

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

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NOTES BY THE WAY.

Mr. Rider Haggard's dog dream perhaps deserves the attention given to it by the 'Daily Chronicle,' but it hardly bears out the inference that dogs, in dying, can communicate with a human companion in sleep. We are not anxious to deny that, but there is another and simpler explanation in the theory of the activity of 'the double' in sleep. Mr. Haggard made a companion of this particular dog, and it is quite conceivable that his 'double' was attracted to it in its sufferings. There is another explanation;—that some sympathetic spirit, aware of the dog's agony and death, sympathetically communicated it to the sleeping man.

What is called 'The New Thought' is doing good service in one way. It is teaching people repose and self-control. 'Going into the silence' is simply the old useful trick of counting twenty, with the added conviction that in counting twenty we not only give ourselves time for reflection but get hold of Power.

Ella Dare, in 'The Progressive Thinker,' once counselled us to take a turbulent state of mind into custody and conduct it to a spot where, as an outsider, it could watch the 'antics and capers' of such a state of mind. This sensible writer also counsels us to bring thought directly to bear upon the specific acts of each moment. She says:—

When you dress in the morning hold your thought to the matter in detail. Don't let it go down town, or out into the kitchen in advance of your body. That is tiresome; that is a waste of force. Just dress yourself. Don't use up your strength in analyzing and working out all that lies before you for the day. Meet each demand as it presents itself. If you conserve your force your work will be done, and corresponding results will be satisfactory. You will feel no fatigue. Things will come easy, and work without tension will be pleasure.

Hurry of spirit is one of the worst types of mental intemperance, and production of a vast number of nervous diseases. Avoid hurry. Check yourself, even if it be a hundred times a day, and for one moment be deliberate. In time the habit will come to stay, and you will feel better and live longer.

A little further on, she says:—

If you cultivate the spiritual perception, seek the silence. Sit apart and alone. That the nerves may become tranquil, invoke the aid of regular and rhythmic breathing. Breath is the bridge between the physical and spiritual kingdoms. Relax the body. Let each breath be a messenger of the soul's aspiration. Dismiss from the mind the cares and anxieties, the prejudices and animosities, of the outer life. Though difficult at first, it can be done. Send out the thought to God—the Supreme Good—and in a short time the realisation of harmonic vibrations will be achieved. You will be conscious of thrills or pulsations about, around, and permeating the whole being. Call then upon the law that lifts the soul to upper heights—the law of universal love.

Deeper and slower and more quiet will the breathing become, for, as the functions of the outer being are less active, the soul's inner respiration is made manifest.

Be faithful and steadfast. Through this unfoldment you will learn of higher truths, which will lift the daily duties out of the dull and prosaic into a light that transforms drudgery into a luminous significance, linking it to larger uses.

Individual life will extend its narrow earthly outlines into the unutterable grandeur and majesty of the soul's eternal growth.

Professor Goldwin Smith, in a late number of 'The North American Review,' calmly discusses the possible effect of the probable renouncing of the hope of a future life by the public generally. Amongst other possible results, he cites the following:—

Whatever conduces to the enjoyment and prolongation of this life will probably be sought more energetically than before. Material progress, therefore, may quicken its pace.

Nor is it likely that men will be quite so ready as they are now to throw away their lives in war. At present the soldier in facing death is probably sustained by a notion, however dim and vague, of a reward for the performance of his duty.

It can hardly be doubted that hope of compensation in a future state, for a short measure of happiness here, though it may have been somewhat dim, has materially helped to reconcile the less favoured members of the community to the inequalities of the existing order of things. The vanishing of that hope can scarcely fail to be followed in the future by an increased impatience of inequality, and a growing determination not to put off the indemnity to another world. In fact, this is already visible in the spirit and language of labour agitation. Serious problems of this kind seem to wait the coming generation.

It would not be surprising if in this dissolution of the ancient faith, and failure of familiar supports, there were to be a partial reaction in favour of churches which, like the Roman Catholic or the Eastern Church, can pretend to offer the assurance of authority and to still the disquieting voice of reason while they lap the disturbed soul in the soothing element of religious aesthetics. A tendency of this kind is already seen in Ritualism, which bids the doubting take refuge in the sacerdotalism and sacramentalism of the Middle Ages.

Mr. George Barlow, already well-known as a strenuous and facile poet, has just published, through Mr. H. J. Glaisher, London, a small book mainly of Sonnets, entitled 'Vox Clamantis.' They are nearly all messages for to-day, and are largely national and political. One, on 'The Universe-Centre,' takes for its subject Dr. A. R. Wallace's great speculation, that 'the supreme end and purpose of this vast Universe was the production and development of the living soul in the perishable body of man.' Here are Mr. Barlow's musings upon this:—

Strange, if in truth this world of ours, so small,
So grief-devoured, should the grand centre be
Of that huge starry Universe we see,—
The end, the chief result, the crown of all!
Here is the battle fought. Here stand or fall
Armies whose swords flash through eternity.
We are the combatants, aye even we
Whose pigmy frames the sunlit voids appal.

() thought tremendous! though that must perturb,
If it be true, the tremulous soul of man!
To know that fragrance of an earthly rose
Through the vast flowerless scentless spaces goes
Lonely, divine,—to know that Love can curb
The winds, and aid or mar the cosmic plan.

Further on, and noting the Bishop of Worcester's cry, 'O, for one half-hour of Gladstone!' Mr. Barlow suggests that this mighty spirit is still with us:—

May not the spirit grand
Who fought a battle no soul yet has fought
For England's nobler soul, who, set at nought,
Contemned, rejected, lifted yet the land
Towards heights we dimly now can understand,—
Who in man's heart a work unheard-of wrought,
Heedless of thrones, exalting Love and Thought,
Discrowning Evil with his strong right hand,—
May not to-day that spirit superb look down
From some great realm the greater for his crown
Of deathless pity, and his human might?
May not that spirit with England's soul to-day
Commune, our Leader in the heroic way,
Our Guide through grief to joy, through gloom to light?

'The Occult Practice and Teaching of Christ,' by O. Hashnu Hara (London: The Apocalyptic Publishing Company), has a good deal of rough-and-ready sense in it, but it lacks discrimination. The writer treats the Bible, the creeds and the churches, with vigorous rationality, and then spoils all with a boisterous use of the tar brush. Here is a specimen:—

The Church which has been called the 'backbone of England' refuses to bury an unbaptized baby in Church ground.

They believe that the ceremony of dribbling some water over the infant, and saying some mechanical words, can save its soul!

They believe that the little soul is damned everlastingly if it has not undergone this ceremony, and is unfit to have its earth shell laid in 'consecrated' ground.

These men who are entrusted with teaching (?) God's Word know it not, they are strangers to it. They wax fat, and enjoy life, in mock piety and uncharitableness they run their race, impure of body, impotent of mind, learned in the learning of men, ignorant in the wisdom of God, choked up with conceit, all sense of Infinity limited and bounded by ceremonial.

There is a vein of truth in all this, but the reckless extravagance of it neutralises its truth.

'Crumbs of "Fancy"' (by Lotte; London: Elliot Stock), is a title so modest, so almost abjectly modest, that one could hardly find it in one's heart to criticise it. The 'crumbs' are sprinkled over a dozen brief poems—none over-stale and none over-rich—but fairly wholesome, as well-made bread. One sign of grace is that some of the little poems are rhymeless. As a rule, the average 'minor poet' revels in rhyme. The foregoing of it suggests a feeling after something higher. The closing lines of the last poem indicate this feeling after something higher. The pointing is queer, but the sense is sound:—

The Law returns in full that which man spreads broadcast
Upon the Cosmic Path; the Law in justice acts;
Time, seasoned with repentance, man's sole hope, sole friend,
Will grind away and pound to dust those hindering bars;
Then each may take his Heaven, or small or great, depends
Upon man's building; he alone lays stone on stone,
By thought, by deed, by will; these be the steps or stones;
He, in his ignorance or knowledge, fashioneth
His future share in all supernal joys; oh! then
Fret not, nor be discouraged; Heaven waits on all
Who Heaven desire: with steadfast gaze towards the light.
Give help in service, holding self controlled; for thus
Thou shalt tread now the Narrow Way that makes for Peace!

Mr. E. T. Bennett follows up his useful work on 'The Society for Psychical Research' by a companion booklet on 'Twenty Years of Psychical Research' (London: R. Brimley Johnson). Mr. Bennett draws largely upon the 'Proceedings' and 'Journal' of the Society for Psychical Research, and gives a clever summary of its experiments in relation to Telepathy, Hypnotism, the Divining Rod, Trance, Automatic Action, Hauntings and Apparitions. Much of the evidence is comparatively old, but some new matter is decidedly important, notably the extract from

a Piddington report respecting séances with Mrs. Thompson and apparent controls by Henry Sidgwick.

A Colorado bishop has floated a new word, *Theoscope*. It is at once bold and beautiful, but we doubt whether it can live. The good bishop desires it, in order to express the idea that the spirit-self actually reveals God, enabling us to see Him in all His manifestations in Nature. One might go far afield, and find the idea good and true all along, but the word is either too large or too small.

MATERIALISATIONS UNDER TEST CONDITIONS.

A REMINISCENCE OF THE LATE MRS. FLORENCE CORNER.

By DR. HINKOVIC, of Croatia.

Translated from '*Psychische Studien*' of July, 1904.

Mrs. Florence Corner—née Cook—passed away in London on April 22nd last. In the Modern Spiritualistic movement the name of this lady is one of the greatest importance, for Florence Cook was not only one of the most remarkable mediums for materialisation of our time, but she had the good fortune to serve as medium to the eminent English chemist and physicist, Sir William Crookes, in his renowned experiments in the domain of psychical research.

