naturally regarded as a phenomenon and was visited by the whole medical faculty of Paris. He was offered 2fr. a day for life, but on the condition that after his death his body should be given over to them and it was to be understood that whenever he was ill a special doctor of their choice should attend him. This latter condition aroused in him suspicion and, frightened lest he might be brought to an all too speedy end, he refused.

'On returning to the home of his parents he married and has now three children, none of whom inherit in any way their father's powers. He still works as a quarryman but now and then, more in the spirit of kindness than to make money, he will give his services as dowser. The municipality of Limoges having been able to tap many valuable water sources for the supply of the town, offered Lagnaud some years ago the sum of 50fr. (£2) a day and this for only an hour's work at a time, but he refused, as the physical ill effects he experienced after the discovery of water were such that the work exhausted him too greatly. If he operates when fasting he recovers after a day's rest and special diet, but whenever he has attempted to pursue his researches after food he is seized with vomiting and convulsions.

'Having begged him to come and discover a source in my presence, he willingly agreed, and we were able to test the truth of all that had been observed in regard to him. He commenced by walking slowly in a transverse direction over a field, but after going a few yards was seized with violent trembling. His legs tottered and the arms became rigid, while his face got livid as though syncope would supervene, but in a few moments he said: "At a depth of seven yards there is a very copious spring and placed in such and such a way."

In conclusion Dr. Berry asks: 'This man, is he specially organised and endowed with unknown properties? The indifference on his part to electrical currents appears to indicate that his body is a bad conductor of electricity, and in any case we can but formulate hypotheses.'

Scanning through the admirable and exhaustive treatise drawn up by Professor Barrett on the facts of water finding by these uncommon means, and which is published in the 'Proceedings' of the Society for Psychical Research, I find no mention made of this extraordinary case, a matter probably due to the fact that Lagnaud refused to become a professional dowser, and so remained unknown outside his own province.

Nor in the numerous records of experiences from many parts of the world contained in Professor Barrett's account do we find more than one case where the physically violent effects Lagnaud experienced are reproduced. This case comes from California, where a farmer relates that in his Iowa home they found 'all their water forces by aid of a man who almost had convulsions when passing over running subterranean water. Once this man had a fit at a house-warming party, and declared that the trouble came from a spring under the house. On digging a powerful spring was discovered *near* the surface.'

Another case is worth quoting. An Australian dowser from Coolgardie, in his letter on the subject, appears to agree more nearly with the French theorists respecting the causes. He writes:—

'As to the nature of the influence which moves the rod I am inclined to believe that in certain sensitives there may possibly be set up a current or influence by the electrical currents in the underground water or metallic veins, for I discovered that my "galvanometer," the rod, moved whenever I was over metallic veins, and even metals on the surface of the ground.'

From these ideas Professor Barrett appears inclined to slightly differ. He says:—

'But though the penetration of opaque bodies by invisible radiation has long been known to scientific men, the unscientific mind naturally seizes the idea that just as electric waves have been shown to pass unimpeded through walls and mountains, so some electric influence from underground water is likely to pass through the superambient earth and affect the "dowser." But then we must assume an electric influence also proceeds from mineral ores, and that the "dowser" is a delicate electro-scope, and this is pure assumption.'

Professor Barrett then quotes from the philosopher Malebranche, of Paris, who, two hundred years ago, arrived at a similar conclusion as himself, adding that if a physical effect due to underground water proceeded from electrical currents produced by that water, the effect would be intensified according to whether the water was near the earth's surface or not, and experience shows that water of rivers, lakes, &c., has no effect on the 'dowser' at all; and he says:—

'There is, however, another physical hypothesis which is more plausible and which at one time suggested itself to me. We are insensible to certain physical forces which are ever streaming through us, such as the magnetism of the earth; we are likewise insensible to the motion of the earth in space; but we should become alarmingly sensible of the latter if it were interrupted or suddenly changed. It is conceivable the "dowser" may be a person gifted with a sense affected by any slight interruption in the continuity or modification of the lines of terrestrial magnetic or electric force. Underground fissures may be imagined to produce such a modification or want of continuity in the ambient field of force, and their presence might be detected by certain organisations. But I do not attach the least value to this conception as an explanation of the success of the dowser, for, *inter alia*, there is no evidence to show that the dowser is more affected than ordinary persons by any physical forces, and the interruption of a magnetic field of

force enormously greater than that due to the earth is absolutely unfelt by the dowser. The key to the mystery that remains must, in my opinion, be sought in the psychical, and not physical, world.'

Lagnaud's symptoms, however, go to show that the dowser *may* be considerably more affected than ordinary persons by what certainly appear to be physical forces solely, forces having intimate relationship with the magnetic earth currents. We are, moreover, given no hint that this man possessed any psychical faculties whatever. Dowsing might probably be effected by the psychic faculties of intuition, second sight, suggestion, and so forth, but all of these methods would, we imagine, be more or less liable to failure at times, whereas the sensations due to unmistakably physical causes would operate, as in Lagnaud's case, with the precision of physical laws on specially constituted organisms.

J. S.

A DREAM PREDICTION FULFILLED.

The following will, I think, interest your readers. It was narrated to me recently by the actor himself, who is a connection of my family, and I can vouch for its truth:—

In the year 1892, some young apprentices to the merchant service met in London for an evening's amusement before joining their vessel, which was lying in the South-West India Docks. They agreed to go to Drury Lane Theatre, and proceeded thither by omnibus—a very jolly, happy-go-lucky party, whose only thought was the enjoyment of the passing hour.

Whilst *en route*, one of the lads, whom I will call H. S. turning to my friend, A. C., said: 'It is strange; a few nights ago I had a very vivid dream about you; *I dreamt I saw you fall from the main topgallant yard on to the deck.*'

'Well, old fellow,' replied A. C., feeling much amused at the idea of his friend's dream, 'I hope you will have the job of gathering up the pieces.'

Some light-hearted chaff from the rest of the party ensued, the subject was dropped, and the circumstance passed from his recollection.

The ship in which they were to sail was the 'S—w,' of Dundee, and she was bound for Australia. When she started a strong breeze was blowing, and she was still in the chops of the Channel when the youngsters were sent aloft to help to take in the main topgallant sail. A. C. was with his shipmates, but during the operation a sudden squall filled the sail, and to avoid being pulled over the fore part of the yard, A. C. let go the sail, hoping to get a grip of a life-line, but unfortunately missing this, he fell backwards, a distance of about 120 feet, and in the fall, turning a complete somersault, he rebounded from some wire rigging and landed on the deck, forty feet forward of the place from which he originally fell. He was picked up in an unconscious state, but marvellous to say, he was not killed, nor were any bones broken, though the skin was taken off both his legs and the boots were torn from his feet, one boot falling into the sea, and the other on the deck. The worst injury he received was concussion of the spine, from his terrible impact with the deck, and this kept him on his back, a prisoner in his cabin, for ten weeks. Some hours later, in his first moments of returning consciousness, he saw a head looking in through the door, and a cheery voice called out, 'Hulloa! you cheated us out of a funeral.' I must add that H. S., whose dream had so accurately predicted the fall, was standing quite close to his shipmate at the time of the accident.

There was a strange and sad sequel to this story. H. S., on a subsequent voyage, only nine months later, was in the rigging with A. C., now quite recovered from his terrible accident. They were occupied in putting up a weather cloth (under which the officer of the watch takes shelter), when H. S. lost his footing, and fell overboard. The poor fellow was drowned although the vessel was put about, and every effort made to save him. A heavy sea was running and he disappeared, thus fulfilling the fate predicted for him, for he had told his shipmates that shortly before sailing *a palmist had foretold that he would be drowned.*

A. E. I.

'MERCIFUL NATURE.'

The consoling thoughts expressed in the leading article of 'LIGHT' of March 31st, have doubtless been widely appreciated. Man is too ready to assume that 'Nature, red in tooth and claw, with ravine, shrieks against his creed,' and it is probably due to our shortsightedness that 'Nature lends such evil dreams.'

We do not wish to blink any facts, or to hide from our eyes the problems and perplexities of the universe; nothing is gained by such fictitious comfort, bought at the cost of sincerity. But Nature has a right to claim from us that we should not 'judge according to appearance,' but should judge her with 'righteous judgment.' Again and again, appearances have been proved to be illusory. In order to form even an approximately fair judgment concerning Nature's wonderful operations, it is necessary to look *through* appearances, and then we may catch hints which may lead us to reverse our original dictum, or at least to suspend it. Nature whispers her secrets to those only who listen for them attentively, trustfully, and reverently.

Such an one was Roden Noel, whose lines we should like to quote in this connection:—

'Ye myriad maimed souls who seem but spilled
Vainly in void abysses! You, ye germs,
Who perish in dark cherishing earth! poor worms
A careless delver wounds; all lowly creatures
Or man or nature rends! . . .

