

# 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.

We have been looking over a little pile of Mr. G. K. Chesterton's piquant 'Daily News' papers, and dropping them regretfully into the big basket. One specially pleaded for preservation. It is entitled, 'The return of the angels,'—a poetic way of saying, the return of faith in spiritual things. Building upon the 'discovery, far greater than that of evolution,'—the discovery of the scientific method of basing belief on experiment, the method which can be 'most clearly and simply conveyed in common language by saying that it is the principle that the best way to see if a coat fits a man is, not to measure both of them, but to try it on,'—he accounts for the increasing faith in spiritual things, especially on the part of young men. He says:—

What this doctrine is it may be right to state as baldly and as briefly as possible; it is the view that the world, clearly examined, does point, with an extreme suggestiveness, to the existence of a spiritual world, of a world of agencies, not apparently produced by matter, capable to some extent of controlling and inspiring, capable to some extent of being known. It ought, I say, to be plainly stated that numbers of us have returned to this belief; and that we have returned to it, not because of this argument or that argument, but because the theory, when it is adopted, works out everywhere; because the coat, when it is tried on, fits in every crease. It ought to be stated because the old rationalists are rightly indignant with us, in so far that they fancy that we found such a tremendous doctrine on a few desperate quibbles; in so far as they fancy, as they do, that we are hanging on to religion by sticks and straws. . . . We have not returned to the spiritual theory because of this or that triviality—because of a justification of the Fourth Gospel or a rap on the table. We have returned to it because it is an intelligible picture of the world. We have returned to it because, by the rejection of rationalism, the world becomes suddenly rational.

A writer in 'The Christian Register' rather roughly buffets the preachers of the 'sub-conscious self.' He thinks it is the reappearance, under a new name, of our old friend daimon, demon, or devil, and canes it out of court thus:—

To some minds this 'sub-conscious self' is our evil genius lying just beneath the surface of our consciousness, ready to spring upon us in some moment of weakness, and bring us down into the dust of defeat. Some seem to think that in every man there are three men,—'the John that John fondly thinks himself to be, the John that his friends think him, and, underneath, the real John.'

'Within every man is a madman.' 'When I would do good evil is present with me,' making Paul's meaning to coincide with the doctrine of the 'sub-conscious self.' There are others who look upon this 'sub-conscious self' as our good angel that inspires us to noble deeds and heroic sacrifices. It may be very permissible to use such language in a poetic sense, but to speak of the 'subliminal self' as some sort of elusive

personality, or the other half of our self, is not in the interest of clear thinking. It is really surprising that educated people can champion such a vagary. It is discouraging that in such an enlightened age educated people will return to the myths under other names which have been discarded for a hundred years by the most enlightened minds.

The doctrine of the 'sub-conscious self' is a dangerous doctrine, and is contrary to the best teachings of science. It is a dangerous doctrine, because, if there is another self beneath our conscious self of whose presence we are not aware, whose presence we cannot avoid, who coils itself, or himself, around us in our times of temptation or weakness, and drags us down to defeat, where is human responsibility? If we are unconsciously influenced by this 'sub-conscious self,' if this 'sub-conscious self' is unconsciously modifying our opinions and character, self-direction is a mere illusion. This doctrine of the 'sub-conscious self' is the doctrine, under another name, of Adam and Eve when they endeavoured to shift their responsibility, one upon the 'serpent,' the other upon the woman. The doctrine is unscientific, for the last and surest words of science are the 'universe' of God and the 'unity' of man.

The Editor of a wild-cat Paper called 'Tongues of Fire' has been giving an Address at Exeter Hall on Spiritualism. He appears to have a large following, for some reason or another. All the more grateful to him are we for his emphatic testimony that Spiritualism is a tremendous reality. His testimony is doubly interesting, as giving us a new witness to the genuineness of Mr. Home:—

I have been astonished to find how general the idea is, that Spiritualism is simply trickery. Let me give you an instance of its reality. Many years ago, I went with my father to what was believed to be the dying bed of Home, the great Spiritualist, who lay at the point of death, in the house in Malvern of Dr. Gully, another well-known Spiritualist. We went to that man's bedside for the purpose of making his will. It was impossible, however, to hear what the sick man said for the rappings, and the general turmoil among the furniture of the sick room. So much so that we had to give up the attempt as hopeless. My father and I were not in any degree sympathetic to Spiritualism. If there ever was demoniacal intervention in the affairs of men, it was on that night. Spiritualism is not trickery. Spiritualism is very real.

'Demoniacal,' says the 'Tongues of Fire' man. That is an unimportant detail, and tiresomely stupid and arbitrary.

'The Message of the Sun and the Cult of the Cross and Serpent,' by Holden E. Sampson (London: Philip Wellby) is not for 'the general reader'; but students of 'the occult' in matters pertaining to Religion might find light in it. For our own part, we do not find a solid resting place in it, though the writer appears to be grappling with more than a vain imagination.

He takes a profoundly serious view of the nature and work of Jesus Christ, 'the Great Master' who was 'incarnated in this present Cycle of Life': but he holds that 'in this day no one understands him.' That must be an exaggeration, though there is truth in the severe remark that the Christian representation of him is 'a gross caricature.' The true following of Christ is possible, he thinks, only by way of the Cross, and is achieved only in so far as we fight against evil and spurn the world's bribes, in order to keep up with him in the strait and narrow path.



It is a pity that Mr. W. L. Wilmhurst did not hunt up a London publisher for his excellent little work on 'The present aspect of the Conflict between Science and Religious Thought.' It is published by Mr. E. W. Coates, Huddersfield. With one hand reverently held out to Religion, and the other eagerly held out to Science, and with evident knowledge concerning both, Mr. Wilmhurst gives us many helpful glimpses of paths, and many uniting thoughts. If only for his apt quotations from and references to the leading thinkers of our time, his pamphlet has special interest for 'the general reader'; but these quotations and references are deftly knit together and vitally connected by this very clever writer.