Some years ago it happened that while sitting at the *table d'hôte* of the *pension* in which I was residing in Paris, the mistress of the house begged me to act as interpreter—as I am a good linguist—with a lady, between whom and herself I was sitting. This was the beginning of an acquaintance, which soon ripened into friendship, with Mrs. Effie Bathe, who has both the appearance and temperament of a Southerner. Her eyes and manner are full of fire and impetuosity. She writes both music and verse; and later on, at her own house, I had the opportunity of admiring the originality and wit of her compositions. What, however, I must here especially draw attention to is that she is a well-known writer on Spiritualism and herself a medium of considerable powers.

During the several years of my residence in Paris I was a member of the 'Fédération Spirite,' in which were mediums for writing, materialisation, clairvoyance, &c. On several evenings in the week séances were held and addresses given. I there had an opportunity of listening to the burning words of Léon Denis, the French Apostle of Spiritism; while Gabriel Delanne, author of so many celebrated works, held every winter a congress devoted to interesting questions on psychic subjects, and it was a great pleasure to me to introduce Mrs. Bathe to the 'Fédération,' and to make her acquainted with the spiritistic world of Paris.

A short time after the commencement of my acquaintance with Mrs. Bathe, I spent several months in London. Mrs. Bathe contributed a paper to 'LIGHT' describing her Paris experiences, in which she spoke so kindly of 'the Croatian gentleman and his wife' that all the spiritistic circles in the English capital welcomed me among them. It was especially in the house of my amiable friend herself that occultism was illustrated by eminent mediums and writers.

One afternoon, while taking afternoon tea at Mrs. Bathe's house, I met two strange ladies, evidently mother and daughter, both of whom were small, of a brunette type, lively and bright; in two words, 'very nice.' These were Mrs. and Miss Corner. I was naturally very anxious to be present at a materialisation séance with Mrs. Corner, so we decided to arrange a series of test séances with her at Mrs. Bathe's own house, where certain precautions should be taken to absolutely preclude the possibility of deception on the part of the medium or self-deception on that of the spectators.

According to the English custom, Mrs. Bathe occupied a separate house, a villa standing in a garden. Our séances were to be held in the dining-room on the ground floor. I had been more times than I could mention in my friend's house, which I knew thoroughly, and was perfectly certain that the dining-

room had neither a secret entrance nor a trap-door. A corner of the room on the garden side was allotted to form the cabinet, and just sufficient space was left in it for one person to sit. This corner was separated from the rest of the room by a dark curtain, made to draw back, and Mrs. Bathe had had an ordinary wooden chair nailed securely to the wall.

Shortly before nine in the evening the visitors assembled; we were fifteen in number altogether. Mrs. Corner, although she had a grown-up daughter, was full of youthful freshness, liveliness, and amiability, without the slightest trace of mysticism, and was attired in a dark, low-necked evening dress. The curtain of the cabinet was wide open, and after the medium had taken her seat on the chair arranged for her, we proceeded to bind her neck, waist, and feet with strong linen tape, the knots of which were sealed with the signet ring of one of the guests. Then we fastened the poor little lady's wrists together with a pair of handcuffs that Mrs. Bathe and I had bought the previous day; this Mrs. Corner jokingly permitted us to do, and, as if this were not enough, we passed a padlock through them which we locked, and confided the key to one of the visitors.

The dining-room was lighted by a gas burner with a red shade, in such a manner that we could see clearly everything in it, and all that took place. The curtain was then closed, and we took our seats in a half-circle in front of it. In a few minutes we heard inside the cabinet the sound of deep breathing, almost groaning. The medium had fallen into trance. Then a curious bass voice greeted us from the inside of the cabinet, and, in answer to our questions, said it was that of the 'Captain,' who acted as manager of the proceedings. This voice told some of us to change seats, in order that the magnetic fluid from our bodies, which was used in the materialisation of the forms, might act more harmoniously.

'How do you distinguish the character of these fluids?' asked one of the sitters. 'I see them streaming from your bodies and distinguish them by their different colours,' answered the 'Captain,' who conversed with us the whole evening in a very humorous manner, and gave his instructions, so that—as far at least as I was concerned—there was no 'ghostly' feeling at all present. He said: 'I have magnetised the medium and placed her in trance, in which state I take from her the material to give "Marie," who is now in the cabinet, a material and visible body.'

After a short space we heard, behind the curtain, the voice of the 'Captain' in conversation with another voice—that of 'Marie'—who likewise greeted us in broken English (she says she is of French extraction, though she lived for some time among English people), and told us some particulars of her life on earth. Then a cold wind came from the cabinet, the curtain opened, and a tall figure came out, clothed in white, having a thick veil around the head, but the face exposed. She did not walk, but seemed to glide as though she had no legs. She was considerably taller than the medium, and her voice was very different from the silver-toned voice of Mrs. Corner. She had the appearance of a living being, only her face was extraordinarily white, and almost transparent. She remained standing by Mrs. Bathe, and conversed with her as with an intimate friend. One of the gentlemen who had met her at previous séances took her hand, when I asked if I, too, might touch it. She smiled in assent, bent towards me, and reached her hand to me, which I took in mine and pressed it to my lips; it felt soft and warm like that of a living being. Mrs. Bathe, in response to a wish expressed by my wife, begged 'Marie' to let my wife also touch her hand, but the latter said, smilingly, 'She is too nervous. Do not be afraid of me, my dear,' and, her voice becoming weaker, 'my body can no longer bear your light—I feel that it is dissolving me.' And in a moment she vanished behind the curtain.

On the whole I was present at six séances with Mrs. Corner. Besides 'Marie,' who always manifested at these séances, other forms appeared. That of a charming child—apparently about three years old—dematerialised before our eyes, when Mrs. Bathe kissed it, and seemed to sink through the floor. A giant Hindu appeared, speaking very peculiar English, but especially remarkable was the figure of an old

woman dressed as a nun, as her garments were black and white, while all the other forms were draped in white alone.

The conclusion of the séance was always announced by the 'Captain,' who apparently demagnetised the medium, who slowly woke from her trance. We took leave of the 'Captain' and our other invisible spirit friends, of whom there were generally several in the cabinet—to judge from the various voices—as though parting from dear friends. 'Good night, "Captain." Good-bye, "Marie."' And then the curtain was drawn aside; the medium was seen sitting in the chair fastened to the wall; the seals on the knots were intact, and we unlocked the padlock on the handcuffs.

In these—for me—memorable séances I realised the words of the great Goethe:—

'Die Geisterwelt ist nicht verschlossen.'
(The gate of the spirit world is not locked.)

M. T.

ATTRACTION AT A DISTANCE.

'Annales des Sciences Psychiques' for May-June contains an interesting record of experiments carried out with a view to establish the possibility of exercising attraction at a distance without speech or touch. The fact attested is not in any sense new, but it is none the less valuable on that account, for we want the constant repetition of just such experiments as these.

In this instance the subject was not hypnotised. She was an acquaintance of the agent, who guarantees her *bona fides*. She closed her eyes and then executed his suggestions, made mentally and by gesture only—without speech. One of these experiments was to attract the subject from one room to another at the mental call of the agent. Another was that the agent should direct the actions of the subject through the wall which divided one from the other. He says:—

'The fact which was most remarkable to me is that I was able to direct her movements in spite of the wall; imagination alone guided me; and it is noteworthy that whenever I lost sight of her in my imagination my influence ceased, and she cried out, "I do not feel anything any longer." The rule that she is not to move except when she feels herself impelled by the force which passes from me to her, and which she is able, by practice, to recognise more and more definitively.'

The writer believes that this force is a physical one—of course of a most ethereal kind. He says that when he took the rôle of subject he felt it invading his organism and forcing him to move:—

'It is not a thought or an image; it is a fluidic force; it is something that emanates from the operator and is guided by his will; it is something sensible. The subject who is most *en rapport*, temperamentally, with the agent is the most easily influenced.'

The study of a case of this sort, of course, throws some light on 'control' from the discarnate, for we see that the influence exerted by the agent in the flesh does not entail the bodily presence of that agent with the subject, and that the force, when thrown out, is felt by the subject like an invading, possessing, and impelling power. This writer himself says, 'It is indeed a force ("fluide") which is liberated, and the person who is thus caused to move is indeed the prolongation of the person of the operator.' Spirit control from the other side, no doubt, is very similar.

H. A. DALLAS.

MRS. BLISS-GODDEN.—The mortal remains of Mrs. Bliss-Godden were committed to earth at Brockley Cemetery on Wednesday, July 20th—the ceremony being conducted by Mr. W. E. Long, in the presence of many friends. In well-chosen language the speaker expressed our beautiful philosophy, not of 'Death,' but of 'Life,' and said, 'Although at this moment the tears may be wrung from our eyes, in our souls there is peace—confident peace—born of knowledge that the grave does not hold our sister. She is risen; and, still linked in thought and sympathy, is but waiting to hold out her hand to us as we shall, one by one, join her in that fuller life about which she knew so much. She was the means of bringing comfort to many a bereaved heart whilst in the flesh, and now, in the spirit, she still lives to bring comfort and solace to those dear ones who mourn her absence from the home.'—B.

MR. RIDER HAGGARD'S DREAM.

Mr. Rider Haggard told a remarkable story in the 'Times' of July 21st, of a dream of his dog Bob, which he considers was caused by a telepathic communication from the dog, which sought to call attention to his plight.