On a moment
Of your eternal lives we pass vain comment,
Judging by sense, in place of Love's deep reason,
Whence our wild insult and reproach; high treason
Against that Mother-Heart of all the world,
Who hath all souls beneath her warm wings curled
Invulnerable! however they may tremble,
And though her love one bitter hour dissemble
For their maturing.'

Some of Nature's hints are very comforting to lovers of animals, who find their share in the groaning and travail of creation a crux as distressing, and sometimes more distressing to their hearts than, the mystery of human pain.

Putting aside for a moment the consideration of such sufferings as are caused by human carelessness or cruelty, we marvel when we reflect that for long ages prior to man, internecine strife of brute with brute has been the law under which the animal creation has been evolved. Can we dare to pronounce this law compatible with *merciful* Nature? At first sight we cannot; but there are considerations which modify our first impression; so greatly modify it that we venture to hope that the amount of actual suffering involved in the evolutionary process for the lower animals has not been very acute.

We have to remember that suffering is great in proportion to the self-consciousness of the creature. We only know pain in our own experience, *i.e.*, in connection with a relatively highly developed self-consciousness. The moans of the creatures do *not* necessarily prove that they are consciously enduring much suffering. The writer on one occasion was operated upon under gas; a friend present suffered much anxiety for the patient, who was uttering suppressed moans during the operation; no pain, however, was actually experienced. The self-conscious witness, not the unconscious patient, was the sufferer. We do not mean to imply that this case is quite parallel with that of an animal who is not under anaesthetics; we merely instance it to show that in the case of an animal in whom self-consciousness and intelligence, and therefore self-restraint, are but little developed, groans and cries do not enable us to gauge the extent of the pain experienced. It seems probable that when creatures kill and devour each other in combat they suffer little or no pain: the excitement of the fight monopolises all their attention, and when this is the case experience teaches us that pain is not felt. We were privileged to see a private account of the heroic deaths of Mr. and Mrs. Stewart, who, with other members of their household, were murdered whilst doing missionary work in China about six years ago. One of their party who was severely wounded, but escaped, and recovered in hospital, stated that at the time of the attack she felt no pain and that she believed those who were killed can have felt none; pain was obliterated by excitement. This is,

indeed, a merciful adjustment. Is it too much to say that, to a wild animal, to die fighting is a mode of death which affords the maximum of pleasure with the minimum of suffering? To the animal nature the excitement of a fight is very obviously a pleasure.

When a big animal preys upon a small one it generally makes short work of it; but in some cases it does not. A cat's way of playing with a mouse at first sight seems like refined cruelty, but when we remember that Livingstone has told us that he lost all fear, and felt no discomfort, after a lion had given him a shaking, we begin to suspect that the cat's action is another of those methods of Nature which disguise her mercy, but do not contradict it. We are tempted to quote again from Roden Noel, who so well describes Livingstone's experience:—

'Over me stood the vast dilated beast
Growling; his paw weigh'd on my shatter'd shoulder;
His great eyes glower'd; his fangs gleam'd terrible;
Like a simoon his breathing scorched my face:
With tawny wilderness of mane aroused,
Frowning, aloft he swung his tufted tail.
But God removed all terrors and all pain;
When the brute shook me numb, indifference
Stole over all my being, while I watch'd;
Yea, looked into the formidable eyes!
(So Love tempers inevitable blows
Of Fate for all the sons of suffering.)'

Comparatively few animals die a natural death; the diseased are soon destroyed by their enemies, and thus much prolongation of suffering is prevented. For those that do die a natural death we need not be troubled; there is good reason to believe that a natural death is not an unpleasant process, unless accompanied by disease, and not always even then. We quote from memory, but we think it was Archbishop Tait who expressed surprise at finding the process of death so easy and comfortable.

Of course there is a large region of animal suffering to which the above remarks scarcely apply. When animals cease to live in their wild natural state, both their circumstances and their sufferings are altered in character. What we have said above primarily refers to wild animals and to Nature's methods when the human factor does not interfere. Association with man appears to develop in animals new capacities for suffering along with higher qualities which we can hardly describe by any other word than 'moral.' Association with man also brings them within the influence of man's immorality in such a way that they often become the victims of his cruelty, and could they speak they might exclaim with David, 'Let us fall into the hands of God ("Merciful Nature"), for great are His mercies, and let us not fall into the hands of man.' We trust that the All-Merciful knoweth how to 'save both man and beast'; but the saving of man from his own brutality may have to be 'so as by fire'; since some natures can apparently only learn by the personal experience of pain to recognise the claims which other lives have upon their care and sympathy.

In connection with this subject, *i.e.*, the claim other lives have upon our intelligent sympathy and care, we should like to bring to the notice of the readers of 'LIGHT' the present very wise and moderate Parliamentary policy of the National Anti-Vivisection Society. It is as follows:—

'The introduction of measures rendering complete anaesthesia universally obligatory during all experiments, the animal's life to be taken before recovery of consciousness. All use of curare to be made illegal. Licenses not to be issued for a year, but for each experiment. Time and place of every experiment to be ascertainable by the public; no experiments ever to take place without the presence of a competent inspector. . . . Great evils are not destroyed by total abolition Bills, but are overthrown by successive ameliorative measures.*'

We make this quotation with the hope that it may win supporters of the society's efforts from among those who, for various reasons, do not at present feel able to commit themselves to a more sweeping policy, since such protective measures as these are obviously in harmony with 'Merciful Nature.'

H. A. D.

*The address of the National Anti-Vivisection Society is 92, Victoria-street, London.

'TO-DAY SHALT THOU BE WITH ME IN
PARADISE.'

By 'SCOTUS.'

I am not sufficiently acquainted with the latest views regarding the Canon of the New Testament among what is called the 'higher critics' to be able to say whether the above sentence, said to have been spoken by Jesus Christ on the cross to one of the malefactors, is to be accepted as authentic, as from a recently issued Biblical Encyclopædia it seems rather difficult to judge whether 'any' of the supernatural element in what are known as the 'Four Gospels' is left, to form even a substratum of religious belief. But, assuming the authenticity of the above sentence, does it not fully demonstrate to us the belief in the mind of the 'Crucified One' that when their physical sufferings were closed by dissolution both Christ and the malefactor would, that very day, enter 'Paradise,' which, as we Spiritualists contend, is the 'spirit world,' and between which and the earth life there is such a thin 'veil' or division? If this be so, then how, by any possibility, can the clergy talk so glibly of persons who have passed on 'taking their last sleep,' or preach of a 'resurrection morn' and its 'opening graves,' and long-drawn-out agony of an assize of countless generations, with the 'open books,' the separation of the sheep from the goats, and suchlike imagery, all drawn, no doubt, from the figurative and 'pictorial' language used in other parts of the New Testament? And yet this is all so common in leading articles, obituary notices, and sermons where the demise of any person or the future state comes to be dealt with. Undoubtedly the worst sinners in this matter are our clergy of all denominations, who, by their looseness of thought and expression regarding 'the other world' and its conditions, have done much to retard the members of their respective churches from acquiring sound and sensible views on the subject of personal immortality; so that to the mind of the average Christian believer the whole matter of personal survival after the change called 'death' is simply a great 'perhaps.'

And yet if the clergy who preach, or their auditors in the pews, were calmly to sit down and consider this momentous question in the light of the revelation or assurance given by Christ on the cross, they would see that the only true solution of the problem of personal immortality is to be found in the words above quoted. For it follows that if the thief and the Saviour were to be in 'Paradise' on the day of dissolution there could be no long sleep and no physical resurrection. Nay, more, our full knowledge in these latter days of the existence of the domain of law in the universe would demonstrate that a resurrection of the nature depicted is a complete physical impossibility. Then, again, take the parable of the rich man and Lazarus the beggar, who sat at his gates. There the Christ depicted the immediate transition of the beggar to 'Abraham's bosom,' which to the Jews meant a haven of happiness and delight, although to us Anglo-Saxons it has no heavenly or spiritual significance whatever. *Per contra*, Dives went straight to the place of physical suffering, with its everlasting burning, unquenchable thirst, and other torments. The 'basis' of the parable is also immediate transition, and not a 'long sleep' and an 'awakening at the sound of the trumpet,' with (necessarily) the accompanying 'resumption' of the 'garment of flesh and bones,' long since part of the 'dust which perisheth.' The two things cannot coincide—the sleep and resurrection being physically impossible; while, on the other hand, the transition to a world of spirit, there to find yourself among your own proper surroundings of good or evil, is the only logical or possible condition for personal immortality.