His conclusion is that Science is leading us unconsciously to the Oneness we call God, and that Christianity, modernised and purified, will interpret for us that Oneness, and give Him to heart and hope for all the needs and longings of the spirit.

A thoughtful pamphlet by John F. Back has been waiting too long for recognition. It is entitled 'Spiritualism: What it is and what it is not,' and is published by Horne Brothers, Johannesburg. It sets forth the novel theory that the spiritual world, 'in its lower spheres,' is of the nature of an emanation from the physical world, as the soul or 'spirit body' is an emanation from the physical body. That is doubtful; but what follows is good up-to-date doctrine:—

Now that the question is being seriously asked in the highest scientific circles, 'Do all things possess life; the crystals, the rocks and the hills, as well as trees, animals and men?'—now that it is being demonstrated in the laboratories of the most conservative of scientists, that all substances radiate force, oftentimes of an imperceptible kind, and that no essential difference in ultimate character can be distinguished between the palpable and the impalpable, that all substances appear to be convertible from one form to another—intelligent men are speaking with caution, and the scientific demonstration of the existence of a *supersensual* world looms in the near future. Spiritualism is demonstrating to the world that *life beyond the grave* is a practical life, full of activity and useful service.

A true Spiritualist can never be merely matter-of-fact,—we had almost written *common-place*. There must always be for him a certain tone of mystery—a reserve of something that may at any moment prove that 'things are not what they seem,'—the hovering of 'the secret of the Lord.' We ought to cultivate this, and not be over-anxious to drag everything to light. Thus saith Amiel:—

Let mystery have its place in you; a little fallow corner in your heart for the unexpected guest, an altar for the unknown God. If you are conscious of something new, thought or feeling, wakening in the depths of your being, do not be in a hurry to let in light upon it, to look at it; let the springing germ have the protection of being forgotten, hedge it round with quiet, and do not break in upon its darkness; let it take shape and grow.

#### SPIRITUAL PRAYERS.

(From many shrines.)

Let me not seek out of Thee what I can find only in Thee, O Lord,—peace and rest and joy and bliss, which abide only in Thine abiding joy. Lift up my soul above the weary round of harassing thoughts to Thy eternal presence. Lift up my soul to the pure, bright, serene, radiant atmosphere of Thy presence, that there I may breathe freely, there repose in Thy love, there be at rest from myself and from all things that weary me, and thence return, arrayed with Thy peace: and do and bear what shall please Thee. Amen.

#### INTERESTING CASE OF PSYCHOMETRY.

The following interesting reading was obtained from a specimen of soil sent to me in a sealed box and by me forwarded to the psychometrist. After some of the paragraphs I place notes by the sender, and finally an account (condensed) from a newspaper cutting subsequently obtained and sent to me.

1. I think of a mine—the surface of some gritty place that is in close proximity to a mine. A place which is near a forge, or why do I think of bellows?

[The sample was from the surface of a coal mine. There is a small forge within a few yards of the spot.]

2. I think of puddlers at work, but don't know what puddlers are. See sieves, as if men were sifting something from the ashy soil.

[There are no puddlers now, but years ago there was an industry near where puddlers worked.]

3. Think of 'mica.' Men seen at work under the surface, doing more sifting than digging.

[Don't know how this comes in.]

4. See houses—small houses. Think it must be a straggling village street, and it is in close proximity to a mine.

[This admirably describes the scene.]

5. Think of a 'crowning in' or subsidence, where a life was taken, for I seem to feel the terror of some poor woman witnessing another person disappear suddenly from view. Seem to see two women on a footpath, laden with purchases, as though returning from market. They are walking quietly along when, without the slightest warning, the earth opens and swallows the elder of the two women before the frenzied eyes of the younger, whose cries bring men and women to their doors.

[See newspaper account.]

6. I sense an agonised heart-cry of *Edith! Edith!* as if mother and daughter were suddenly parted.

7. Is the poor daughter led frantically away from the spot by sympathising friends? Does she swoon or become hysterical with grief—a grief which no sympathy can assuage?

8. Though it is daytime, I think of men who have been at work on night duty getting up from their beds and running to see the cause of the alarm.

[Quite correct.]

9. The place is in a state of commotion. A crowd assembles before the fissure, which is deep, though not so much so as to appear bottomless, and many volunteer their assistance.

10. Men and boys come running up with ladders and ropes hastily collected.

11. Was the body recovered? I think so, for I see a churchyard and a motherless woman sobbing by an open grave.

12. A doctor and the manager are on the spot, for whom the men make way. The men have volunteered to rescue the person or body, but when it is brought to the surface the doctor pronounces that life is extinct. I get the sense of the spirit of some poor creature wandering uneasily around this particular spot—restless, anxious about some business, and then comes the persistent thought of a dear daughter.

13. The tragedy occurred when the mother and daughter were getting close to their home.

14. I think of a tradeswoman, better known and with a wider circle of friends than is usual in a village. Does the daughter carry on the business left by her mother?

14. Were the women Roman Catholics? for why do I get 'Mary, Mother of God,' as if the last thought were directed to the Virgin?

[Unverified as yet.]

15. I seem in close proximity to a small public-house. I get the sound of men talking, and though they are rough and noisy and the place reeks with tobacco smoke, there is a sense of trouble and loss about the house which has cast a gloom over the entire surroundings, as if a calamity had occurred almost within sight of the inn.