Mr. Haggard's story is as follows:—

'On the night of Saturday, July 9th, I went to bed about 12.30 and suffered from what I took to be a nightmare. I was awakened by my wife's voice calling to me from her own bed upon the other side of the room. As I awoke the nightmare itself, which had been long and vivid, faded from my brain. All I could remember of it was a sense of awful oppression and of desperate and terrified struggling for life such as the act of drowning would probably involve. But between the time that I heard my wife's voice and the time that my consciousness answered to it, or so it seemed to me, I had another dream. I dreamed that a black retriever dog, a most amiable and intelligent beast named Bob, which was the property of my eldest daughter, was lying on its side among brushwood, or rough growth of some sort, by water. My own personality in some mysterious way seemed to me to be arising from the body of the dog, which I knew quite surely to be Bob and no other, so much so that my head was against its head, which was lifted up at an unnatural angle. In my vision the dog was trying to speak to me in words, and, failing, transmitted to my mind in an undefined fashion the knowledge that it was dying. Then everything vanished, and I woke to hear my wife asking me why on earth I was making those horrible and weird noises. I replied that I had had a nightmare about a fearful struggle, and that I had dreamed that old Bob was in a dreadful way and was trying to talk to me and tell me about it. Finally, seeing that it was still quite dark, I asked what the time was. She said she did not know, and shortly afterwards I went to sleep again and was disturbed no more.'

On the Sunday morning Mrs. Rider Haggard told the tale at breakfast, and Mr. Haggard told the dream in a few words, but made no inquiries about the dog, which he only knew to be missing on Sunday night. Then he remembered his dream, and inquiries were set on foot on Monday. On Thursday, the 14th, the body of the dog was found floating in the Waveney, over a mile away. On Friday two platelayers informed Mr. Haggard that the dog had been killed by a train. Bob's collar, broken and torn off, was produced, and on Monday afternoon one of the men saw the body of the dog floating in the water beneath an openwork bridge over the river, whence it drifted down to where it was found.

Carefully weighing the evidence, Mr. Haggard concludes that the dog must have been killed by an empty train from Harlesdon a little after eleven o'clock on the Saturday night, as no trains run on Sunday, and that it is practically certain that it cannot have been killed on Monday morning.

Mr. Haggard, therefore, confesses himself forced to the following conclusions:—

'The dog Bob, between whom and myself there existed a mutual attachment, either at the moment of his death, if his existence can conceivably have been prolonged 'till after one in the morning, or, as seems more probable, about three hours after that event, did succeed in calling my attention to its actual or recent plight by placing whatever portion of my being is capable of receiving such impulses when enchained by sleep into its own terrible position. That subsequently, as that chain of sleep was being broken by the voice of my wife calling me back to a normal condition of our human existence, with some last despairing effort, while that indefinable part of me was being withdrawn from it (it will be remembered that in the dream I seemed to rise from the dog), it spoke to me, first trying to make use of my own tongue, and, failing therein, telling me by some subtle means of communication whereof I have no knowledge, that it was dying, for I saw no blood or wounds which would suggest this to my mind.'

'I recognised, further, that if its dissolution took place at the moment when I dreamt, this communication must have been a form of that telepathy which is now very generally acknowledged to occur between human beings from time to time and under special circumstances, but which I have never heard of as occurring between a human being and one of the lower animals. If, on the other hand, that dissolution happened, as I believe, over three hours previously—what am I to say? Then it would seem that it must have been some non-bodily but surviving part of the life or of the spirit of the

dog which, so soon as my deep sleep gave it an opportunity, reproduced those things in my mind, as they had already occurred, I presume, to advise me of the manner of its end or to bid me farewell.

'There is a third possibility which I will quote, although the evidence seems to me to be overwhelmingly against it, and, for the reasons already given, it is inherently most improbable—namely, that the dog was really killed about half-past six on the Monday morning, in which case my dream was nothing but a shadow of its forthcoming fate.

'Personally, however, I do not for a moment believe this to have been the case.'

Appended to the letters are certificates by the veterinary surgeon who inspected the body of the dog, which, he says, must have been in the water three days; and by Mrs. Haggard, Angela Rider Haggard, Lillias R. Haggard, L. R. Hildyard, and Ida Hector as witnesses of the nightmare story having been told at breakfast on Sunday morning.

THE COLLECTIVE SPIRITUAL ENTITY.

BY JOHN B. SHIPLEY.

V.—THE MOOD OF THE AUDIENCE.

In discussing the psychology of the crowd we have been considering the spontaneous action of the multitude, with special reference to those cases in which there is no definite or effective guidance, and it is, therefore, left to find an outlet for its own energies.

We now have to deal with assemblies which come together for a definite purpose, which (still keeping to the secular side of the subject) may be either amusement and instruction, or deliberation with the responsibility of arriving at an authoritative conclusion. As to this we may have to speak later.

In the case of the theatre or lecture audience, the main duty of the Compound Entity is to give attention, and seize the ideas presented to it, its expressions of opinion being usually limited to approval or the reverse. In this respect it is often open to 'suggestion,' and is grateful for a 'friendly lead'; this is why the institution known abroad as the *claque* is so successful. Let a few hirelings start the applause, and it is sure to be taken up, unless indeed it be manifestly ill-timed, and then the 'spirit of the audience' is not slow to manifest impatience. Laughter, again, is proverbially contagious, and people must laugh when others do, even though for no definite reason, or not for the same reason.

The mention of an audience pre-supposes a speaker, actor, or performer, and we have to study two questions at once; first, the self-manifestation of the audience as a collective entity, and secondly, the inter-action upon each other of the single personality of the speaker, and the compound one of the audience. The two questions have to be studied simultaneously, for this reason, that the action of the compound entity is, as it were, focussed upon the speaker, and he is, therefore, the person who is best in a position to feel the full force of its existence, and to define its relations with himself. These relations might be likened to a struggle, though it be a friendly one, for even in ordinary conversational argument there is an effort on the part of each person to hold his own and secure attention to his point; and in the case of an actor or speaker before an audience, the condition is similar but immensely intensified.

I have before me two newspaper cuttings describing an actor's and an actress's feelings respectively, in regard to their audiences. The first commences by demurring to the fashion of regarding collections of men and women as a kind of living organism, or animal, guided by one mind, and swayed by the same impulses, and reminds us that a crowd of any kind is made up of individuals diverse in temperament, ideals, and emotions. Well, it is just for that very reason that the Compound Entity is so remarkable a phenomenon, because it is not one that might logically be expected to be formed. That it exists for the actor and therefore for all who have to address audiences, is, however, very plainly and unmistakably shown in the article in question; it is admitted that to the actor this

point of view is inevitable; he is not conscious of playing to individuals; indeed, the separation of one or two faces from the impersonal body of the audience is, as a rule, distressing to him.

The writer of the article referred to says:—

‘To the actor, the audience is a Thing. It has its moods, its prejudices, its passions, its follies, its bad manners. An actor is always able to feel the pulse of his audience, generally but a few moments after the first lines. Instinctively he knows the mood of that mysterious Thing whose favour he is courting. It is very difficult to say how this knowledge comes to him. It is rather feeling than knowledge. It is something in the very atmosphere, some magnetic influence passing from the actor to his audience and back again. Applause, or the lack of applause, is not always a criterion of the mood of the house. Often enough when it is strongly moved, there will come no sound across the footlights, yet the actor and actress can distinguish this kind of silence from the silence of indifference, and they know their words have struck home.’

If the response of an audience were dependent on there being some people in it who could appreciate each point made, we should say, by the law of averages, that in each audience there would be some who would appreciate a given point when it was presented. But this is not so, our authority tells us:—

‘In the case of a popular piece with a long run, no two audiences will greet it quite in the same manner. Sometimes that mysterious Thing will be in a boisterous temper, and laugh uproariously at the least excuse. On the very next night it may be almost sullen. And lines that have scored a round of applause on one night will go unnoticed the next, and *vice-versâ*.’

Holidays, the weather, a strained state of public opinion, affect the moods of the Thing, and ‘it is very strange to listen to the expression of this monster’s various moods.’ It is indifferent, it is tickled, it settles down into good temper, it laughs contentedly, until at some word it explodes into a hearty peal, though a certain lack of harmony is noticed:—

‘When the monster claps, the ear is much more gratified. There is something very exhilarating in a volley of hand applause. The vibration in the air seems to set the blood tingling. But the Thing is more interesting when it is moved with emotion of a serious kind. You can hear it draw in its breath with a kind of quivering sob, and after all its noise the sudden stillness and silence are strangely thrilling. Another interesting mood is when the monster is stirred to indignation and vents its displeasure by hissing. That sibilant sound rushes across the footlights like an escape of gas, and seems almost as poisonous to the actor who has done his best, perhaps with a poor part.’

I have quoted this article all the more readily because it set out with a protest against the notion of a Collective Entity. Yet in its often picturesque turns of language, including much that I have not quoted, there is a continual admission, as well as in the use of the not very complimentary words ‘monster’ and ‘thing,’ that this entity has an existence; in other words, that the collective expression is not that of individuals, but represents a feeling that exists simultaneously, even among people who might not be expected to act alike if each acted separately and independently. The extreme definiteness of this expression, and the remarkable nature of its effects, are well brought out.

The other experience alluded to is that of an actress who early in her career had challenged public opinion by trying an unrehearsed effect. The instant success she achieved terrified her because it showed her the potency of the force she had evoked. She says:—

‘A cold terror seized me—a terror of what, the public? Ah, a tender mouth was bitted and bridled at last! The reins were in the hands of the public, and it would drive me—where? The public, the public! I had never feared it before, because I had never realised its power. . . . A strange, great stillness seemed to close about me; something murmured: “In the future, in the dim future, a woman may cause this many-headed monster you fear to think as one mind, to feel as one heart! Then the bit and bridle will be changed—then the woman will hold the reins, and will drive the public.”’

I have cited these instances from the experience of the

stage because the actor’s profession involves the most perfect opportunities for studying audiences, which are, it might be said, organised and focussed on the actor by the very arrangement of the theatre, and because it seemed that in this way I could best illustrate the varying Mood of the Audience.

A LAW OF THE SPIRIT.