These considerations have moved me to pen a humble protest against the looseness of ideas so prevalent regarding the whole subject of the other world held by most lay or clerical writers and speakers in these days. Sermons by the score I have heard from clergymen of all grades and denominations, but with only two exceptions (and these were discourses by advanced thinkers) in none of them have I found a single ray of light—nothing, in short, but generalities or

platitudes. I suppose, however, that the clergy are really, as a rule, afraid to handle this subject, partly from ignorance, partly from disinclination, but in most instances because of their fear of being looked upon as 'innovators,' on the common understanding that the 'proper thing' is still to speak of death as a long sleep to be followed by a 'general rising.'

There is an anecdote which still occasionally crops up in Scotland which may give your readers an idea of the general or common idea on this subject. It is to the effect that when a witty parish minister was passing through a churchyard in the gloaming, an attempt was made to frighten him by a practical joker dressed in ghostly garments. The latter, however, reckoned wrongly as to the 'scare' he would cause the passenger through the cemetery, who simply held out his hand and calmly said: 'Weel, Mr. Ghost, is this a general risin', or are ye just takin' a daunder frae yer grave by yersel?' The 'general risin' 'voiced' the common idea in the North of the resurrection morn so prevalent among all classes there.

What, therefore, I do plead for on the part of the clergy nowadays in their discourses on this momentous subject, and also public writers in the Press or periodicals, is, that in discussing this question of personal immortality they should have some regard to the only sensible and possible belief on the subject of the other world, so far, at least, as based on Scripture; that there is shadowed forth in the words of Christ an instant transition to another sphere of higher usefulness and more enlarged vistas than in our present one; or, it may be, of probation by a greater or less amount of severity for those who have been careless, debased, or wicked while *here*. In this connection I recal a sermon I once heard from an advanced thinker, in the end of the sixties, who was preaching in a State church on the subject of Dives and Lazarus. This clergyman, *inter alia*, said that hell was described in one part of the New Testament as a place of 'outer darkness,' with 'weeping and wailing and gnashing of teeth'; while in another it was depicted as a place of 'fire and brimstone'—quite a contradiction; and therefore the whole language was 'figurative,' and the conclusion he came to was that the punishment of hell was mental torment, 'the seeing yourself as you really are at the close of your earthly life, with all your sins and imperfections bearing you down.' But (as behoved a State-paid and creed-bound clergyman) this Churchman rather ingeniously safeguarded himself by saying: 'My friends, we must not dogmatise on the absence of material torment in hell, because there are individuals now on earth of so low a moral sense that if they only believed there was no place of everlasting burnings, and were only to be "mentally" tormented or grieved over there, they would regard such a result with perfect equanimity, and go on sinning worse than ever.' The only result of listening to a sermon of this kind was to lead me to the conclusion that the clergy, as represented by this 'advanced thinker,' had been able to indicate to me 'what hell is not'; but there was nothing of a constructive or affirmative view afforded as to 'what is heaven.'

In conclusion, I may be permitted to say that we Spiritualists, who have, under circumstances of much ridicule, contumely, and coarse chaff or contemptuous pity on the part of our lay and clerical instructors and writers, found a 'sure foundation' as to personal immortality and survivance after the change called death, are justly entitled to crave for the exercise on the part of society of at least some reason, a little logic, and a trifle of common-sense in discussing this momentous question. Our proved facts are at the service of every scientist, literary man, or clergyman, and all that we plead for is simply the elementary study of psychology and the existence of an open mind regarding spirit return. Given such a condition of things, the truths of Spiritualism would be an immense aid to Christianity and would help to dissipate many of the clouds which the 'higher criticism' of these latter days has brought about among many earnest and truth-loving souls. So long as the usual attitude is 'It cannot be, therefore it is not,' so surely will denseness and crass ignorance regarding the spirit world and its problems continue to abound in places where 'light and leading' ought naturally to find their true place.

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE,
LONDON, W.C.

SATURDAY, APRIL 20th, 1901.

Light,

A Journal of Psychical, Occult, and Mystical Research.

PRICE TWOPENCE WEEKLY.

COMMUNICATIONS intended to be printed should be addressed to the Editor, Office of 'LIGHT,' 110, St. Martin's-lane, London, W.C. Business communications should in all cases be addressed to Mr. E. W. Wallis, Office of 'LIGHT,' and not to the Editor. Cheques and Postal Orders should be made payable to Mr. E. W. Wallis, and should invariably be crossed '— & Co.'

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A SHOCKING EXAMPLE.

We set ourselves the painful task of writing this Article with a shrinking which amounts to disgust; and we should apologise to our readers for it but for the confidence that they will understand and even appreciate our motive. The time will come when we shall be able to keep to 'the green pastures' and 'the still waters,' but, at present, it is our duty at times to capture reptiles, and encounter beasts of prey. We do that as seldom as possible, but it has to be done occasionally, if only to let the dwellers in the green pastures know what they have to be thankful for, and what noisome things still linger near.

The present culprit in our pillory is a copy of a print called 'The Free Lance,' described as a 'Society' journal, and edited by Mr. Clement Scott, who, in a Note to contributors, asks for Articles 'always in good taste.' We propose to lay before our readers this 'Society' man's notion of 'good taste.'

In an Article on 'The spread of Spiritualism,' he classes crystal seers, clairvoyants and mediums as 'bandits and buccaneers,' and tells 'Society' that 'the most ignoble and despicable members of the craft' are 'spiritualistic mediums.' 'One good customer,' he says, 'is enough to provide a comfortable livelihood for these wretches.' But not only are mediums 'wretches'; 'what is most appalling is the squalid intellectual poverty of the persons who support them.' The writer of this queer specimen of 'good taste' tells us that he once attended a séance with these wretches and intellectually squalid people, and that he 'had to sit still in the midst of a mob of gibbering hysterical females.' Is he quite sure he is not confusing his experiences at a séance with what he had heard of visits to,—well, to something entirely different in its nature and object, and attendance upon spirits of quite another kind? That may seem severe; but let the reader judge from the following specimens:—

Cases are frightfully common in which the victim becomes totally insane, and an immense amount of domestic strife and unfaithfulness, mental torture and moral disorder has origin in the quackeries and machinations of these unscrupulous rascals.

It is the most terrible of all tyrannies, ruinous to brain and body. The power which the clever medium acquires over his victims is practically unlimited. Within his circle the married women and young girls who fall under his spell become his abject slaves. Their wealth, their minds, their social influence and their chastity are at his command, and he does not hesitate to avail himself of his privileges.

The disgusting character of this can only be partially condoned or conditionally pardoned on the supposition that, whoever the writer was, he was, from some cause or other, whether ignorance or bigotry, not entirely responsible when this was penned. We beg to tell him that the statements, whatever their source, are untrue. It is, of course, a fact that some persons have been unduly excited about spirit-communion, just as other persons have been unduly excited about money-making, or the concoction of a spicy newspaper, or romancing, or the saving of the soul: but Spiritualism offers an influence of calmness, strength and hope, and this would be more widely known and felt if causes of excitement were avoided by vicious newspapers and foolish friends. When the world is sufficiently informed and sane in relation to this subject, spirit-communion will be sacramental and mediumship will be classed among the gifts of God.

We cannot trust ourselves to say all that occurs to us respecting the second of these odious paragraphs. We sincerely pity the reckless person who wrote it, and the responsible person who accepted it, and we can assure both of them that we give publicity to it only as we would scrunch a beetle or disinfect a drain—with disgust but under a deep sense of duty. It is necessary that 'Society' should know what foulness some men can offer it for food, and that the children of the day should know what the ghouls are saying about them in the darkness. Let us have it out with these unwholesome creatures: and, to help in this, we invite them to make a clean breast of it, by telling us all they know. We challenge them to do it, giving proofs, and not merely emitting foul generalities. In the meantime, our own sorrowful and deliberate statement is that the paragraphs we have quoted are absolutely false, and we predict that the wretched man who concocted them will not respond to our challenge.

We look almost in vain, in this torrent of abuse, for an argument or a scrap of proof. The solitary approach to a case in point is the following:—

A celebrated actress, overwhelmed with grief at the sudden death of a friend, sought the aid of mediums, and was driven into a pitiable state of nervous prostration by the communications which they made to her as coming from her old comrade.

We are not told why this lady was prostrated and 'driven into a pitiable state.' Was it because her vanished friend communicated as she desired, or because the communications shocked her? The paragraph suggests the second reason: but why should Spiritualism be blamed if, for instance, an actress' deceased friend says: 'I find I have played the fool, and now I must pay the penalty'? Surely the writer does not mean to suggest that when one seeks for spirit-communion the mere fact of response will crush! If that is the suggestion, all we can say is that it is absurd on the face of it, and that his experience is the reverse of ours,—if, indeed, he has had any experience at all.