16. The men are full of it, and talk of nothing else. The house is shrouded in gloom, as if the body lay in it. They speak of a poor lass, and say it was rough on her that she should have been present at the fatality, and that it was a wonder that she was not herself engulfed.

17. I get a sense of an inquest and a verdict, 'Death by the visitation of God.'

18. Was the sample collected with a bone-handled knife which has cut bacon? Has it also cut tobacco (that is, if tobacco can be cut), for it smells strongly of tobacco?



[The specimen was not collected with the knife, but the collector has such a clasp knife which has numberless times been used for the purposes named.]

Then finally came to the psychometrist many facts which describe the conditions of the neighbourhood, which, though perfectly correct, have no bearing on the scene so remarkably described which gives the chief interest to the reading.

Compare now with the reading the newspaper account, which is as follows. The identity of the two accounts is most striking. It is from the 'Dudley Herald,' October 17th, 1903 :—

'It appears that Mrs. Emma Webb, landlady of the George Inn, had been shopping at Dudley, accompanied by her daughter. They had arrived at Chapel-road Station, and thence followed a customary short way to their home along a private railway line belonging to Lord Dudley. . . Mrs. Webb and her daughter had tramped nearly a mile along the path which runs by the side of the railway, and were in sight of home. The mother and daughter were chatting together, when suddenly the ground gave way, creating a hole about nine feet across. Through this, with a cry, the mother fell and disappeared out of sight. The daughter, walking close by the side of her, screamed, and only by a miracle was she saved a like calamity. One of her feet slipped right on the brink of the pit, and it was a wonder she, too, was not swallowed up by the earth. She, however, managed to catch the side, and succeeded after an exciting minute's endeavour in pulling herself into safety. Then she knelt down at the side of the hole which proved to be her mother's grave, and gazed into its depths. Full eighteen feet below she saw her mother doubled up with her head tucked under her. At this moment a train of waggons appeared in sight. Wildly the girl shouted and gesticulated, and Herbert Cotton, the brakesman, rushed to the spot, where *Edith Webb*, a girl of sixteen, was still kneeling in an agony of despair. He was quickly followed by Robert Candlin, the driver, and by James Buxton, manager of the colliery district, who happened to be riding on the train. Cotton persuaded the girl to go home. Ropes were then obtained, and Candlin gallantly, and at the risk of his life, offered to descend the pit. Eighteen feet the woman had fallen, and the walls of the hole broadened towards the bottom. The engine driver lowered himself to the depths, and grasped the woman, while Buxton, with the assistance of several other men who by this time had arrived, drew the couple to the surface. One report states that death was instantaneous, another, that after the deceased was at the bottom of the cavity her daughter heard her say, "*All right, Edith.*" The body was carried home by the colliers to the George Inn, the residence of the deceased.'

At the inquest a verdict of accidental death was returned.

A. COLLES, M.D.

#### SPIRITUALISM EXPLAINED BY HUDSON TUTTLE.

Hudson Tuttle recently contributed a thoughtful 'sermonette' to the American Spiritualist papers, the following extract from which will, we think, be of interest to the readers of 'LIGHT':—

'Spiritualism combines science and philosophy in its explanation of the phenomena of the material and spiritual universe. It is the first and only attempt to place all phenomena, even those of moral consciousness and spiritual life, under the rule of unchanging law.

'Those who accept it must be students and not devotees. Simply to believe that spirit friends return and communicate does not make a Spiritualist any more than learning the alphabet makes a scholar. It is a short step in that direction. Can we claim to be Spiritualists while our souls are distracted by discords; our minds shadowed by the black clouds of selfishness; our thoughts distracted by the winds of passion? We are incarnate spirits with capabilities for the realisation of our most ardent dreams of perfection. The silent warder, Death, is the usher to a new state of existence where our aspirations after this ideal life will be attained.

'We face two worlds, the physical and the spiritual, and thus every thought and act has a double relation; to the present and the future, and only as they contribute to the perfection of the latter, are they "treasures laid up in heaven." If angelic perfection be our ideal of excellence, can we be Spiritualists without conforming our lives to that exalted ideal? We may fail; we may stumble and fall; the man who does not, the perfect man, may never be seen in this life, yet is it not an obligation we owe to ourselves and our spirit friends, to make every effort for its attainment?'—HUDSON TUTTLE.

#### LIFE AFTER DEATH.

##### PRELIMINARY CONSIDERATIONS.

The points raised by Dr. Washington Sullivan, in his address before the London Spiritualist Alliance, on May 6th last, in reference to the extent and reliability of the disclosures made by spirit people respecting their life in the after-death world, are of exceptional interest. Experienced Spiritualists will readily admit that no complete, authoritative, or final revelation has been made from the other side with respect to the varied states and actualities of the spirit world—or the occupations and 'objects in living' of discarnate men and women.

Before considering why intercourse with the people of the other realm of being is necessarily fragmentary, we may well ask, Have we any right to expect a perfect revelation? Could we comprehend it if it were given? Would wise spirits give it if they could? To all these questions the answers must be, emphatically, no! Authoritative decrees from spirits would not stimulate, or foster, strength of character or moral and spiritual independence; on the contrary, they would tend to lull to rest the inquiring and aspiring spirit, which would otherwise push out in adventurous search for truth, and they would thus rob it of one of its chief incentives to effort.

In the very nature of the case the disclosures from beyond the tomb must be limited, personal, and incomplete. When we bear in mind that the other world contains people of all grades of intelligence and morality, that recruits are constantly passing from this plane of action to that, and further, that all communications from the beyond bear the stamp, and are given from the view-point, of each Intelligence 'at the other end of the line,' we see at once that their reports must vary—just as their minds vary—and that the seeming discrepancies in their statements may not be contradictions, but partial presentations of truth, coloured by the personal prejudices, limitations, or peculiarities of those who make them.