In reference to Dr. Washington Sullivan’s questions, in his address to the members of the London Spiritualist Alliance, as to what spirits have revealed regarding life in the next world, the following from an old-time Spiritualist may be of interest to the readers of ‘LIGHT’:—

‘If there is any one great truth of the soul, more than another, illustrated by Spiritualism, it is this; and an awful truth it is, when we think of it aright. The man who has profaned the sanctities of life, who has wronged his neighbour, and, in doing it, has far more foully wronged his own soul, must inevitably reap as he has sowed. Until he pauses in his downward and dark career, and remoulds the very essence of his moral nature, his perverse will and his depraved affection, he cannot enter the heavenly sphere, the sphere of the noble and the good. By his own choice and sympathy and desire he must gravitate where he belongs. Such is the law which all the facts of Spiritualism reveal.

‘A returning spirit once said: “Know that I reaped my harvest. On earth I was hated for my unholy pride. Here, in spirit-life, it was long, Oh, so very long, before I could fully realise my actual state. Only when self is forgotten can we find peace. In my low and dark sphere I longed for the gratification of my selfish desires, and it was given to me in the form I asked.” This is but one of innumerable testimonies to the same effect, showing that only in noble and unselfish action can the soul ever find heavenly repose.

‘All evil punishes itself, and thus tends to abolish itself. Will anyone, from this, draw encouragement for evil doing? Will he say that every fall is a step upward? Or will he say: “Since I am bound to come right at last, I will soil my conscience now without a fear”? Let him beware! If he sow evil, knowing it to be evil, thus profaning and obscuring the divine light within him, who shall count the harvests of anguish he must reap before the day of amendment and restoration shall come?

‘All sin, consciously committed and persisted in, is a fatal anodyne to the soul’s divine hunger. All who would progress in real and enduring wisdom must, as the first step, cherish right and noble feelings. When truth is mastered only by the intellect it is still external, no part of the *Me*. To become so, it must be felt and loved.

‘Do considerations like these present to the rational mind a weaker motive for right action than the fear of a hell-prison house, kept by that monstrous chimera of orthodox theology, an omnipotent Creator who would plunge His creatures into eternal torment because, under those laws of mind to which He has subjected them, they cannot accept as truth what revolts their reason?

‘The facts of Spiritualism, in teaching us that by the persistent effort of our own will in the direction of good, of love, of truth, we create our spiritual heaven—that it is the product of no specially provided arbitrary externalities, no partial rewards, but of our own interior state—will do more to disabuse mankind of these mediæval notions of a heaven or hell, exterior to the mind itself, than all other agencies whatsoever.

‘At the bottom of our frail human hearts (except in natures that appear to be irresponsibly diseased in moral respect), there is, even at our worst and weakest, a wish to be good, a dumb longing to be brave, upright, truthful, sober, and deserving of our own esteem.

‘In the next life, perhaps, after much trial, much suffering, proportioned to our errors here, we shall grow to see things as they really are, ourselves and our sins among the number. No other punishment, whether retributive or purgatorial, will be needed. Naked truth, unfiled eyes, will do all that the most righteous vengeance could demand. The only hell for us will be that which our own sense of what is right, fit, remedial, and beneficent must create, when our eyes are open. And this self-inflicted punishment, we may be sure, cannot, while God’s love survives, be an eternal infliction; nor can it be such while the laws of our nature are what He has made them. True repentance is the actual repudiation of the wrong repented; and we are forgiven in the very act of such repentance.’

R. P. J.

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE,
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OVERSTRETCHED TELEPATHY.

The late Dr. T. Jay Hudson's new book, 'The Evolution of the soul, and other Essays' (London: G. P. Putnam's Sons) is a collection of Essays published at different times in various magazines, and now arranged, irrespective of dates, in, as far as possible, a natural sequence. Dr. Hudson was a notable Telepathist, and a great believer in the duplex or double-acting mind, and by this he explained everything in relation to Spiritualism. He did not stumble at Mr. Lang's 'telepathy à trois,' and it did not matter whether the middle person in the transaction was conscious of a telepathic picture or message which was transmitted through him to the medium, as through a spout.

He tells the story of a gentleman who, at a séance, had his distant home correctly described to him, all but the parlour, in which the medium said she saw an upright piano, whereas the gentleman knew the piano there was a small old-fashioned square. The other articles in the parlour were also all wrong. But, on returning, he found that, in order to surprise him, his wife had transformed the parlour in his absence; and what the medium described he found there. Dr. Hudson is not a bit disturbed. The wife's thoughts were transferred to the absent husband, the picture of the new piano included, and the medium read them from his mind, although he was not aware they were in it! A person who would believe that might believe anything.

Dr. Hudson is never tired of suggesting 'suggestion,' but it never seems to occur to him that suggestions might come from the unseen people; and, truly, as a hypothesis—and Dr. Hudson's explanation is only a hypothesis—that is a straighter theory than 'telepathy à trois,' and a shorter cut in any case. But the difficulty is—to 'give in to spirits.' Why?

Dr. Hudson cites the two well-known cases of Zerah Colburn and Blind Tom, but again finds no difficulty. Colburn, when he was a child, could solve instantly the most intricate arithmetical problems, and this before he had been taught the powers of the nine digits. Blind Tom, says Dr. Hudson, was 'a microcephalus—an idiot,' and yet, also when a child, and 'absolutely without instruction of any kind, or the brain capacity to receive instruction, he was able to improvise the most delightful and harmonious strains of music on the piano': and then, having said this, Dr. Hudson, without the slightest misgiving, proceeds to say that 'it is demonstrative' that these wonderful beings had all their knowledge and skill in the subjective mind,

packed away like jewels hid in an old stocking. 'It is demonstrative,' he said, 'that Blind Tom possessed an intuitive knowledge of the laws of harmony of sounds, for he had no education, musical or other; nor was he capable of receiving an education depending upon a brain structure, for he was a microcephalus—an idiot.' 'It is demonstrative' is a doubtful phrase: but it certainly is not demonstrated.

The Theosophist has a better explanation, though his is bad enough; for he, at all events, puts a guardian and user as well as the jewels in the old stocking, and accounts for the jewels as the accumulated treasures of the user of them. On the other hand, the Spiritualist, though not professing to know all about it, suggests an explanation which is simplicity itself. Why, he asks, should there not be, in such cases, the action of a competent personality behind these incompetent instruments? Instead of re-incarnation, let us say re-attachment to a physical body: and instead of a latent (and, may we say, unconscious?) subjective mind, let us assume a conscious exterior mind using, quite normally, instruments that happen to be singularly accessible and usable.

We do not deny the existence of something akin to the duplex mind, but we do say that it is misleading to work it too hard and to cite it for everything. That is almost as bad as the old-fashioned assignment of everything unusual to the devil,—printing included. The subjective or deeper mind, call it what we will, is probably no more than an unexplored faculty of the soul, waiting for its new birth and its wings. Upon that soul a thousand influences play, coming we know not whence, and going we know not whither. There may be treasured unsuspected stores of experiences and impressions, gathered we know not when, and stored we know not how: and there, as in a book open to visitors at an inn, may be written the fancies and warnings, the bright thoughts or sad outlooks of passing unseen pilgrims. Is not that the arena of inspiration for good or evil? and, if so, who can explore its depths or describe its limits? It is no vain imagination that we are all living as in a boundless ocean of vitality—probably a boundless ocean of conscious inspirational powers. That is a hypothesis which covers the vast area better than any other, and which, better than any other, holds the anchor of our hope in the profound depths of human thought and experience. It is there we find God, as Dr. Hudson himself suggests in words which we gladly adopt as our own: 'With a difference only of degree, we find in the Soul of Man every essential attribute of Omniscience, and every power of Omnipotence. . . Last, but by no means least in importance, we find the faculty of telepathy which we must suppose to be a divine potential. Science pauses here and asks this question, which each must answer for himself: Does not the possession of this faculty involve the logical deduction, not only that it is the obvious means of social communion in the future life, but that it is the ever open channel of communion with God through prayer; and not only that, but is it not the potential agency of divine inspiration?'

If all this is true, we shall say no more about 'Overstretched Telepathy'; for this opens the door to all we ask, and gives us Suggestion from the Unseen.

MR. THURSTAN'S REUNIONS.—The next monthly reunion at Mr. Thurstan's houseboat, at Riverfield, Old Windsor, will take place on Saturday, August 6th. Any Member or Associate of the London Spiritualist Alliance will be welcome to join the friends who will meet at Paddington Station at 12.30 for the 1 p.m. train, wet or fine. Those who think of attending are requested to write for fuller particulars to Mr. Thurstan, Riverfield, Old Windsor, or to Mrs. E. M. Walter, 50, Wesley-road, Leyton, N.E.

THE FINDING OF TRUTH.

When we set out to study the apparent conflict between Science and Religion, we are apt to take a partial view of both these contending forces. Is there really such a conflict? There is, and there is not. It depends on what we mean by Science and what we mean by Religion. It would be easy to devote a couple of articles to showing, first, that Science is not to be limited to those branches of knowledge that are taught in our text-books, much less to a certain number of the branches which are classed under the name of the physical sciences; and in like manner, that Religion is not to be identified with one or any number of the various sectional expressions of the religious sentiment. Then, when we have learnt to distinguish between Science and the sciences, between Religion and the religions, we shall find that the disputes were not between these two great Principles of Knowledge, but between their various schools on the one side and on the other. We shall come to perceive that Science and Religion are two phases of the search for truth; that they are therefore aiming at a common goal, and ought to be mutually helpful. That they are not usually so is due to mutual miscomprehension, to ignorance and imperfect perception of Truth, to a false conception both as to its nature and where it is to be found.

To begin with, Science looks at Truth as a thing to be come upon from without; Religion regards Truth as something to be discerned from within.

That is to say, according to the one view, Nature is outside ourselves; we have to look at Nature from without, and we have to look out of ourselves in order to study Nature.