One more point before we wash our hands of him. He tells us that 'in the United States the number of inhabitants who make it their habitual practice to consult a medium before taking the most trivial step in domestic, commercial, or amorous affairs, runs into millions; and one cannot take up a daily paper from any part of the country—New York, Chicago, San Francisco, or elsewhere—without seeing a long list of advertisements of mediums, clairvoyants, psychometrists, magnetic healers, and the like.' He also tells us that in this country as well as America, 'Spiritualism is spreading with alarming rapidity.' In his excitement and resentment, he fails to see the inference: and the obvious inference is that the 'millions,' whose 'habitual practice' it is to consult mediums, are much more likely to know the truth about the matter than any mere Piccadilly scoffer; and that if Spiritualism is spreading rapidly in this

country it can only be because it has something to say for itself.

But we have had enough of this man and his mud, and can only repeat that we have touched both merely from a sense of duty, and as a shocking example of a kind of opponent we must really try to put to shame or to flight. And yet, after all, we feel pity for these blind guides. They also act after their kind. 'They know not what they do.'

THE SPREAD OF SPIRITUALISM.

The following are some extracts from a letter which I addressed to the editor of the 'Free Lance,' in reply to an article which recently appeared in that paper, but the editor refused insertion to my communication:—

I dissent *in toto* from the views expressed by you on the subject of Spiritualism. Yes, thank God, Spiritualism is spreading, and palmistry, too, for that matter; which, together with clairvoyance, crystal vision, *et id genus omne*, appeal—and appeal rightly—to all intelligent and truth-seeking minds. That there should be quacks and false professors of all these gifts (as there undoubtedly are) does not invalidate their truth in the least. You might as well say that the science of medicine is a false one because there are quack doctors. It is inevitable that there should be charlatans and impostors in every science.

I know Spiritualism to be true; it is not a matter of opinion. Unless we are entirely to reject *all* the evidence brought by our senses (and we accept their testimony *all day long*!), *all* the above sciences and phenomena are true.

One of the shrewdest and most sceptical men I have ever known, a doctor and a capital conjurer as well, was firmly convinced of the truth of Spiritualism by attending seances composed of his own friends. Being a conjurer he could have detected trickery *instantly*, but he saw his own loved ones again and *could not* be mistaken. He solemnly assured me, and I firmly believe him, that a parcel of old bills which he *burnt to ashes* before witnesses were re-formed *intact* by a spirit at the next sitting.

To say that he was formerly *sceptical* is not enough; he was most aggressively so, and laughed my beliefs to scorn. Now he owns I was right.

Again, palmistry I know from my own experience to be a true science in spite of its many false professors. That real professors of palmistry should be punished is a disgrace to our land. Gipsies are not palmists in the true sense of the word, though they are often seers and can read the future.

Clairvoyance and crystal vision, again, I know to be true, though they are rare gifts. I once more repeat that the fact of *many* impostors practising these things does not invalidate their truth. In these days of credulous incredulity and a materialistic scoffing press which assumes omniscience, it is refreshing to think that the interest in these mysteries is on the increase.

F. B. DOVETON.

LONDON SPIRITUALIST ALLIANCE, LTD.

A CONVERSAZIONE

Of the Members and Associates of the London Spiritualist Alliance will be held in the Banqueting Room, St. James's Hall, Regent-street, on Friday evening *next*, April 26th, at 7 p.m.

The proceedings will, as far as possible, be of an informal character, being chiefly devoted to

Musie, Social Intercourse, and a Short Address by

MADAME FLORENCE MONTAGUE,

ON

'THE TRUE MISSION OF SPIRITUALISM.'

Address at 8 p.m. *prompt*.

Admission will be by ticket only. Two tickets will be 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 2s. each.

Applications for extra tickets must be accompanied by remittance (Postal Order preferred), addressed to Mr. E. W. Wallis, Secretary to the London Spiritualist Alliance, 110, St. Martin's-lane, W.C.

SPIRITUAL CAUSES AND MATERIAL EFFECTS.

ADDRESS BY MR. J. BRUCE WALLACE, M.A.

(Continued from page 178.)

THE CHAIRMAN (MR. H. WITHALL) having invited discussion,

DR. BERKS HUTCHINSON said he believed that the spirit was a microcosm or epitome of the Universe, and that in man was the Logos or Christ nature. The aim of human existence was to enable the Logos to manifest; and, in his idea, unless the soul was polished and adorned by the liberal arts and sciences, the spirit merely vegetated.

MR. BRUCE WALLACE said that he quite agreed with Dr. Berks Hutchinson that the Logos was in man—the Logos was, in fact, the archetypal and ideal humanity that was pressing forth into manifestation through all the processes of evolution. The archetypal humanity included every individuality. Just in proportion as we, as growing centres of consciousness, refused to identify ourselves with the mere stage and phase of development at which we had arrived, and in proportion as we identified ourselves with the archetypal and ideal humanity, with the Logos, we brought forth that humanity into manifestation.

MR. ROLAND SHAW asked if the lecturer would explain in what sense evil thinking was an exact expression; and an exact expression of what? also how he would locate the responsibility of this evil thinking.

MR. BRUCE WALLACE replied that he did not regard evil thinking as an exact expression. On the contrary, evil thinking was simply ignorance, or thinking on the basis of ignorance; but the laws of the Universe were perfectly accurate, perfectly unerring in their operations. No matter how gross one's understanding of life might be, no matter how undeveloped, there was an exact expression of the error and lack of development brought forth on the plane of experience. 'We are thus by all our experience urged to pursue the interior development. What we are responsible for is to realise truth more and more. There are stages preceding responsibility, and there is a stage at which we awake to responsibility. When the self-conscious mind arises and we look around us, it is possible for us from our self-conscious mind to send down messages into our subjective mind, and to send forth radiations into the minds of others. It is thus possible for us, consciously and voluntarily, to have some part in evolution on the plane of experience from lower forms to higher forms.'

MADAME MONTAGUE, referring to the lecturer's allusion to sub-conscious mind and self-conscious mind, and to his idea of the lower mind as a sort of reservoir into which thoughts and influences might be cast, asked whether those who expressed evil thoughts might sometimes be not responsible for them.

MR. WALLACE said he was using as synonymous the term 'sub-conscious mind' and the term 'subjective mind' that Dr. Hudson used in his book 'The Law of Psychic Phenomena,' and meant to include in either term the vehicle of heredity. The sub-conscious mind worked, it built up body and brain, and through the brain emerged at last the self-conscious mind. 'This reservoir of which I have spoken,' the lecturer continued, 'is the sub-conscious mind into which have been pitched a great many suggestions from a long line of ancestry, and into which are being thrown many suggestions from those on this and other planes. But after we have reached the stage at which we are conscious of ourselves, and take control of our development, we are able to close ourselves against certain kinds of influences. The emergence of the self-conscious mind marks a new era in personal development. And if we are living on the plane of lofty thought, if we are determinedly thinking good and unity, then we are above the plane where these evil thoughts might be injected into our sub-consciousness. We select thus what kind of material shall be thrown into the sub-conscious mind. . . . When we take up that positive attitude we are advancing our own development and helping other people in theirs.'

MR. W. J. LUCKING expressed the great pleasure with

which he had listened to the address. It seemed to him, however, that the struggle and antagonism of forces which the lecturer deprecated was part of the universal system. Did the lecturer really believe, he asked, that by right thinking man could overcome what was apparently a universal law, viz., that the fittest survive and the weakest go to the wall?

MR. BRUCE WALLACE, in reply, asked whether the supposed struggle was not merely a struggle of *form* with *form*. All the *forces* of the universe were really one; the energy that underlay all forms was one. There was a struggle on the plane of evolution amongst forms, and the fittest form survived for the manifestation of the higher life. But man had now reached a stage in which he need no longer identify himself with form, but only with that which was seeking a higher form. When men reached the discovery that they were not forms and were able to differentiate themselves from the stage of manifestation that had been reached, and identify themselves with the ideal that lay back of outward appearances, then the social order would take the form that was most suitable to express the sense of unity. 'The struggle is a struggle of forms. Very well, let unsatisfactory forms of social organisation give place to a form that is worthier to subsist—a form more in harmony with our sense of interior unity.'

MR. J. ARCHER considered that struggle was the essence of existence. What would a man's life become if he were not always struggling against difficulties? His very happiness lay in struggle. One of the elementary forms of mental philosophy was that happiness lay in the pursuit of an object. They should not soar into too high metaphysics. Life was simply a battle, take it in whatever sense they chose.

MR. BERTRAM asked if the lecturer thought that man had a right to kill animals and use them as his food.

MR. WALLACE, replying first to Mr. Archer, said he did not deny that life was an effort, that in this sense life was a struggle. But that was a different thing from a man regarding his fellow man as a foe and believing that he had interests antagonistic. The struggle man had to enter upon was so to shape his relations to his fellows as to bring out the real community of interests, and show that separateness of life and interests was a delusion.