It is necessary that the student should bear in mind that intercourse between the two states or planes of being has to be carried on under many difficulties, through imperfect mediums (the majority of whom seldom understand their own powers, and therefore, beyond rendering themselves passive and responsive, are unable to do much to secure success), and also that the messages emanate from 'all sorts and conditions' of people, many of whom are as ignorant as is the average inquirer of the conditions needed for fuller and freer exchange of thoughts and experiences. Hence it is largely a case of groping in the dark on both sides, especially so because the spirits are not only hampered by the limitations of the sensitives to or through whom they seek to transmit their messages, but because as a rule they have to 'take on' something of their old earth-life feelings and conditions (especially when they first 'control'), and are thus 'cribbed and confined.' It is not a matter for wonder, therefore, that they are unable to give the full, free and detailed information which many people expect, and indeed demand, but the wonder is that they have been able to give so much.

It is now well known that all spirits who communicate through mediums are not of necessity wise and trustworthy. Because they are spirits it does not follow that they know a great deal about the other world. The new comers are often eager to return and relate incidents and give their impressions, but older residents who are more experienced are less assertive and more chary about expressing decided opinions. There are so many states, stages, or spheres of spirit life through which ascending spirits must pass in their evolutionary career, that the more they know regarding them the less inclined they are to speak positively about the, to us, unseen realms.

Another difficulty which has to be remembered is the fact that when spirits attempt to describe their surroundings and experiences, they are compelled to do so in terms which have to us a definite significance, and relation to what we call 'objective realities.' When they employ those terms in their endeavours to depict spiritual states and conditions, we are likely to receive erroneous impressions unless we interpret



them spiritually and endeavour to realise that they are used to indicate appearances, or phenomena, on another plane, which in a sense *correspond* to our own, but are dissimilar, not identical. Hence, if we try to interpret after-death states of consciousness by our own sensations, rather than by our inner-life states, we shall inevitably entertain confused and mistaken ideas regarding them. Nor is this all. It is only reasonable to suppose that messages intended to be descriptive of spirit-life experiences and environments may frequently be imperfectly impressed upon (or 'transferred' to) the sensitive, inadequately expressed, and even inaccurately interpreted by him, and often misunderstood and misconstrued by the recipients. There can be no doubt that spirits are frequently disappointed—discomfited—because they have failed to make their meaning clear, and their failure may have been due to the want of spiritual discernment on the part of those to whom they communicated quite as much as to their inability to fully control the medium; for spiritual things must be spiritually discerned. As we are unable to see, hear, feel, measure, or realise the actual verities of life *here* with our present means of sensation and perception, why should we expect to fully comprehend disclosures regarding life on the other side? Since we lack the means of correlating, checking, and balancing the statements that are made, almost anything *may* be true regarding life on those other and higher planes for aught we can know, or prove to the contrary; indeed, it is extremely probable that our ideas of what *ought* to be true 'over there' will be very wide of the mark, and that the facts, when we do come to know them, will prove that many things are true which we have been led to regard as impossible.

It would, perhaps, be of service if we sometimes endeavoured to realise what life must be like apart from this physical body, and to picture its unlikeness to our present conditions, for much that we now regard as subjective and imaginative and unreal may then appear to us as objective, actual, and real—for what is now our inner life becomes the outer life there—or at any rate more apparent. In a certain sense it is true even here that 'thoughts become things,' that our inventions, our creations, are 'thought-forms,' but these material results exist apart from, and are not immediately affected by, our thoughts about them. Spirits assure us that on their plane *will* acts directly on their personal environments, and that these are made up of thought-forms, originated, and constantly affected, by the individual himself, so that his surroundings reflect his mental, moral and spiritual states, and a man's power is limited by his ignorance, selfishness, and lack of pure purpose or love; and, contrariwise, is increased by his knowledge, wisdom, sympathy, and loving-kindness. Hence the status of each one is apparent to those who possess spiritual discernment—for motives, desires, and efforts are represented in the enviroing conditions, and the wise, benevolent, and enlightened spirits create the harmonious, peaceful, and beautiful surroundings that constitute their home-sphere.

Our ordinary ideas of time and space are not applicable to the states of being and consciousness of spirit people, who truly affirm that they 'live in thoughts and deeds, not figures on a dial.' Even on *this* plane, intense anxiety, grief, remorse, dread, or shame, make hours seem years; while, on the other hand, innocent spontaneous enjoyment and happy pleasures render us largely unconscious of the passage of time, which, under such circumstances, is all too fleet. Anticipation makes days seem endless—realisation renders them far too short. If we are affected thus by our feelings now, how will it be with us when we are free from the body's bondage and dwell in more subtle mental and spiritual realms, where each one by his motives and deeds makes his own hell or heaven?

But, in spite of all the difficulties and restrictions there is a general unity of affirmation in the messages from the beyond which enables us to make certain broad generalisations with some degree of confidence. If spirits are to be believed at all, if there is a word of truth in the messages they send us from their side of life, then life beyond death is sequential, the natural and inevitable consequence of the life lived before the great change. Man, the spirit, with all his attributes and conscious possessions, continues. Progress is the law of life

there as here, and in that world life is still personal, real, active, and enjoyable—a continuous ascent for every one who seeks to learn, to understand and to obey, and, thus drawing nearer to God, nearer in comprehension and conformity, become at one with the Infinite Spirit of Love and Wisdom.

STUDENT.

(To be continued.)

## THE GOOD INFLUENCE OF SPIRITUALISM.

BY JAMES ROBERTSON.