Religion says that Truth is in us, and we are in Truth; therefore we have to look at Truth from within, by identifying ourselves with that Truth that is within us.

Is it then to be wondered at that these essentially different conceptions of Truth should give rise to different methods of search for Truth, and that the followers of the one method should distrust the validity of the results obtained by the other?

The one must always measure, analyse, and compute; the other must feel, experience, and *know*; and the knowledge thus obtained is as certain and as real for these as are the results of calculation for the mathematician; indeed, far more so, because they are absolute and incontestable for their possessors, whereas the results of the mathematical scientist are provisional only, and subject to revision by further discovery in the outward field. Then, too, the mathematician's results are all conditioned; he has to assume certain laws and properties of bodies—one is taken as being elastic, another as rigid, and so forth. All that the mathematician can say is that, if certain laws, properties, and relations be assumed, then the facts, as we see them, can be harmonised on that basis. Even this is not an explanation, because it does not attempt to show how these things came to be so, how bodies came to have these properties and to be governed by these laws.

Religion, on the contrary, when it is real, gives results that are absolute as far as the vision extends; and Philosophy might be said to be, in its highest phase, the reconciliation of the results of Religion with those of Science, showing where they agree and why they apparently differ.

The reality of the agreement, in spite of the apparent unlikeness of the conclusions, may be illustrated by remembering that a house or a machine drawn in plan will look very different from the same object drawn in section or elevation, and that a map of a country is quite unlike the corresponding landscape. But when we understand the method of delineation of each, we can pick out the points

in the one which correspond to features of the other, and we come to see that they really harmonise exactly, in spite of first appearances to the contrary. The discrepancies vanish, and we find that each method of delineation shows us relations between the parts which the other could not reveal.

So it is with Science and Religion. We may say that physical science shows us the ground-plan, and that metaphysical and psychological science enables us to catch a glimpse of the next storey, but beyond that 'science' cannot go. It has no measuring-rods that can probe or scales that can weigh what it would find there; and not being able to weigh and measure, as a basis for its calculations, it turns round and refuses to admit that such things can exist and yet escape its cognisance. But by thus confessing its limitations and even boasting of them, and at the same time refusing to admit that anything can exist beyond these limitations, physical science stultifies itself, and inferentially sets up a claim to be regarded as the whole of science, or, rather, to drag the whole of science within its own limitations. Now each of the sciences has its appropriate means of research; each has its different method of estimating values. To hold, therefore, that it is impossible that anything should exist that is beyond the means already recognised, is a policy that causes the dicta of science to be regarded with suspicion the moment that they limit the consideration of matters beyond its sphere. The eye would be considered foolish if it denied the possibility of sound, or the ear if it denied that things too distant for sound to reach it could be sensed by the eye; and yet the mind of man knows that both of these senses are of inestimable value, each for its purpose, and that without either one of them the perception of external happenings would be incomplete.

Nor would these perceptions subserve their highest purpose unless the mind were able to construct from them an image of fact, from which it deduces further conclusions by reasoning; the mind and its operation being on a different plane of existence from that on which the senses perceive and act, what the senses perceive is a mere outward expression of that with which the mind has to deal.

Even so, Religion perceives the Truth of which Science does but analyse the appearances; and as the mind seeks truth through varied channels of perception, so the wise man seeks after that Truth which has revealed itself in such countless phases, to the ear and to the eye and to the mind and to the soul; in all these manifestations he seeks One Truth, and seeking, he findeth it!

HEAVEN IS SUBJECTIVE.

There is much truth in the following passages from Lucy A. Mallory's 'World's Advance-Thought':—

'A man is not changed by dying, for the reason that the man is that which he has thought, and his environment in the spirit world can only be the expression of his habitual thoughts, for his thoughts are the causal focus from whence emanate the rays of his environment. His spirit world is himself, and what proceeds from him, objectified. "As a man thinketh in his heart, so is he"—then he is Heaven if his heart is filled with love, and he is Hell if it is filled with hate.

'Joy is the blossom of thinking and acting out good thoughts, over and over again. It is with the spirit, as it is with one learning to play music—there can be no pleasure-giving melodies played until the notes are played harmoniously, instead of discordantly. All joy is as open to the master spirit as all music is an open book to the master musician.

'People imagine that they will be happy "over there," though they are all the time living in such a way here that they make themselves unhappy, and the reason why they imagine this is because they think that some God or spiritual being will give them a different environment from that in which they live here. But they are mistaken; for the spiritual environment of the man will always be in harmony with what he has built up mentally in his being. The only God that can change his environment is his own spirit.'

THE TREATMENT OF CRIMINALS AND LUNATICS.

Abstract of a Lecture delivered by Mr. W. J. Colville in the Rooms of the London Spiritualist Alliance on June 28th, 1904.

In dealing with those two classes of unfortunate human beings commonly designated criminals and lunatics, we are confronted with one of the sternest problems which the moral reformer is ever called upon to face, and from some standpoints the two may be considered as virtually one, and the same remedy be applied to both.

From time immemorial, crime, lunacy, disease, and diabolical possession have been classed together by some theological writers, and also by some schools of occultists, as closely kindred phases of aberration, and from the Latin denomination of health and disease (*sanitas et insanitas*) we may well believe that originally all crime was regarded as insanity, and was treated drastically as an evidence of what is to-day often styled obsession. The New Testament, and numerous Oriental and classic writings, of varying antiquity, broadly attribute all expressions of health, harmony, and virtue to a divine source, while all kinds of disease, discord, and vice are laid to the charge of Satanic intervention. Though such a view can scarcely prove acceptable to minds imbued with modern thought, evidences are not lacking that there is less variance than at first sight appears between ancient and modern concepts of health and disease.

There are three ways of dealing with all kinds of mental and moral inharmonies. First, the barbaric method of cruelty, which, though now greatly modified, is by no means totally extinct; second, the distinctly recent method of attributing all aberrations to helplessness in the presence of danger and temptation—which seems to be a temporary reaction from the old-fashioned harsh judgment now out of date in professedly cultured circles; and thirdly, the truly useful and kindly, heroic method of seeking, through every possible wise and humane agency, to strengthen the weak and correct the unrighteous, to the end that, in coming generations, the very name as well as practice of iniquity may be blotted out.

The first of these three methods, which has long been applied to the certainly insane as well as to the objectively criminal, is based upon the false foundation of belief in vindictive punishment as the just reward of evil doers and of all who are 'possessed with devils.' Exorcists have based the cruellest and most fantastic of their actions towards the victims of their ire, upon the identical idea expressed in the oft-repeated cry of an infuriated bully, 'I will flog the devil out of that youngster.' Parents, guardians, and teachers have been learning to their sad and bitter cost that flogging is far more calculated to drive an unclean demon *in* than to cast one *out*, because the diabolical condition is precisely that of the enraged punisher, who exerts a malign influence by giving way to unbridled passion.

Punishment is not corrective penalty, or judicious chastisement, but is diametrically opposed to such methods, seeing that wise and necessary penalties are administered with judicial coolness, and with the sole object of elevating humanity.

When harsh measures have proved a total failure, and have only succeeded in making a bad matter worse, it is not surprising that a reaction should set in in favour of the theory that the mentally and morally afflicted are altogether victims of adverse heredity and environment, from the direful consequences of which they have no loophole of escape. Such a doctrine is hopeless and pessimistic to the last degree; but erroneous though it be, it marks an upward stage in human sentiment, and may fairly be regarded as embodying a transitory phase of feeling which must ere long give place to the truly optimistic and entirely hopeful doctrine of universal curability and corrigibility.

With this latter view of the subject we are in full sympathy, because from the application of this idea alone can we reasonably anticipate a diminution, and eventually a total disappearance of insanity and crime. Illness is so wide a term that

it is no offence against the strictest etymology to class all abnormal conditions of mind and body under a single heading. Insanity and crime so often go together, and both so frequently proceed from the same cause, that it is not unreasonable to presume that a method of treatment applicable to the insane may also prove effective in reforming criminals, and *vice versâ*. The broad general term 'suggestion' covers all the ground we need to traverse when searching for a remedy for all that we need to overcome; for by suggestion is intended not only, or even chiefly, those special aspects of suggestion common only to certain schools of psychic scientists, but the total sum of all those influences which can be exerted by righteous silent thought, and also by wise precept and example. We suggest rightly only in so far as we acknowledge the latent goodness of a nature which may outwardly appear entirely evil, and in the case of even seemingly 'hardened' criminals it is quite possible, on reflection, to take the necessary mental attitude without running counter to any prompting of our reason.

When we substitute *unrisen* for *fallen* we employ an adjective which describes many a painful situation accurately. It will scarcely be denied that many children, thrust by their parents upon the streets to steal, may, in letter, conform to the precept of the Decalogue, 'Honour thy father and mother,' by persisting in theft, until at length their moral eyes are opened to the beauty of truth and honesty. What originally started the parents or ancestors of thieving children on their perfidious way may be a question involved in considerable obscurity, but the fact is undeniable that many a child is ordered to steal by a parent, and grows up with no high standard of morality before him. To scold, punish, or condemn such children is self-evidently ridiculous, and to declare that in consequence of their heredity and training they can never be other than criminal is equally absurd, for to the reasoning mind it must be plain that if we witness, in their present dark and disorderly condition, the baneful effects of the wrong kind of suggestion (both pre-natally and post-natally given), a totally different kind of suggestion being supplied to them, both subjectively and objectively, it is but rational to expect that, being sensitive alike to seen and unseen influences, they will begin to respond with good results to a new variety of psychical as well as physical environment.

The atmosphere of a prison is usually desperately bad, because a number of depraved persons are assembled under a single roof who are largely isolated from those refining influences which are specially needed to reform juvenile offenders, and which would also do very much to improve the status of even 'old and hardened reprobates.'