Replying to Mr. Bertram, the lecturer said that in proportion as men realised the munity of life they would be very slow to take life in any form. 'We are here to help forward the process of evolution, and whatsoever we do for merely personal and selfish ends does not tend towards evolution. I do not say that to preserve the higher forms it may not be necessary to destroy some of the lower; but broadly speaking I think we are all bound to admit that there is no such thing as a truly human character without a tender regard even for lower forms.'

MR. J. J. MORSE, who spoke at considerable length, said that in common with the rest of the audience he had enjoyed the very admirable and lucid dissertation that Mr. Bruce Wallace had presented to them. In regard to the question of the subjective or sub-conscious mind, however, he was a good deal of a heretic. They could only theorise about it; it was merely a working hypothesis. Still he believed there was something analogous to it in man.

MR. E. W. WALLIS thought that as Spiritualists they must all recognise that mind is perhaps the most potent thing in the universe, and if they used the word mind as synonymous with spirit it implied consciousness and intelligence. But in regard to this question of sub-conscious mind, he was very much at sea, not being able to conceive of a mentality divided, so to speak, into water-tight compartments, and manifesting separate forms of intelligence. He could conceive of the phrase sub-conscious mind being employed in connection with those powers (such as walking) which having once learned we practise mechanically and without conscious direction, the superior portion of the mind being employed at the same time on something altogether different. But in this case our consciousness included all the results. As to the attitude to be assumed towards the habits and experiences of life, he quite agreed with the lecturer, as the old Shakespearian song had it—

'A merry heart goes all the day;
Your sad tires in a mile-a';

and cheerfulness would enable us to go through the world with the least friction. He heartily welcomed the gospel of good cheer and love that had been so eloquently expressed to them by Mr. Bruce Wallace.

MR. ROLAND SHAW, in moving a vote of thanks to the lecturer, said he thought all present would feel mentally stimulated and spiritually elevated and uplifted by what they had listened to.

MR. J. J. MORSE supported the resolution, which, having been put by the chairman, was cordially adopted.

MR. BRUCE WALLACE responded to the resolution. Referring to the principal point in the discussion, it was quite correct to affirm that man has but one mind, but it seemed clear that one part of it was above the threshold of consciousness and the other below it. While the sub-conscious part of the mind was the vehicle of heredity, it was not only that, it was the vehicle of all the past, our personal past as well as our ancestral past. In the mind of all of us there was a great deal of which we were unconscious. Let them think of the immense stores of knowledge that accumulated in the mind through years of experience. One tried to recall something forgotten and failed at the time, but tomorrow, perhaps, the thing returned. Where had it been in the meantime? It was dwelling below the threshold of our consciousness, it was in the sub-consciousness. There was a great deal more of a man than that of which he was conscious. Nevertheless, he was not at the mercy of his sub-conscious mind. He had the power to free himself from the mental bias received from his parents and to take his evolution into his own hands. The idea of bondage perpetuated bondage, but the idea of freedom brought emancipation. The murderer was a victim to the delusions that had welled up from his sub-consciousness, for he believed that happiness for him lay in the destruction of his fellow-man. Referring to one of the points raised in the discussion, Mr. Bruce Wallace said he did not believe in speculation, unless there was a practical bearing resulting from that speculation. It seemed to him, however, that we should become effective in our ideals just in the degree that we realised that there was more of us than had emerged into consciousness. Another allusion to a question raised in the discussion was Mr. Bruce Wallace's statement that in his view God was the absolute good which through successive stages had come forth into manifestation, and that man would bring forth good in the degree in which he believed good to be the positive principle. Evil he defined as the absence of the realisation of good. In conclusion, Mr. Bruce Wallace said he believed there was only one real self, but we might pass from one conception of self to another conception of self. We might as children start with the idea that we were bodies with souls. Later, we might reach the idea that we are souls having bodies, and again might rise from that to a conception of the ideal which was seeking expression through us. 'There is only one true self, but we rise from stage to stage in the conception of what it is.'

EARTH BOUND SPIRITS.

Writing in the 'Banner of Light' Hudson Tuttle says:—

'The legendary stories of haunted houses and appearances of spirits where crimes have been committed foster the belief that the spirit lingers around the last scenes of its mortal life, when violently thrust therefrom. This is not by compulsion, nor is it always true. In fact the majority of those meeting violent deaths at once go away, either with friends or by their attractions. Others who have no spirit friends, who have no place to attract them, enter spirit life, filled with regret and revenge for the injustice which has deprived them of the enjoyment of life. They linger near the scene of their misfortune and advance out of their peculiar condition with great difficulty. The idea that they can be reached only through and by mediums is a strange error of one versed in the spiritual philosophy to fall into. They may be awakened from the terrible hypnotism into which they have fallen by coming into a circle. The true instructors of such "earth-bound" spirits are their spirit friends, or spirits who devote themselves to the work with the zeal of missionaries, and with much more intelligence and success.'

MRS. EFFIE BATHE desires us to announce that she is still too ill to hold her 'At Home' for inquirers on April 27th, and that for the present it is impossible to fix any date for the next meeting.

THOUGHTS ON SOME CURRENT THEORIES.

(Concluded from page 172.)

Yet another point, suggested this time by the clair-audience of Mr. Robert Cooper. What he told us in your issue of March 16th, p. 132, as to the bells and music he had heard recalled to me a somewhat similar incident in my own experience, which I had not hitherto known whether to regard as an actual occurrence or merely as an hallucination of my brain. Last year I was at Seaford when the victory of Paardeberg on February 27th set the joy-bells ringing all over the country. A couple of days later, thinking that I again heard bells pealing out right merrily, I ran into the garden to listen, believing that our arms must have met with some fresh success. The sound, however, did not seem any nearer or more distinct out of doors than within, nor could anyone else hear it, though I asked several people, and I returned to the garden not once or twice but many times during the day, thinking each time the bells were pealing more loudly and I should now be able to discover from what direction they were coming. All to no purpose however, and I was driven back on the explanation that the bells rung for the victory of Paardeberg on the 27th had 'got into my head.' Yet the next day I again heard chimes rung so distinctly, so continuously, that once more I went out to make inquiries as to the cause, still with the same result—nothing fresh had occurred in South Africa, no one knew any cause why joy-bells should ring, no one had heard bells ringing. I came now to the conclusion that the experience was a subjective one, betokening perhaps the approach of some unsuspected good fortune for me personally, and I sat down and wrote what had occurred to a friend with whom I was on terms of such strong affection and close intimacy that I knew an incident even so trifling as this apparently was would interest her. Alas! almost immediately afterwards she caught a chill, and, acute pneumonia supervening, a few days later she passed away. To me the event was a deep and irreparable sorrow, but to her gay and gentle spirit it was doubtless an entry into happiness such as might well set joy-bells ringing among those awaiting her arrival in 'the Homeland.' I should be interested in hearing if others besides Mr. R. Cooper had had any similar experience, and whether in his or their case the occurrence had been followed by any important event in their life, as it was in mine.

Two more points and I have done. If Mr. Robert Cooper's account of his experience of the ringing of bells in February, recalls my own at a similar period of last year, and leads me to ask whether this latter may not really have been a case of sounds heard clairaudiently and no mere imagination of my brain, no less do Sir Charles Isham's paragraph headed 'A Side-light on Materialisation,' and subsequent letters and notes on 'vampires,' 'cadaverous odours,' 'odid atmospheres,' &c., make me anxious to understand an experience of something of the kind which occurred to me some years ago, when my knowledge of, or reading on, all these questions was almost nil, but which left an impression on my mind so vivid and distinct that I can recall it to-day as clearly as if I had at the time been accustomed to observe such abnormal occurrences. Perhaps if I relate what happened some of your readers will be able to explain to me whether on that occasion I escaped a great danger, or missed a coveted revelation. I had fallen asleep with a prayer on my lips that one I had then recently lost might, if such were possible, be allowed to come and show herself to me. How long I had slept I know not, when I was awakened by the sound of her voice calling my name in accents of unmistakable terror and distress. Instantly I leaped out of bed, with some reassuring words as to my being awake and beside her. I should, perhaps, mention that she had always been rather nervous at night, and on several occasions I had only succeeded in allaying her disquiet, and convincing her that there was no stranger either in the house or attempting to enter, by going all over it to examine and make sure. On this occasion I had leaped up suddenly with the idea that I had to reassure her on some such point, and a second or two must have elapsed before I could understand why I was not in the room I had been