Mrs. Harriet Beecher Stowe, whose one great book was instrumental in causing the burden of slavery to fall from off the back of the American people, was one of those who received the message of Spiritualism with gladness. She knew that 'Uncle Tom's Cabin' was as much the work of spirit people as of herself. The story was less composed *by* her than imposed *on* her, for, as she said, 'the book insisted upon getting itself into being, and would take no denial.' In a very interesting volume written by her friend, Mrs. Anne Fields, herself associated with American literature and its publication, there are many glimpses of Mrs. Stowe's Spiritualism, some of which I will quote:—

'It was during one of Mrs. Stowe's visits to Boston that she chanced to talk with greater fulness and openness than she had done before on the subject of Spiritualism. In the simplest way she affirmed her entire belief in the manifestations of the nearness and individual life of the unseen, and gave vivid illustrations of the reasons why her faith was thus assured; her conclusions were definite and unvarying. At that period such a declaration of faith required a good deal of bravery; now the subject has assumed a different phase, and there are few thinking people who do not recognise a certain truth hidden within the shadows.'

I am afraid, however, that Mrs. Fields is too generous. There are so many people who claim to be thinkers—who are, indeed, deep and profound in other realms of science—who yet utterly deny that there is anything in Spiritualism, and without taking the trouble to learn whether there are facts or not, recklessly declare that what is not fraud must be faulty observation.

To admit that there may be 'something' in it, and not to follow that something till it yields up its secret is merely trifling, seeing that the claims regarding it are the most important that can concern mortals. It is either a delusion or there is evidence of the existence of a spirit-world in it! All those who have sought to solve the problem honestly and fairly have been amply repaid for even years of patient toil and research.

But I have to refer more fully to Mrs. Stowe's association with the subject. Mrs. Fields continues: 'She spoke with serious tenderness of spiritual manifestations as recorded in the New Testament and in the Prophets.' Her husband, Professor Stowe, was a medium, seeing persons about him who were out of the body—visions so clear and distinct that it was impossible for him to distinguish, at times, between those who were in the body and those who belonged to the so-called dead. Her Spiritualism was not a something which sat lightly on her; not the pursuit of some interesting problem, and that only; not a mere love of the marvellous; it was to her a source of life and strength, an inner power which worked outwards and called forth the sublime religious spirit which was watered and tended by whole-souled people in the higher life. The innate religious spirit which was hers from childhood was fostered by the message of Spiritualism. She may not have been a great literary genius, not so great, perhaps, as her poetic sister and friend, Elizabeth Barrett Browning, but she had a genius for goodness, and whatever she penned was for humanity's sake. She speaks again and again in some of her letters to Mrs. Fields about the irresistible impulse which wrote for her, and that she had all through the writing of her stories abundant clairvoyance and saw just how they must be written. She says in one of her letters: 'When the spirits will help I can write, otherwise I can only wait humbly at their gates, watch at the post of their doors.' There is surely in all these statements



the revelation that she was an impressional medium, not removed by any definite line from those servants of the spirits who occupy our platforms to deliver addresses or describe the forms of ascended friends.

When William Blake, the poet-painter, wrote in a similar strain regarding his spiritual experiences and the clear sense he had of spiritual guidance, it was set down as madness, and the fixed conception which is held regarding this remarkable man is that he was an insane genius, a dreamer of dreams which he painted with dexterous skill. How many who hear of Swedenborg entertain the same idea concerning him! Has not the learned Dr. Maudsley, the great specialist on mental disorders, analysed him to the full in his work, 'Body and Mind,' and settled that he was only a learned maniac and that his writings are only wild conjectures, fanciful theories, and empty phrases, lighted now and then with perhaps some pregnant and far-reaching analogy? This conclusion differs very widely from that reached by Emerson, who recognised how transcendent were the powers of this spirit medium of last century.

Spiritualists regard Swedenborg as a prophet of the riper days which we have now reached, when mediums may be found in nearly every corner of the land. Emerson called him 'a colossal soul uncomprehended by his time, and requiring a long focal distance to be seen,' and says that 'he suggests, as Aristotle, Bacon, Shakespeare and Humboldt suggest, that a certain vastness of learning, or quasi-omnipresence of the human soul in nature is possible.' Though there are amongst us to-day people who seek to place Swedenborg on a pedestal apart from his fellow men, and who regard his writings with almost superstitious reverence, all who have come close to the varied mediumship in our midst see at a glance that he was one of those rare instruments who are acted upon by souls in the higher life. Emerson recognised how great he was, and when some other Emerson comes along he will have for his theme the marvels that are embedded in the mediumistic writings of Andrew Jackson Davis, who, like Swedenborg, has anticipated the world's researches and given to humanity the most comprehensive conceptions of the world, of matter, of man, and of spirit, that have yet been conceived.

There is nothing men and women need so much to give a new joy to life, as to be familiar with the reality of spiritual facts, to come close to the people of that other world, and to know with all their faculties that death is indeed promotion. The electric cables which have joined continents have been valued, but the transmission of messages from our loved ones on the other shore to their friends on earth, is the acme of all delights. Everything presents a new appearance when the curtain is lifted up and our lost treasures are seen. It is matter for rejoicing that so many noble souls have testified to the facts they have experienced which have accelerated the world's progress and increased human happiness. I have already named a few, but for clear unvarnished testimony nothing could be more striking than the words of Gerald Massey, which are worth all the volumes of the Psychical Research Societies that have been published. He says:—

'For the truth's sake, I ought to explain that the kind of Spiritualism to be found in my poetry is no delusive idealism derived from a hereditary belief in a physical resurrection of the dead; neither am I making a new attempt to cheat the ignorant by false pretences of knowledge. My faith in our future life is founded upon facts in nature, and realities in my own personal experience. These facts have been more or less known to me during many years of familiar face-to-face acquaintanceship, therefore my certitude is not premature; they have given me the proof palpable that our very own human identity and intelligence do persist after the blind of darkness has been drawn down in death.'