To awaken the dormant humanity, and love of usefulness, in some particularly obstinate cases is indeed a herculean labour, and in the worst of instances not much more can be readily accomplished than to exert a restraining influence upon the violently vicious, but such desperadoes are comparatively rare even among what Salvationists call 'the submerged tenth,' from which section of society the worst criminals are certainly recruited.

To the believer in the potent efficacy of spiritual forces, working silently for the regeneration of even the darkest specimens of humanity, it ought not to be hard to realise that all have what poets call 'an angel side,' and to that angel side it should be our province, conjointly with unseen helpers, to constantly appeal. Spiritualists in particular should use their faith in spiritual ministries of a benevolent character to counteract the blighting pessimism which does not admit celestial influence and suggestion as factors in human development.

To attribute criminality to the action of evil spirits is often the poor device of those who have great use for some sort of devil as a scapegoat, and of those reformers who, because they yield to despair of elevating the *unrisen*, easily betake themselves to the subterfuge that some devil has seduced the poor sinners who have not yet beheld the light of truth. As there is always some element of verity in every theory maintained by large sections of mankind, this uncanny belief in evil spirits is not entirely without foundation; but the only aspect of the question which is of any practical value to a reformer or philanthropist is that which shows us the danger of exposing

weak-minded people and susceptible children to immoral associations.

Many phases of lunacy or idiocy impinge so closely on criminality that it is safe to say that the majority of insane persons exhibit at times some criminal tendencies and a large percentage of criminals show traces of insanity. The first great step toward the immediate relief of these two afflicted classes of our fellow-beings is to remove as many of them as possible on to the soil and teach them, gradually, to become normal and useful through the pursuit of agriculture. Direct contact with the earth is a sovereign antidote to innumerable mental and nervous disorders, and as even the feeblest intellects can usually be induced to take some interest in the most primitive of all human occupations, the nature cure for the mentally deranged may safely be recommended as far superior in most instances to any other method. Contact with the earth has a tendency to subdue passion, build up the nerves, and develop simple, rational habits of thought and conduct; and so far as suggestive treatment is concerned it is perforce admitted on every hand that it is far easier to treat cases on farms than in congested city tenements. Asylums and prisons sometimes do good because many doctors and attendants are truly benevolent people, possessed of strong will power, which they exert for the good of those who are under their supervision, but, as Dr. Garth Wilkinson and other eminent physicians have declared, all institutions which collect and condense a diseased or criminal atmosphere attract what Swedenborg has designated 'infernal influx.'

Insanity may be traced to at least three conspicuous causes, viz., sensuality, worry, and grief. Extreme sensual indulgence is in many instances due to lack of interest in anything beyond animality. To counteract this evil it is therefore necessary to set the sufferer to work, and by the employment of all just means available, to direct his attention to, and awaken his interest in, the conditions of a higher plane of existence than that whereon the sensualist is grovelling. The fittest people to engage in this good work are they who love and are active in the pursuit of higher aims and objects, and who, by the attractiveness of their presentation of some phase of higher life, wean their students and patients away from lower to higher things.

The antidote to undue anxiety and worry over material affairs is closely allied to the remedy for inordinate sensuality, because lack of interest in spiritual concerns is the obvious cause of undue devotion to externals. When in time of extreme grief following on bereavement a case seems hopeless to those who have no vision of the life immortal, the convinced Spiritualist ought surely to be able to point the sufferer from mortal grief to the consolations of the spiritual universe.

A brief summary of the treatment needed by the insane, and by all who show signs of criminality may be given as follows:—

Mentally hold every man, woman, and child you are seeking to upraise in as nearly an ideal condition of health on all planes of existence as you can conceive, and steadily suggest to your patients and scholars that such ideal life is possible unto them, and that you are helping them to externalise it. Physically, surround all these afflicted and immoral persons with the purest air and most elevating natural and artistic conditions possible. Let their diet and clothing be very simple but inviting, and even beautiful; for in beauty and simplicity in outward as well as inward environment will be found the most effective of all preventative and curative agents. Given superior conditions for conquering inherited and acquired weaknesses, thousands upon thousands of afflicted persons will soon blossom forth into healthy, happy, and useful members of society. If to heredity undesirable tendencies have been traced, then let the sufferer meditate upon the stirring words of America's sweet poetess, Ella Wheeler Wilcox, 'There is nothing we cannot overcome.' With that heroic sentence as a talismanic watchword we can all of us, as true lovers and helpers of humanity, tackle successfully even the greatest of all social and private evils. Trusting in the co-operative aid of angelic multitudes, for ever is it true when we are faithfully working in the interest of righteousness: stronger are they who are on our side than those who are against us.

MAN'S SPIRITUAL NATURE AND FUTURE EXISTENCE.

BY GEORGE WYLD, M.D., EDIN.

The all but universal belief in the spiritual nature of man and in the survival of his spirit after the death of his body—a belief which has existed in all ages and in all nations, savage and civilised—indicates that this belief is in harmony with nature; this human nature itself being the creation of the human Infinite Mind.

The almost universal belief in ghosts, or the visible spirits of departed human beings, is presumptive evidence that such spiritual beings have from time to time become visible and tangible, and the fact that they appear in the exact semblance of the human beings they represent, even to the minutest details in dress, form, actions, and peculiarities, has confirmed this belief in many of the most thoughtful minds in all ages and in our own day.

Jesus Christ, the most profoundly spiritual being of whom the world has any minute knowledge, taught that man was a spiritual being and that he survived the death of his body. He raised from the dead Lazarus, Jairus' daughter, and the widow's son, and he himself rose from the dead and manifested himself visibly to his disciples, 'afterwards to about five hundred brethren at once,' and last of all to St. Paul.

In the facts of Modern Spiritualism are repeated many of the miracles recorded in the Bible. Hundreds of spiritual beings have manifested themselves in our own day, and been recognised as identical in all respects with the departed friends of the spectators. These manifestations came to us at a time when scientific men generally were becoming more and more agnostic, and in an increasing degree reversed the current unbelief. Thus many of our profoundest scientists have been convinced that there is a spiritual world in which dwell the souls of departed human beings, and this belief has added greatly to human happiness.

The conviction that there is a spiritual world will lead scientists to make profounder investigations as to the ultimate nature of matter; and while two of our foremost scientific men, who are also Spiritualists, have given their adherence to the electron theory of matter, I venture to prophesy that a fuller knowledge as to the *passage of matter through matter* must ultimately lead to the theory that spirit is the ultimate substance of matter.

The universal re-birth, and coming to life and flower in Spring and Summer of the sleeping beauty of the earth, is as a revelation of a resurrection from the dead, and the magnificent efflorescence from the seemingly dead seeds, due to heat and moisture, is typical of man's resurrection to the spiritual life, as decreed by God.

The phenomena of sleep are further of profound significance. The weary human being lies down for the night, when 'sleep, sore labour's bath, balm of hurt minds, chief nourisher in life's feast,' takes possession!

This sleep is due to the mind, or soul, giving up active possession of the body, though it usually remains in close contact. But if the soul passes entirely out of the body there is then profound sleep; and if the soul passes still further from the body, it becomes an independent being, and has been sometimes seen by itself and by others. This is the position of the soul when the body is under the influence of chloroform, in which state the body is incapable of suffering. Under these circumstances I have seen my rational soul in human form, outside and independent of my body, and inspecting that body, and have thus obtained a demonstration that man's soul survives the death of his body.*

The resurrection of Jesus Christ seems to have been simply this: that His soul, driven out of His body by the tortures of crucifixion, returned after about thirty-six hours to His body and raised it from the dead; and at the same time manifested to mankind the miraculous power of self-sacrifice. But some minds are so controlled by the physical form and qualities of their bodies that they can no more appreciate the *beauty of*

* See my 'Christo-Theosophy' and 'Notes of my Life.'

holiness than they can distinguish the loveliest colours from the lower types of colour, or appreciate the profoundest God-inspired harmonies as distinct from the most vulgar forms of music; and these unfortunate ones must be sorrowed for and treated with forbearance and compassion.

The manifestations of spiritual beings who assert that they are our dear departed ones, must, however, be received with caution; for personating spirits, desiring our flattering remarks, may at times deceive us; although I believe the truthful and prudent inquirer is rarely deceived, for his instincts are his guides.

Those who live selfish and worldly lives become more or less dead in the spirit, but those who are prepared for self-sacrifice in the cause of truth are those who will come to the light, and it is to such in all ages that the highest truths have been revealed.

It is sometimes felt that as, since the days of Jesus Christ, probably about fifty thousand millions of human beings have lived and died on this planet, we might reasonably expect innumerable multitudes of spirits to walk the earth and enlighten us; but this would interfere with those ordinary laws of Nature which are meant to cause men and women to increase and multiply, and replenish the earth, and subdue it, until the fulness of time may come for a new heaven and a new earth, when the heavens will declare the glory of God, and the firmament show forth His handiwork.

HAUNTED HOUSE AT EGHAM.

According to the 'Daily Express,' Mr. Stephen Phillips, the poet and dramatist, recently leased a detached house in Egham, near Windsor, and went there for peace and quiet. Neither he nor any of his household knew that the house had a reputation of being haunted. They were not long, however, in finding it out for themselves. Mr. Phillips says:—

'No sooner were we installed in the place than the uncanniest noises conceivable beset us. There were knockings and rappings; footfalls, soft and loud, hasty and stealthy; hurryings and scurryings, sounds as of a human creature being chased, caught, and then strangled or choked. Doors banged, and were opened and closed unaccountably, as though by unseen hands. I would be sitting quietly in my study writing, when the door would open soundlessly. That in itself was eerie enough, in the dead of night, to a man with his imagination aflame.

'It was susceptible of explanation, however. "It is only a bit of a draught," I would say to myself, as I held my breath and watched. But draughts do not turn door handles, and on my life the handle would turn as the door opened—and there was no hand visible. This happened repeatedly. All the household heard the sounds and experienced the same sensations.'