went to occupy, or realise that she whom I would fain soothe and protect had passed to where I could be of no further help to her. Oh the anguish of that awakening! and the terror! I who would not have hesitated to search the house, barefooted, without a light, and unarmed, for possible burglars (we did have them in once, but she happened to be staying away at the time), did not now dare to look round me,—in fact, I closed my eyes as though fearing what they might see, and crept back to bed. Whether I then became unconscious, or fell asleep, I cannot tell, but the next thing I remember was the sensation of some one or something getting on to my bed on the inner side, that next the wall. At first I thought it was a big pet cat, who was very much spoiled, and who as often as not was accorded, or possessed himself of, the privileges usually reserved for pet dogs, but a second later I remembered that I had myself that night locked him up elsewhere; the weight, too, was greater than that of any cat, however large, could be; and at the same time I became aware of a most *repulsive odour*. I was now thoroughly awake and alert, but found it difficult to master my excitement. Was God about to grant my desire? Was this the revelation I had longed for? I prayed now with every nerve of my being that if it was I might have strength to bear it, courage to face this unseen presence, whatever it was, against which I instinctively kept my eyes closed. Could it be the bright winsome being I had hungered to see, come to me with this unspeakable odour of corruption clinging to the form whose beauty had been my life-long delight? Or was it some hideous revelation of the Powers of darkness?—In effect though not in words, for I did not then know enough to have done so, I put to myself the question recently raised in 'LIGHT,' 'Angel or Vampire?' My heart yearned to believe it was the former, and through all the tumult of my being I felt the sting of the thought, 'Oh, the pity of it! if it should be —,' and I, who have never been a coward, should fail her now for lack of courage! I sent up an agony of supplication to Heaven that if it were, I might have strength to bear whatever was coming, but I seemed physically incapable of opening my eyes, and my heart was beating with such frightful rapidity that I seemed to be on the point of suffocating. There was no one near enough to hear me had I called aloud, and the anguish of terror which had fallen on me was such that I do not think I should have had strength in my limbs to reach the door of my room, even had the difficulty in breathing permitted me to make the attempt.

Vision, or trick of my imagination, real presence, or subjective creation, the result of my over-wrought mental condition—of one thing I shall always feel certain, that had it not been for the early training which had made prayer a kind of second nature to me, and which at this critical moment caused me to fling myself instinctively, automatically almost, on the assurance that I was not really alone, and that help was not far away, I could not have regained self-mastery, and must either have died of fright and the inability to take breath, or gone mad from terror. Presently I heard the clock from the neighbouring church strike, and the familiar sound soothed me; the human beings in the street somehow seemed nearer than those in the house; but still that terrible sickening smell of putrescence, and the sense of weight on my bed continued. Did I faint under the strain of my intense excitement or did I fall asleep? I cannot tell. My terror was followed by a period of unconsciousness, and when I again became aware of my surroundings the faint light of the early summer dawn was dimly illumining my room. It has since occurred to me that the one I was longing for was perhaps seeking to make use of mediumistic powers latent in my own nature in order to show herself to me, and Sir Charles Isham's remarks, in the article I have referred to, as to the escape of sulphuretted hydrogen in the process of the materialising of 'Lenore,' have suggested to me that some such defect in this well-nigh impossible attempt of one so recently passed over, to do that of which she knew nothing beyond her desire to gratify my yearning (in this life she never would admit difficulties which lay between her and her wish), had resulted in the nauseating odour which may have been as imperceptible to her as it was real and terrifying to me. In that case my failure to seize the opportunity granted me must rank as

one of the great lost chances of life—to be made up only in the hereafter.

One more point, a simple one this time, and I have done. Can any of your readers who have made a study of sleep and what occurs during sleep, throw light on the following? Throughout my life I have more or less been haunted, but especially in childhood, by the feeling that I could, if I tried, walk without touching the ground. I am by nature what is known as 'light of foot,' whether in dancing or walking. In the former I feel as if I only 'skimmed the ground,' and even in walking, if I have had anything to increase my natural buoyancy of spirit, I am conscious of very much the same sensation. In sleep, however, this seems to be carried into actual practice, not once or twice, but again and again, recurrently and continually. I dream that I am rising in the room, walking round it *on air*, while the others present are standing, seated, or moving about as usual; gradually I go up higher and higher till I am close to the ceiling, but I have no perception, or at any rate, recollection, of leaving the room. However, my experience begins out of doors sometimes, as on one occasion recently, when I seemed to find myself in the open air, traversing great distances by walking some foot and a-half *above the ground*, which I just touched with the tips of my toes every few yards; this intermittent contact with mother earth I felt to be necessary in order to keep my balance, and throughout I was more or less conscious of a sense of giddiness and risk of falling. I believe that some Theosophists teach that one's activities on the astral plane during sleep are even greater than those of their waking hours on the physical, if I mistake not, I have heard Mrs. Besant say so in one of her lectures; if that be so, and I am in the habit of indulging my liking for movement during my sleeping hours as I would not dare to do during the daytime, it is not to be wondered at that I awake in the morning so fatigued that it requires considerable effort to rise, and not till the day is half over do I seem to recover from the effects of the night, which is supposed to rest and recuperate one. If anyone could tell me the meaning of this seeming 'levitation' during the hours of rest, and how I could enforce on the sleeping self such compulsory quiet during those hours as would leave me more fitted to meet the claims of this 'work-a-day world' on waking, I should feel greatly obliged to them.

H. B. G. M.

DECEASE OF THE HON. MRS. FORBES.

We regret to have to record the decease of the Hon. Mrs. Forbes (third daughter of the late Colonel the Hon. G. A. Spencer and widow of the Hon. Charles M. H. Forbes, of Brux, Aberdeenshire), who passed away at noon on Saturday, March 30th. Deceased had been a Spiritualist for many years, and, had circumstances permitted, would doubtless have developed into an excellent medium. She wrote many beautiful communications, received by impression from her mother, who was one of her spirit guides, and at times the ideas flowed so quickly that she could hardly form her letters. She passed to the higher life somewhat suddenly, as she had been in good health for a long time. She always had a tendency to bronchitis, and this time it appeared so slight that nothing serious was apprehended until the evening before she passed on, when she suddenly became very much worse. The whole of the last night she seemed engrossed with the spirit world, looking upwards as if from one spirit to another, and was heard speaking to her father; and almost the last intelligent words she was heard to utter were, 'Mother, I am coming soon.' Her remains were laid in her father's grave in Kensal Green Cemetery. Mrs. Forbes was an accomplished lady, being gifted with a remarkable talent for history, a fine musical taste, and a great appreciation of the beautiful both in nature and art. She had been a member of the London Spiritualist Alliance from the date of its formation. To her surviving relatives and friends we offer the assurance of our sincere sympathy.

TRANSITION.—We learn with regret that Mr. J. Hawkins, an earnest Spiritualist and healer, passed to the spirit world on Thursday, the 11th inst., after severe suffering. The funeral took place on Saturday, the 13th inst. We sincerely sympathise with Mrs. Hawkins in her bereavement.

LONDON SPIRITUALIST ALLIANCE.—Mr. John C. Kenworthy, author of 'The Anatomy of Misery,' 'From Bondage to Brotherhood,' and other works, gave an address on Friday evening, April 12th, in the French Room, St. James's Hall, on the subject of his own personal psychic experiences. We hope to report the address in our next issue.

IS THE NEW IDEA OF HEAVEN COMMONPLACE?

The 'New York Times,' in a recent notice of Lilian Whiting's latest book, 'The Spiritual Significance,' took exception only to the views of the nature of the future life and asked: 'Can anything be more commonplace than Kate Field's account of her twenty-four hours of heaven life?'

Miss Whiting, in a little rejoinder, said:—

'I turn to pp. 306-7 of "The Spiritual Significance" and find this "commonplace" account to be the narration of a walk in the garden; of hearing a great scientific lecture on light and its relation to colour; a subsequent discussion of it by great men; later, her returning to me in my room (a seeming test being given by mentioning my occupation at the moment), and bringing with her Mdlle. Rosa Bonheur (whom I had had the privilege of visiting at her home in France); a period of repose, and, lastly, attending a musical convention with Adelaide Phillips, adding that she and Miss Phillips were composing some music together. They were close friends when on earth, and music was a passion of Kate Field's, although circumstances in her early youth defeated her intention to make it her art, as Miss Phillips was able to do.

'Now, I submit that twenty-four hours devoted to science in a deeply significant way (on the hypothesis that we accept this account at all), to social enjoyment with a great artist and a great woman like Rosa Bonheur, and to the participation in a musical convention and in engaging in creative composition in collaboration with a great lyric artist like Adelaide Phillips, is not commonplace, and to my view it seems less so, indeed, than the traditional waving of palms and singing of hymns, or sitting on a cloud playing a harp. Bishop Potter said the other day (I regret that I cannot put my hand on the report of this speech of his to quote exactly) that there are no holier ones in heaven than many of the men and women who walk the streets of New York City; that there is no more angelic work being done in the New Jerusalem than much that is being done here.