It is a rich provision that in regard to this important question we do not require to hold to some authoritative book or accept the words of some person of note, for each one can obtain that personal experience which made Gerald Massey speak so strongly, and can smile at all the ponderous theories, which, while claiming to give light, only perplex and confuse. The methods by which messages reach us are subjects for discussion, but for Spiritualists (who know that their own dead veritably come back to them) to trouble with theosophic or psychical

research theories, to give undue prominence to telepathy and the subliminal self, and split hairs on points of little import, is a waste of effort, and shows they have not yet realised the true value of the great outpouring of the spirit. When we know that the partition walls have been broken down which kept the other world from view, our business is to enter in and not stop to quibble about what the walls consisted of. I know many persons of the richest intellectual gifts, men who on other questions would be esteemed for the possession of qualities necessary for the penetration of truth, who have found in Spiritualism not only a profound philosophy, but something higher, to whom it has become their soul's sustenance. The breath of a new morning has thrilled them with new life, and they can cry out with gladsome hearts what before were but dead words: 'Oh grave where is thy victory? Oh death where is thy sting?' Heaven has become near, and God more real; religion has become vital, and mechanism has faded from their thoughts. They see no ending to their progress, but a full expression of the great purpose which is being unfolded. Man's march towards a more complete comprehension of the modes of operation of the Infinite Spirit in the world of matter has indeed been triumphant; but Spiritualism adds the greatest discovery of all by proving that it is part of the Divine order of things that life from the Unseen should act on the earthly plane. The spiritual facts which have come so clearly into view are the realisation of the dearest longings, and the accomplishment of what the seers, and poets, and prophets have set forth as the ideal of human happiness. We who know these things are truly blessed; we who have seen the forms of the departed and heard their messages from the beyond, prize our knowledge, and will have more power to make it clear as the years roll on. We will be patient with the many who wait at the threshold and are afraid to trust their faculties of observation. We will not decry the honest doubt which is akin to faith, but we will, and do, protest against the confusing chatter of those who say they want to find the truth, but who meet that which is easily comprehended with subtle objections which are only meant to confuse. The mental atmosphere of those who desire that truth may abound enables spirit people to come into closer touch; an atmosphere free alike from credulity and opposition, but

'When the heart is full of din,  
And doubt beside the portal waits,  
They can but listen at the gates,  
And hear the household jar within.'

No other religion has yet given to man a firm foothold in the unseen. The dim light of the past having served its purpose, gives place to the clearer light of those spirit people who hold their lamps across the threshold and for ever dispel those feelings of doubt and uncertainty that for so long depressed and darkened human minds. The Bible said it should come to pass that God would pour out His spirit upon all flesh, and that our sons and daughters should prophesy, our old men dream dreams, our young men see visions, and the new Scriptures of fact have given us all this, and more, too, for we have had more than dreams, something better than visions, in the spiritual facts which have convinced us and vanquished our materialism. We see by this new light life on earth lived as it never was before, all souls erect before their God, illuminated and cheered by the tuition of His heavenly messengers, for

'Spiritualism will have helped to bring to birth,  
The kingdom as it is in heaven, on earth.'

#### PROSECUTION OF LONDON PALMISTS.

On Tuesday last, at Marlborough-street Police-court, before Mr. Denman, Charles and Martha Stephenson, known as Mr. and Mrs. 'Keiro,' and Charles Fricker, known as 'Yoga,' who have been practising as palmists in Regent-street for some years, were charged with offences against the Witchcraft Act of 1735—'unlawfully undertaking to tell fortunes'—and with attempting to obtain money by false pretences. The prosecution is said to be 'in the nature of a test case, and will determine the legality or otherwise of fortune-telling.' The accused were remanded for eight days, bail of £50 being granted.



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### THE CHURCH AND THE UNSEEN WORLD.

A highly original Study has been sent us from Chicago. It is entitled 'Is there an unseen world?' and the writer is given as 'J. E. Williams.' The object of it is to rescue organised Christianity from atrophy and decay by vitally connecting it with the Unseen World, as both an object of belief and a fountain of life; thus doing for the Church rationally and scientifically what Roman Catholicism does officially and 'miraculously.'

The writer starts out with a plunge thus: 'I shall try to say three things about the unseen world. (1) I shall try to show that it is a real world; (2) I shall try to prove that we stand in a vital relationship to it; and (3) I hope to make out that the Church is our means of communication with it. Or, to put it another way, I hope to be able to tell what it is, where it is, and how we can get to it.' And to this he is incited by the pungent reply of a prominent labour leader to the question, 'Why do working men abstain from church-going?' Briefly, the reply came to this: The working man has no use for the Churches. He is practical, and the invisible world is not that. Besides, the Churches are receding from the invisible world, and, minus that, they are superfluous. The Church has always and everywhere been a mediator between man and an unknown power, a connection between this and an unseen world. When it ceases to be a nexus between the seen and the unseen, its function will be at an end; and there is no other function it can take up and remain a Church.

This hard hitting roused Mr. Williams to face the question: 'Is there, then, an unseen world? If there is, what living and practical purpose does our interest in it serve?' This question was at once followed by the searching conclusion: 'If there is an unseen world which is worth our seeking and finding, it must be such a one as we can have commerce with, it must be able to supply us with something that we want, and it must supply it more certainly or more abundantly than it can be had from any other source.'