His little daughter told him that she had seen a small old man creeping about the house. But there was no such person to be found. In the light of a story he afterwards heard this was important, for according to common report and local tradition an old farmer strangled a child fifty years ago in the vicinity of the house.

Mr. Phillips has thrown up the lease and left the house. The servants went before him, and so precipitately that they did not even take their boxes away.

TO CORRESPONDENTS.

No use can be made of any communication which is not accompanied by the name and address of the writer, not necessarily for publication, but as a guarantee of good faith.

Contributions of original poetry are respectfully declined.

If Professor Willy Reichel will kindly communicate an address to which we can write to him we shall be obliged.

MADAME MONTAGUE'S meetings at the rooms of the London Spiritualist Alliance have been very successful. Numerous persons have expressed great satisfaction regarding them, and the hope that they may be resumed after the holidays. We are glad to learn that Madame Montague contemplates staying with us for some little while.

'THE NECESSITY FOR REINCARNATION.'

BY J. DENHAM PARSONS.

Week after week I have been hoping to see in your columns a criticism of Mrs. Besant's lecture on 'The Necessity for Reincarnation' from the point of view of one who, although acquainted with the history of that doctrine, does not see the necessity for what that doctrine asserts to be a fact. May I be permitted to throw myself into the breach?

I was present at the lecture; and so far as command of words, modulation of voice, and general knowledge how to move a none too critical audience be the criterion, could only pronounce it eloquent and powerful. But there are other criteria. And the appeal is to justice as regards what the eloquent lecturer advanced as facts, and to reason as regards the inferences she drew.

As will be seen in the penny report of the lecture issued by her, Mrs. Besant claimed that:—

1. 'Every great religion of the past has taught this doctrine.' But I could name more great religions of the past that did not teach it than she could name great religions of the past that did teach it.

2. 'You find it in the Book of the Dead.' I know the Book of the Dead fairly well, and can find in it nothing nearer the doctrine of reincarnation than the doctrine of the survival of a spiritual body which, upon another plane of existence, is endowed with the properties the former body possessed upon this plane. Such a thing as a general reincarnation upon this plane has no place in it.

3. 'You find it in Chaldea.' As a matter of fact, no authority upon Chaldea known to me, although I have read every work of importance upon Chaldea issued for many years past, so much as mentions reincarnation in connection with the religion of the Chaldeans.

4. 'You find it in the ancient teachings in China.' Personally I never have either seen a trace of the doctrine in the writings either of Kong-fu-tse or Lao-tse, or heard of it in connection with the primitive Schanti worship.

5. 'You find it in all the Indian Scriptures.' I can only say—and it is a most important and illuminating fact to which I am drawing attention, and, indeed, have drawn attention before—that the oldest of the Indian Scriptures, the sacred Vedas, were evidently written by people who did not believe in reincarnation.

6. 'In the Buddhist Scriptures.' Well, as Siddhartha Gautama the Buddha taught that there is no such thing as a surviving soul, they must have been heterodox Buddhists who wrote the Scriptures.

7. 'In Greece.' I know that Pythagoras is said to have taught it, yet I know only of two contradictory presentments of it in the writings of one philosopher, and a poetical reference to a necessity for being born thrice by a poet of occasion; and of no reference to it as part of the religion of the land by any writer of ancient Greece.

8. 'And in Rome.' The religion of the ancient Romans had about as much to do with the doctrine of reincarnation as had that of the ancient Greeks, and Cicero is the only Roman known to me who even played with the idea.

9. 'Genius,' inclusively and specially meaning that kind of genius early and easily developed, finds its 'rational explanation in the teaching of reincarnation.' But, however early and easily developed, genius always is a result of post-natal development. Then, too, early genius is always connected with extraordinary power in setting up automatisms; and the youthful prodigy is seldom an intellectual success in maturer years, despite all the advantages with which he or she starts.

10. 'If progress be admitted, then the whole principle of reincarnation is granted.' By 'reincarnation' is generally understood reincarnation upon the earth as a human infant whose reasoning, mental personality has yet to be developed. And if progress be admitted, then 'the whole principle' of such a reincarnation does not follow.

11. 'John the Baptist.' The cousin of Jesus is not said to have said that he was Elijah, and that Jesus did not think so is shown by his reported interview with the spirit form of Elijah.

12. 'The man born blind.' The answer, 'Neither did this man sin, nor his parents, that he was born blind,' proves, not the belief of Jesus that the man sinned in a previous existence, but just the opposite.

13. 'Part of the faith once delivered to the saints.' How, then, is it that Paul, the real founder of the religion of which Jesus is the hero, knew nothing about it as a part of the faith?

14. 'The necessity.' Now, another body of the same nature upon the same plane of existence with loss of memory as to the past is not the necessity if justice is to be done; and the necessity is that the thinking being should, in all its identity and integrity as such, survive the death of the body adapted to the incarnate plane in a body adapted to some other plane.

Moreover, the question of course arises, 'By what authority' can it be said, by any such personality, that the real human is not the recently evolved mental personality which hopes for, or mayhap fears, a life to come?

With the friendliest possible feeling towards Mrs. Besant, but as an open and avowed foe to the doctrines of human reincarnation and to the effect that the 'Real I' is not the 'I' which here reasons concerning such things, I directly challenge Mrs. Besant to cross swords (as it were) with me in your columns upon these issues. As an author whom the 'Archaeological Journal' and the other representative periodicals and papers (see Press notices enclosed), have recognised as something like an authority upon so difficult a subject as the history, from the beginning of history, of the symbol of the cross (I am not advertising, for the book is out of print), I presumably know something of the past and do not draw wholly illogical conclusions, and it, therefore, cannot fairly be said that I am unworthy of her steel—or stylograph.

THE PSYCHO-THERAPEUTIC SOCIETY.

At the third annual meeting of the Psycho-Therapeutic Society, which was recently held at the offices, 3, Bayley-street, Bedford-square, London, W.C., under the presidency of Mr. George Spriggs, the annual report, presented by the hon. secretary, Mr. Arthur Hallam, stated that from the first the society had continued to make headway, and that to-day its position was better in every respect than it had ever been before. It was gradually becoming firmly established as a recognised organisation, and the good work which it had succeeded in accomplishing during the three years of its existence had won for it a permanent place among the useful institutions of London.

The financial statement for the year showed a gratifying improvement in the amount of financial support accorded to the society; but the expenditure had also naturally increased, whilst alterations to the premises had necessitated an additional outlay, and in consequence the balance at the bank was very small. Thirty-seven new members and associates had been elected during the year, and the numerous meetings and lectures had been well attended.

The charitable side of the society's operations stands out prominently above all its other activities, and the growth in this department during the past year has only been equalled by the amount of good accomplished in the relief of suffering and the cure of disease. The following statistics speak for themselves, more especially as all the work they illustrate has been performed absolutely free of charge by active members whose sole object is to do good and further the aims and objects of the movement. From July 1st, 1903, to June 30th, 1904, one hundred and forty-one patients were attended; one thousand three hundred and twenty-four free treatments were given; and one hundred and nine cases were clairvoyantly diagnosed by Mr. George Spriggs. The good resulting from the work above mentioned has been very gratifying, and it affords the best encouragement possible for a continuance of the society's efforts to spread the knowledge of what may undoubtedly be described as a lost art, and, at the same time, a coming science. Many patients have been completely cured; others have been given all the relief that they could possibly hope for under their individual circumstances; and very few indeed have gone away without deriving some benefit. Notwithstanding the incessant activity of the past twelve months the executive committee propose, as last year, to again extend the society's work. The meetings, lectures, diagnoses, and free treatments will be continued as usual, but in addition, arrangements are being made for two practical instruction classes, to be held at headquarters. The first class, for the development of medical clairvoyance, will be conducted by Mr. George Spriggs, the president of the society, and should prove of great value to those who desire to bring their latent clairvoyant faculties into practical use. The other class will be for instruction in the cultivation and curative application of human magnetism, and treatment by hypnotism and suggestion.

The report and balance-sheet were unanimously adopted and the following officers were re-elected: President, Mr.

George Spriggs; vice-presidents, Dr. J. M. Peebles, Dr. J. H. Pugh, Dr. George Wyld, and Mr. E. Percy Braid; hon. treasurer, Mr. H. B. Wooldridge; hon. secretary, Mr. Arthur Hallam. The committee was reconstituted as follows: Lady Coomaraswamy, Miss A. L. B. Martin, Miss A. K. Krisch, Miss Ethel Major, Mrs. J. Stannard, Mrs. M. T. Wallace, Mr. George Spriggs, Mr. H. B. Wooldridge, Mr. Arthur Hallam, Dr. J. H. Pugh, Alderman D. S. Ward, Mr. E. W. Morgan, and Mr. D. Campbell.

Hearty votes of thanks were accorded to the officers and operators for their disinterested services during the past year, and gratification was expressed at the increasing popularity and circulation of the society's monthly publication, 'The Psycho-Therapeutic Journal.'

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.

'The Spirit Body.'

SIR,—I hope that others have replied to Mr. J. K. Crawshaw upon this subject, broached in your issue of June 4th, but I feel impressed to write a few words to assure him that, to the best of my knowledge, 'the spirit body is the ethereal counterpart of our present physical body.'

I once asked a spirit friend this very question, viz.: 'Do you mean to say that you have a heart that beats, and blood, the same as we have?' and the answer was: 'Yes, certainly, how could we be alive otherwise?' This is the funniest of all the questions you have yet asked.'

I do not offer this as proof, of course, but it is evidence which seems to me reasonable, from one whom I have always found reliable.

Then, most of those who have had any experience with spirits are aware how often they say they were not conscious for some time that they had passed through the change called death, but thought themselves still on earth. Such a state of affairs would, one would think, be impossible unless they had the same organs and functions as we have.