'Now, the event of death that occurs during life—as our new interpretation is, and one admitted by the reviewer of this book—does not, we may submit, work any miraculous change. Kate Field, a brilliantly intellectual and artistic woman here, is not, we will say, transformed by the change of death into a being who is devoid of taste for a scientific lecture or a musical convention. Bishop Potter would assure us that either one offers its own provision for spiritual living as much as a service in a cathedral might. There is nothing in science or in music incompatible with religion.

'Any reader who has chanced to follow my chapter entitled "Between the Seen and the Unseen," in which I have endeavoured to trace the absolute correspondence between the revelations of recent science and those of psychic research, will see how the one provides for and explains the other. For instance: Professor Dolbear, the great specialist on the ether, has discovered that in the ether there is no friction, and that a body moves in it at a rate swifter than light—which we have long known moves at the rate of 280,000 miles a second. Psychic science discovers the existence of the ethereal body (which is the individual when death relieves him from his physical body) living then in the ether, as we live in the atmosphere; in the ethereal world as we live in the physical world. Finally, Mrs. Oliphant's "Little Pilgrim"—beautiful and tender as it is—is an ecstatic vision, a figurative dream, intended only as an exquisite fantasy like the "streets of gold" and "gates of pearl." Modern science, both that of the physicists and that of the psychic researchers, is penetrating into the nature of our future life as it is penetrating into the nature of the stars and all the sublime secrets of the universe.'

LILIAN WHITING.

The Brunswick, Boston,
Mass., U. S. A.

'PROMISES FULFILLED.'—Mr. H. Blackwell writes: 'In my letter of March 23rd I should have said that the plates were bought on each occasion at a photographic dealer's, in fact at five separate shops in different parts of London, and that they were the ordinary Imperial plates, one dozen in a package.'

DECEASE OF MRS. COOK.—As we go to press the intelligence reaches us of the decease, at the age of seventy-four, of Mrs. Cook, the mother of Mrs. Corner (Florrie Cook) and the Misses Kate and Edith Cook. A good many friends will have pleasant memories of the courtesy and hospitality of Mrs. Cook in the early seventies, when Sir William Crookes and many others were sedulously pursuing their inquiries. Her own faith in Spiritualism remained firm to the last.

'A TRUE GHOST STORY.'

'Dagonet,' writing in the 'Referee,' is responsible for the following story :—

Here is a true ghost story, all the details of which can be vouched for by well-known people. Last summer a lady artist took a studio and bedroom in a street running off Tottenham Court-road. All went well until the night of October 21st, when in the early hours the lady woke with a sudden start and saw a man standing at the foot of her bed, apparently washing his hands. She uttered a loud cry. The man took not the slightest notice, but continued his imaginary ablutions. The lady for a moment imagined she was the victim of some terrible nightmare, but when she sat bolt upright in bed and stared at the apparition, she knew that she was in full possession of her senses.

She fell back paralysed with fear. A strange fascination held her and prevented her putting her head under the clothes. She tried to get out of bed and rush from the room, but was unable to move. So she lay in an agony of terror until the morning broke. With the first rays of daylight the figure melted away before her eyes.

Directly there were sounds of life in the house she rose and dressed and went to the landlady. She told her what she had seen. 'Well,' said the landlady, 'I have heard people as have had the room before talk about such a thing, but I haven't paid much attention.'

That was enough for the tenant. She declared she should leave the place at once. 'I'm very sorry,' said the landlady, 'but if you do you'll have to pay the twelve months you've took the rooms for—I can't lose my rent.' Then the artist went off and saw her solicitor. The solicitor said one couldn't plead ghosts, but he would go and see what could be done. He called on the landlady and cross-examined her.

What was the story of the apparition ?

'I don't know what the story is,' replied the good woman ; 'all I know is that everybody as has had that room has always given me notice on the morning of October 22nd.'

Now, the name of the lady artist and the address of the haunted room are in my possession, though for obvious reasons I do not give them here. The artist is not a nervous person. On the contrary, she is an exceedingly sensible lady, of great personal courage and strong will power. What she saw has, according to the landlady, been seen by every tenant of the room on the same date. The landlady has been in the house for twenty years. So far as I can gather, the apparition is believed to be that of a man who is attempting to wash blood from his hands. I am trying to ascertain if at any time during the last five-and-twenty years this house was the scene of a murder, or had among its tenants a man suspected or accused of bloodshed.

A NEW EXPRESSION OF AN OLD TRUTH.

Spiritualism is a new expression of an old and splendid truth, but it is not the final goal of man's religious thought, for the realm of the Universal is yet to be explored. If the followers of Spiritualism so elect, they can make it possible for the religion of the Spiritualism of the future to become universal in its nature. In order to do this, no fetters should be placed upon the minds of men ; no stakes should be driven and mankind tethered thereto ; no opinions of individuals should be given the label of authority ; free inquiry and careful scrutiny into and of all subjects should be maintained, and the windows of the soul kept ever open to admit the enlivening rays of the sun of Truth. Blind worship of external phenomena must give way to the calm and critical analysis of a true scientist, seeking for truth from any and all sources. Abstract philosophy and abstruse metaphysical reasoning must stand aside for the higher demonstration of the power of the soul. The true test is to see this : The power and ability of a child of the Soul, incarnate in flesh, to correctly express the wishes of its parents, by so living and doing for others that the religion of Universal Truth may be established on earth through the all-inspiring power of Altruism, by means of which God's Universal Fatherhood and Motherhood, as well as the brotherhood of the race will be demonstrated to every child of earth and of heaven. Then, and not until then, will this lessened Spiritualism of ours become the finality in the realm of religion.—'Banner of Light.'

LETTERS TO THE EDITOR.

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

Clairvoyance.

SIR,—An inquirer who is developed in the higher phases of clairvoyance would be glad to know how to develop the same for giving descriptions while sitting in circle or from a platform. Has been sitting now for some time, but is unable to see sufficiently clearly to describe the friends around.

J. HUGHES.

The Case of Mr. Foxwell.

SIR,—Can Mrs. Bathé (or anyone else) tell us now what became of Mr. Foxwell's hat and umbrella, and whether any conclusion has been come to by the police as to the cause of his death ?

It would be interesting to hear the views of the detectives who were engaged on the case as to the assistance they received from Mr. von Bourg and Mr. Knowles. Have they ever acknowledged it ?

J. P.

'Wireless Telegraphy,' &c.

SIR,—In my communication on the above subject, which appeared in your issue of April 6th, a numerical error was made in typing the article, and was overlooked in my proof-reading. The following paragraph should be corrected to read as under :—

'I was under the impression that scientific thought had given assent to the theory of *three* dimensions of space, and that the possibility of a *fourth* dimension was now engaging the attention of pioneer thinkers. This possible *fourth* dimension,' &c.

In the remainder of the article, wherever the expression 'fifth dimension' occurs, the reader should substitute *fourth* dimension.

I regret the error, and shall be much obliged if you will kindly make this correction.

ALBERT ROLAND SHAW.

12, Suffolk-street,
Pall Mall East, S.W.

Mr. Kenworthy's Address.

SIR,—I consider myself fortunate in having been present at last Friday's meeting of the Alliance at St. James's Hall, and having heard Mr. Kenworthy's most interesting and instructive address. There was so much to admire and to think over that, being on the footing of a visitor, and not a member of the Alliance, I felt that anything like criticism would have been a jarring note where all was harmonious, solemn, almost sacred. Remarks then seemed impertinent. I should, however, like to make one now on a point of Theosophy which I think Mr. Kenworthy has misapprehended.

Mr. Kenworthy said he did not agree as to 'indifference to results,' as taught by Theosophy. Perhaps I may be allowed to say that 'indifference' is not used in the ordinary sense in that philosophy. In common with its use in mystical theology, the word 'indifference' means that we should not trouble ourselves as to our *personal* benefit from any good action we may perform, but leave the results, which may be often far beyond our ken, in the hands of the Higher Powers. The word 'detachment,' which is preferable, is often used in the place of 'indifference.' It is the same idea as is contained in the Scriptural proverb, 'Cast thy bread upon the waters, and it shall return to thee after many days,' perhaps never in this life ; we must not do things in a calculating spirit, this is all.