In order to arrive at this unseen world, Mr. Williams keeps very close to his prominent labour leader. The unseen world, he says, is 'the world of appreciation'; it lies in the subjective realm, that centre or source of values which determines for every one of us what every thing is to us. We must distinguish between the world of description and this world of appreciation. The world of description is 'the world of sensory impression,' but the world of

appreciation is 'the world of likes, of loves, of values,' and that is 'the world of worth,' the real world in which alone man lives and moves and has his being, for likings and loves and appreciation of values make all the difference everywhere.

It follows from this that change of feeling and of appreciation is more important than change of object. If we can change our attitude towards life we actually inhabit a new world: so the great need is to be able to 'put our fingers on the psychical switch and turn on the spiritual energies that create new values and give new meanings to life. We want to connect ourselves with the source of emotional power, to be able to feel more deeply, more richly, more strongly. . . . We want the stimulus, the impulse, the continuous incentive, that will make us seek the way of life and keep it.'

This appears to us to be both very clever and very practical as a reply to the labour leader with his demand for the utilities. Of course it does not rule out those other utilities which chiefly interest the labour world,—better wages, shorter hours, and fuller opportunities for living a wholesome and less sordid and slavish life: but, even in relation to these, this ideal helps, and might enormously help. There is light in it, as showing the true source of all good; and power in it, as bringing to bear upon all effort the mighty resources of spiritual life, found in that inner world of appreciation, that realm of values, which really determines everything.

But this is by no means the end of it. This world of values, says Mr. Williams, is the world of the deep self which is partly submerged in an unseen world of forces in which the human being lives, and thinks, and longs, and loves. And here he falls back upon Mr. Myers' gospel of the subliminal self which is livingly continuous with the great self of the Universe, the universal source of life. 'This is the nexus which connects man with God; this is the point where the drop merges into the ocean and draws its content from the unbounded reservoir of life.'

The unseen world, then, is not some distant and disconnected state of being which, even if real, is not an object of immediate concern, interest in which can rightly be postponed. 'Reviewing our argument,' says Mr. Williams, 'I think we are entitled to claim that the unseen world is a real world; that it is a world where work is done and with which we may have commerce; that it is a world of freedom where values are created and emotions are generated; and, finally, it is a world of religion, where the finite life of man can be related to, and brought into communication with, the infinite life of the Universe; and that is the real purpose of our quest.'

If these propositions are sound, they go far towards silencing the 'prominent labour leader' with his dismissal of the Church as valueless in a world of practical affairs for practical people. Thus regarded, the Church is or might be 'a well of water springing up unto everlasting life,' refreshing and nourishing the deepest life in man,—a source of real spiritual power whose influence would tell upon all those matters of work and wages, and the fuller opportunities for living a wholesome life, which bound the labour leader's horizon.

The Church which thus understands and utilises the unseen world will be 'a school of applied religion,' will touch men's inner lives, enter the secret places of the soul, and do real work there, it will be a connection, an intermediary, between man and the source of his being.

But all this supposes a renovated Church,—a Church inspired by direct contact with the realities of the unseen world, and not held in thrall by the fetters of old-world rituals and creeds,—a Church ready and swift to receive the Gospel of spirit-communion, and not to vilify and resent



it,—a Church of the Living God for Living Man. Such a Church, says Mr. Williams, will have for its sole concern the promotion of religion, the joining of man to what he thinks is divine, the linking of the individual soul to the soul of the Universe. When the Church convinces man that his soul is a reality, that God is a reality, that religion is a reality, then there will be no more question about the function of the Church; and, when it makes him feel that these realities are scientific and practical verities operating in his daily life, bringing him light out of darkness, strength out of weakness, joy out of sorrow, courage out of despair, then the problem of the unseen world will have been solved; for the invisible will have become visible, the seen and the unseen will be one.

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#### 'THE FAITH THAT IS IN US.'

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How many of us are able to give a strict and satisfactory account of the Faith that is in us? Hope, belief, faith, assurance, knowledge—we ring the changes on these words, but which of them represents the state of our minds, the extent of our attainment to consciousness of that which is beyond our actual sight?

'We speak that we do know, and testify that we have seen' (John iii. 11); 'We have seen and do testify that the Father sent the Son to be the Saviour of the world' (1 John, iv. 14). These words do not refer merely to those things which were seen by men to have happened in this world at a given period. For if it were so, the evidences of religious belief would depend entirely on the credibility of eye-witnesses and of the records left by them. But for us, to-day, it is but poor comfort to know that we have a hope which is based on the fact that men saw certain things nineteen centuries ago, for then the evidence would depend on whether the accounts left by them are those of eye-witnesses or not. And if these accounts were (as some say) not written until a century after the events they record, what proof have we that they represent contemporary testimony?

In this respect it is reassuring to be told that the variants from the accepted Gospel narratives that have lately been discovered in Egypt, do not reveal any striking difference in testimony, so that, whether we regard these as more or less authentic than the Canonical version, we can say that the whole body of Christian tradition is in general conformity with itself, with no more divergence than is presented by the four Gospels as compared with each other. But even were the authorship of these accounts absolutely known, and were all discrepancies explained, these writings in themselves would be merely the foundation for religious belief, and the necessity for something more than this is constantly reiterated in these writings themselves. We are again and again urged not to be content with hearing, but to learn to understand; those who hear only, without understanding, fall under repeated condemnation.

Now to understand needs a personal comprehension of the subject, whereby it so fully enters our mind that it becomes part of ourselves. And even an intellectual understanding is not sufficient; for just as we may attend lectures and see experiments that look as wonderful as feats of legerdemain, and may yet go away uninstructed unless we have mentally grasped the principles illustrated, so also we may listen to arguments about religion, and may fail to perceive that spiritual import which constitutes their whole value for ourselves.