And again, the spiritual teaching that all material things have a spiritual basis bears out the same supposition.

A. K. VENNING.

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

July 5th, 1904.

The Death Penalty.

SIR,—It was with deep feelings of pity that I read, recently, how a man, convicted of murder, in Ohio, U.S.A., suffered the death penalty by electricity, practically dying a horrible death three times—for it was not until the electricity had been passed through his body for the *third* time that his death could be certified.

Some months ago, as a result of an influence from the unseen, it was given me to comprehend the great pain and suffering endured by a soul while the body was killed by electricity. I felt, as it were, the innermost throbbings and pulsations—the trembling fear and terrible anguish—of a victim of earthly law. Every fibre of his spirit body seemed to quiver with unutterable misery; and the suffering soul, in its terrible pain, cried to its Creator for help. Messages such as this frequently come from the spirit world to earth, and spirit people beg us to be more pitiful for the misery of others—whoever they may be!

Life belongs to its Creator only, and if we kill to punish those who have done wrong, what must be said of us? Where is our right? Surely other duties are ours! We have to help and enlighten sinners, for repentance may come some day if we give them time and right training, and thus help them to walk in the path of righteousness. Truly prisons are sometimes necessary, but they should be made into reformatories—places of recovery—for those who are suffering from illness of soul as well as body! Many can, and will, be saved, and strength will be given to those who really desire to help sinners to repentance and to rise to a better life.

The Hague.

C. A. H.

Spiritualism in Exeter.

SIR,—If your correspondent, or someone connected with the Society in Exeter, will communicate with me I shall be pleased occasionally to render them such gratuitous help as I am able.

ROBERT JAS. LEES.

Engelberg, Ilfracombe.

Spiritualism a 'Leaven.'

SIR,—Spiritualism, like every other movement, cannot prosper as it should until it is organised on a proper basis, and I greatly question if that time will arrive for many years to come—if ever. During my thirty years' experience in the cause, I have seen the truth exemplified as taught by the guides of our revered friend and worker, the late Mrs. Hitchcock, of Nottingham, who said that Spiritualism would not take independent ground the same as other churches and institutes, but rather it would be a leaven, to work its way into other movements and there do its work. Experience proves that that is what has been done already. There are few, if any, churches either in England or America without many members who understand, or have had some experience in, Spiritualism. I venture to state that there are more Spiritualists in the Roman Catholic churches in America than there are in all the spiritualistic societies in England. Ministers are permitted to travel on the railroad in this country at half fare, but when spiritualist speakers desired the same privilege the railway officials opposed their applications, on the ground that they had not been 'ordained.' To meet that objection the speakers appealed to the societies to ordain them, and give them the title of reverend. Unfortunately, however, instead of there being but three or four good societies in large towns or cities, they are here by the score, with a pitiful handful of persons in each. It would be much better to have well-educated persons, 'who are moved by the spirit,' to minister to the people, and let such persons be properly paid for their services—but I know, personally, many good, noble, honourable men and women who, for the love of the cause, have devoted their whole lives to the work, and have given up everything (some of them gave up good lucrative positions) to become teachers in the cause of Spiritualism, but they found by bitter experience that only a miserable pittance awaited them wherever they went. While such a condition of things exists, how can our movement thrive?

W. YATES, M.E.

218, 31st-street, Chicago, U.S.A.

Legal Punishments.

SIR,—Last week the 'Daily News' published V. Tcherkoff's convictions against capital punishment. A protest of such world-wide application demands incessant repetition, and I had hoped that the great Russian brother of Leo Tolstoy would have set going an expression of public opinion such as his powerful letter deserved; but this has not happened. Certainly, not altogether from lack of sympathetic writers: for I know that on this occasion, and frequently, discussion of legal punishment has been burked by blind leaders of the blind, whose affectation of the worth of what they conceive to be practically valuable is prone to exclude considerations of great pith and moment from public consideration, on the ground pure and simple that such business does not pay!

That sort of reflection cannot apply to 'LIGHT.' Your columns have taught us why violent taking of life (and especially so in case of hanging and all sorts of killing of criminals) is fraught with evils far worse than could be if the offender were even turned loose upon society; for then he would be under the restraint which, in the nature of things as they are, must in a measure prevent him from having his own way completely. But if he be sent violently into a state of which we, at least, know this much (taught us by 'Imperator' and other spirits), that the criminal in Sheol retains a revengeful disposition, and often finds means of gratifying it, more poisonous and more subtle in effect than any snake that crawls hidden in the grass, then Society would be in great danger, and would need to be on its guard against results at variance with what is due to us all. And so it would be if it were not wrested away from right courses by wrong notions foisted upon it by authority of its own making; and so the law, which all of us ought to respect (but who can respect many of its ways?), might have more of human sympathy if it were true to its utterances—which it is not—for we hear talk of a calm deterrent purpose, and instead we see what has been done through the ages, a tormenting, a killing, even by crucifixion sometimes, not of the worst men, but always a murderous spirit acting vindictively under the agis and sanction of laws made in the line of what is thought to be the least resistance, deliberately calculated to sustain false authority and secure a submission of the multitude caged in a paradise of its own foolish making, hedged in by fatuous beliefs, none more effective just now than the contention that the competition of prison and workhouse labour with the distributing ratepayer is detrimental to him; and that it is to his advantage to perpetuate bad laws (notably bad land-laws) that drive people away from the land, the source of all wealth, so that it may remain a plaything in the hands of the designing few who fatten

on the folly of the careless many. Till these things are mended progress must be in a vicious circle—the centre of which is legal murder.

GILBERT ELLIOT.

'Battersea Spiritualist Lyceum.'

SIR,—Kindly allow me to acknowledge with many thanks the following donations received in answer to my appeal through 'LIGHT' on behalf of the Children: Mr. G. Spriggs 5s.; Mr. J. Ainsworth 2s. 6d.; E.E.P. 1s. My sincere thanks are also given to those friends who kindly responded to my personal appeals, thereby proving their practical sympathy with our work for the children.

J. MORRIS (Conductor).

SOCIETY WORK.

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

BRIGHTON.—BRUNSWICK HALL, BRUNSWICK-STREET EAST.—On Sunday last Mrs. Russell-Davies gave a splendid lecture on 'The Fundamental Principles of Spiritualism.' On Sunday next Miss Russell-Davies has very kindly volunteered to occupy our platform.—A. C.

KENSINGTON.—44, HOLLAND-ROAD, W.—On Sunday last Mr. T. B. Morgan delivered an instructive and powerful address on 'Your Inner Mind as Seen by the Higher Powers.' Madame Susae presided as usual. A public after-circle was conducted by Miss J. Hamer. The subject of Mr. Morgan's address next Sunday will be, 'The Higher Ideals of Humanity.'

CHISWICK.—AVENUE HALL, 300, HIGH-ROAD.—On Sunday last Mr. J. T. R. Imison gave an excellent address on 'Spiritual Happiness,' and a pleasant evening was passed. Mr. Fielder was absent owing to other arrangements. On Monday last Miss Daisy Lynn gave an excellent demonstration of clairvoyant mediumship. On Sunday next, the 31st inst., at 7 p.m., Miss Porter, address.—K.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—On Sunday last Mr. W. E. Long, who received a hearty welcome, conducted both services. The evening teaching was on 'Spiritualists and Christ.' Special reference was made to the passing on of Mrs. Bliss-Godden, and our deep sympathy was extended to Mr. Godden and family. On Sunday next, at 11 a.m., public circle; at 6.30 p.m., Mr. W. E. Long, 'Christ and Spiritualism.' A hearty welcome to Christian Spiritualists.

HACKNEY.—YOUNG'S ROOMS, LYME-GROVE, MARK-STREET.—On Sunday last Mr. W. Rands (one of our members) delivered an address of deep spiritual insight to a large audience on 'The World's Need of Spiritualism,' and Mrs. Podmore kindly gave remarkably clear clairvoyant descriptions, nearly every one of which was instantly recognised. On Sunday next, at 7 p.m., Miss Anna Chapin, address and clairvoyance; last service prior to her departure for America.—H. A. G.

CLACTON-ON-SEA.—CRAYON HOUSE, COLNE-ROAD.—On Sunday morning last an excellent trance address was given by Mr. Wallis on 'The Bearing of the Present Life upon the Future Life.' Some interesting questions were answered, and then Mrs. Wallis's guide, 'Morambo,' spoke words of wisdom in his emphatic, deep-toned, manly voice. Clairvoyant descriptions were also given. A similar meeting was held in the evening. On Sunday next at 11.30 a.m. and 7 p.m., Mrs. Fairclough-Smith. Silver collection towards expenses.—M. R.

CAVENDISH ROOMS.—51, MORTIMER-STREET, W.—On Sunday last Mr. Ronald Brailey gave remarkable clairvoyant descriptions. At first several were not recognised, but subsequently much success attended Mr. Brailey's efforts. Of the twenty-two descriptions given, eleven were at once remembered, and two more partially recalled. Mr. W. T. Cooper (vice-president) conducted the meeting. On Sunday next, at 7 p.m., Mrs. M. H. Wallis will answer written questions from the audience.—COR. for S. J. Watts.

WEST LONDON SPIRITUALIST CLUB, 61, BLENHEIM-CRESCENT, NOTTING HILL.—On Tuesday, the 19th inst., Mr. J. J. Vango kindly gave us an evening with his spirit friends, which was much appreciated by all.—A. W.

LITTLE LFORD.—CORNER OF THIRD-AVENUE, CHURCH-ROAD, MANOR PARK.—On the 20th inst. Mr. Hyman's phrenological delineations were much appreciated. On Sunday last Mr. D. J. Davis's inspiring address on 'What think ye of Christ?' was thoroughly enjoyed. Mr. H. J. Abel presided, and also conducted the after-circle.—A. J.