In common with one of the audience of last Friday, I should be very much interested to hear more of the 'results,' or outcome, of Mr. Kenworthy's experiences as an economy of life, but he did not seem inclined to enter into that, further than to say that we should all be true to ourselves and not ignore the spiritual factor. That, of course. 'As above, so below' ; as in heaven, so on earth ; the patterns of all things are in the heavens, says Plato ; and the external universe is only a reflection thrown down upon the screen of time, says some other sage ; but it costs some of us, and not only Mr. Kenworthy, long lives of trial to realise the truth of what in the end seems so simple and so self-evident. But it would be instructive to some of us to know the lines of life to which Mr. Kenworthy's experiences point. Of course he may prefer not to speak ; if so, we must each be content to work out our own salvation. We may, however, sometimes profit by the teaching of others, and I hope Mr. Kenworthy may be led to tell us something more, *as to results.*

April 15th,

E. KISLINGBURY.

Reincarnation.

SIR,—I did not, of course, intend, as seems to have been supposed, to convey the idea that Theosophy teaches a fixed and identical number of reincarnations for each individual; but the modern theosophic teaching is that the evil Karma, created in one incarnation, must be worked out in another—that the debt must be paid where it has been contracted.

This must obviously entail a very considerable number of reincarnations for most of us; who are continually failing in our duty to God and to our neighbours.

My individual opinion (and what else can be truly said to belong to us?) is that Reincarnation is not an *essential* but a *conditional* truth; conditioned by our spiritual perceptions and the amount of power we concede to our present environment of gross matter.

We are bound by matter—as we know it here—just so long as we believe in its power of binding, and just so long must character be evolved through present conditions.

The moment of true spiritual perception is the moment of release. Some one has told the story of a prisoner who sat for months and years in his solitary cell, until one day it struck him that he would get up and go out, and lo and behold! he *found the door had been open all the time!* This I believe will be the blessed experience of each one of us in time.

We may, and probably *must*, still be prisoners within the bonds of our mistakes, but these latter may be worked through and retrieved under far more favourable conditions than by returning to this present school, or rather prison house—more favourable both to ourselves and to those we have wronged.

Christ came to teach us this 'more excellent way,' and thus became for us 'the Way, the Truth, and the Life' of a more advanced stage in evolution. Character is of slow growth here but spiritual perception may come long before the character is perfected, and the *special theatre* for the soul's struggles will depend on that soul's power of apprehending 'spiritual things.'

Therefore Christ never denied Reincarnation on the one hand, nor taught it on the other.

It was a conditional, not an essential truth.

I am writing many hundred of miles away from England and have no books of reference at hand, theosophical or otherwise. I think no honest Theosophist, however, will deny my opening statement; one which I have heard from Mrs. Besant over and over again in her lectures. Certainly, she has also said that the effects of Karma may be modified by the presence of a new fact, just as a billiard ball starting in one definite direction may be deflected by coming in contact with another ball. But all this refers to action and re-action on the same sphere—the physical plane as we know it. I am speaking of our presence on this plane being conditioned, not by our good or evil Karma, but by our spiritual attitude towards that physical world in which we are all at present immersed. No one need be afraid that consequences will not follow all action and all phases of thought, whether here or under more favourable conditions for spiritual progress.

Lisbon,
Portugal.

E. KATHARINE BATES.

The Persecution of Palmists.

SIR,—Having noticed in 'LIGHT' many letters about the persecution and prosecution of palmists, and especially that of Madame Zuleika, please let me say a word on the subject. All palmists know that by practising palmistry they are breaking the law if they do it for gain. Rightly or wrongly, there is the law, and, as law-respecting citizens, we must keep the law. If we do not like the law we must take constitutional means to get the law altered. Palmistry and astrology and other species of fortune-telling sciences (!) are not like religious and political creeds, to which we claim a right, irrespective of all law, and for which we are willing to suffer martyrdom. Now, if Madame This and Madame That are so very anxious to promulgate their several illegal sciences (!) they can do so and escape the law, by giving their knowledge freely and without charging. In that way no policeman can touch them. But, if they want to live by illegal means they must, in common-sense, be ready to accept the alternative. I myself go to both astrologers and palmists, and I pay them, because the labourer is worthy of his hire; therefore it cannot be retorted that I want something for nothing.

Your correspondent 'Persephone' is wrong when she thinks that the failing of Spiritualists is that we will not combine to shield from persecution a gifted woman like Madame Z. This lady does not show her love for the public by giving her talents to the public: but she makes a substantial benefit by her talents out of the public. Why, therefore, should the public espouse her cause? She, Madame Z., receives remuneration for her services—therefore, in common-sense, she must stand by the consequences.

Surely she does not seek benefit both ways. If a palmist were publishing her knowledge *pro bono publico*—without fee—then she would be entitled to public consideration. The great injustice in the case is when the police incite (by trickery) palmists, &c., to break the law. And yet even here the police have a claim on our sympathy. We become like what we eat, and our characters may be known by our associates. Now policemen are in such constant communication with slippery and shady characters, that insensibly some of them become both shady and slippery in their dealings with men, and consequently they forget that fair play which we Englishmen are so fond of. Again, we all follow the line of least resistance; and as it is easier for a policeman to trap, by trickery, a palmist, than to capture a thief, or a Hooligan, he naturally takes the easiest, though meanest, course. The reflection is not so much on the ordinary policeman, and his female assistants, as on the chiefs of the force who instigate these low practices.

'Persephone' talks about the heaven-sent gifts; but they are reduced to a very material level when associated with a substantial £ s. d. Everyone has a right to charge for services rendered, but these services must respect law.

JOSEPH CLAYTON.

59, Manchester-road,
Bradford.

SOCIETY WORK.

SOUTHALL—1, MILTON-VILLAS, FEATHERSTONE-ROAD.—On Sunday last, Mr. Millard's controls gave a very interesting lecture on 'Humility, Love, Ascension.' A very enjoyable evening was spent with friends from the other side. A cordial welcome to all truth-seekers.—All communications to E. BURTON, Hanworth-road, Hounslow, London, W.

CAMBERWELL.—GROVE-LANE PSYCHOLOGICAL INSTITUTE, 36, VICARAGE-ROAD.—On Sunday evening last Mr. H. Brooks delivered an address to a crowded audience, his subject being, 'Spiritualism versus Christianity.' Afterwards Mrs. Holgate gave most successful clairvoyant descriptions. Next Sunday, at 7 p.m., a trance address will be delivered.—S. OSBORNE, Secretary.

LEICESTER SPIRITUALIST SOCIETY, LIBERAL CLUB LECTURE HALL.—On Sunday last, Mr. Alfred V. Peters conducted the services. His addresses on 'The Spirits in Prison' and 'Facts and Faiths' were admired for their reason and thoughtfulness. The clairvoyance was, as usual, most convincing; in the evening seventeen descriptions were given, and all recognised. Our hall was again packed, many being unable to obtain admission. On Sunday next, at 11 a.m. and 6.30 p.m., Mrs. Griffin.—A. D. W.

HACKNEY SOCIETY OF SPIRITUALISTS, MANOR ROOMS, KENMURE-ROAD, MARE-STREET, N.E.—On Sunday evening last the president opened the meeting with a reading from the New Testament, after which the controls of Mr. J. A. White delivered an address fraught with words of comfort and encouragement. Mr. White devoted the rest of the evening to clairvoyance. The descriptions, which were all recognised, were given in full detail, accompanied in many instances by messages, advice, &c. Next Sunday, at 7 p.m., Mr. H. Boddington will give an address.—O. H.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday evening last, our old friend, Miss MacCreadie, whose presence drew together a large audience, gave some remarkable tests of clairvoyance, twenty spirit friends being recognised out of twenty-five described. A beautiful poem, 'An Angel's Mission,' was read by a Lancashire friend, and a solo, 'Consider the Lilies,' was ably rendered by Miss Florence Morse. Mr. Sutton occupied the chair. Sunday next, at 7 p.m., Mr. E. W. Wallis will reply to written questions from the audience.—S. J. WATTS, Hon. Sec., 2c, Hyde-park-mansions, N.W.

SHEPHERD'S BUSH SPIRITUALIST SOCIETY, 73, BECKLOW-ROAD, W.—On Thursday, the 11th inst., a large crowd of all denominations assembled in Westville-road Board School to hear a debate between Mrs. H. Boddington (of Battersea) and Rev. — Barnett, B.A., the subject being 'Is Spiritualism Scriptural?' Mrs. Boddington told her hearers that if they took Spiritualism out of their Bibles they would have very little left; but the rev. gentleman would have none of it; and went to great trouble in quoting chapter and verse to show that we were wrong; and denounced Spiritualists in anything but nice language. We believe a further debate will take place shortly, particulars of which will be duly announced. On Sunday last, Mr. Phipps gave two readings from the 'Lyceum Manual,' followed by an interesting address by Mrs. H. Boddington, which was listened to with great attention. Mr. Smith, from Waltham Abbey, gave a few quotations from the Bible showing the Spiritualism therein contained. The rooms were crowded. A large after-circle was held. On Sunday next Mrs. Mason will give clairvoyance.—C.