So also may we go to séances and sate ourselves with phenomena, which form to us an objective proof of the existence of a subjective world; and we may remain as careless as ever of the vitally important features that

are brought forward by these results of experimental Spiritualism. It is well for our Spiritualist creed that our mediums and their controls are not slow to improve every opportunity to point the moral lesson, the necessity for making a right and a wise use of the life which for the present is ours to enjoy and utilise; otherwise the impression might be produced in our minds that since life does not end with what we call death, we shall have plenty of time afterwards, and need not hurry forward on our journey towards perfection.

But this is not the Christian teaching, nor is it the teaching of the higher Spiritualism. The latter tells us that we have here certain special opportunities for progress; the former bids us 'work while it is day, the night cometh when no man can work.'

Now, in order that we may work to advantage, it is necessary that we should know what we are working for. And as the end is not seen, we can only form an idea of it by faith. A vague hope is not sufficient; though hope is the great incentive to push on and so work our way towards a clearer knowledge. As we progress, the hope becomes a sure and certain hope; the vagueness vanishes as faith develops.

If we repeat an experiment or a process that we have already performed several times before, we can picture to ourselves the result even at the start, as though it were already before our eyes. Faith is not merely the hope that a result will be attained; it is the forecast, the certainty, the assurance, as to what that result will be. When we work by hope alone, we are apt to lose hope, to become discouraged, to say that perhaps the end will not after all be attained. But when we work by faith, we see the end clearly, even from the beginning. And if our experiments in Spiritualism, our messages received from the other side, result in enabling us to form a clear idea of life beyond the grave, to have a firm assurance that such a life exists and will be realised by us, even though we cannot precisely grasp its conditions, its privileges, or its limitations, then we have a groundwork and a basis for our religious convictions, and for belief in the fulfilment of the promises held out to us.

And if the life beyond death, in some of its details, seems not much higher than that through which we are now passing, are we to be discouraged by that, are we to think that the hopes inspired by religion are not destined to be realised? No, this would be a superficial view of the matter, a rash conclusion to draw from what we learn. It may be that after all we see only into the ante-chamber of the Beyond, and that for the most part we are speaking with those who have not yet entered the inner shrine. For if there be a life beyond this life, is the succession of life to stop there? If we have cast off one set of limitations when we pass into the Beyond, are we therefore freed from limitations altogether?

Let us take the assurance that is given us by Spiritualism as the earnest of a yet greater hope, to be realised by us in measure as we have prepared ourselves for it by faithful use of the opportunities that are ours, and by faithful employment in the future of the higher opportunities that shall be opened out to us. For only by utilising to the full our present opportunities do we qualify ourselves to receive still greater ones. 'He that is faithful in that which is least is faithful also in much,' and he that was 'faithful over a few things' was made 'ruler over many things.' (Luke, xvi. 10; Matt., xxv. 23.)

S.

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SALISBURY.—A correspondent residing in Salisbury would be pleased to meet or correspond with local Spiritualists or inquirers.—Address 'C. B.,' care of 'LIGHT,' 110, St. Martin's-lane, London, W.C.



# AN EXPERIENCE OF THE LATE REV. H. R. HAWEIS.

PHENOMENA AT 16, CHEYNE-WALK, CHELSEA.

If I could bear personal testimony to the fact that all that I am about to relate occurred one Sunday evening after the late Rev. H. R. Haweis had delivered an eloquent sermon on 'Spiritualism,' it would have been interesting to speculate on the possibility of rendering oneself mediumistic, voluntarily or unconsciously, through the innate power of the individual. It may, however, still be argued that the concentration of will-power upon high subjects may, conceivably, excite astral activity, creating, about the person so affected, an atmosphere favourable to spiritualistic demonstration. However, the fact remains that Mr. Haweis, who always spoke strongly in favour of test conditions, witnessed under his own conditions phenomena which he could not account for; and whether he unconsciously assisted or not, the facts I am about to record will doubtless, for all earnest readers of 'LIGHT,' have their own significance, corroborative enough of those invisible influences or energies which are undoubtedly about us, but whose *raison d'être*, in the universe of things existent, it has not yet been possible either to explain or to ignore.

On the night of August 10th, 1890, after we had returned from the church of St. James', Westmoreland-street, and while we were waiting for supper, the maid complained—quaint as it may sound—that *she could not lay the table!* Her manner was nervous and upset, and on Mr. Haweis inquiring the reason, she replied that she could give none, except that the plates, knives, forks, &c., would not remain where they were set, becoming disarranged whenever she left the room; and as she was pretty well aware of the family's whereabouts in the house, after the second or third occurrence she became frightened, and declared that the room, if not the whole house, was haunted.

Mr. Haweis, without being either too credulous or incredulous, was immediately interested, and having well searched the room for any material visitor who might be secreted beneath the table or behind chairs or curtains, and instructed the

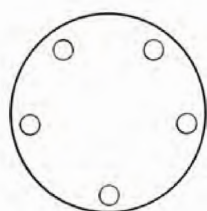


FIG. 1.

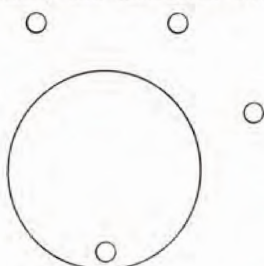


FIG. 2.

maid to lay the table afresh in his presence, then locked the door, pocketed the key, and retired to the study to await developments.

The maid's complaint was timed at 10.45 p.m., when Mr. Haweis, examining the table—which should have been as in Fig. 1—found it as in Fig. 2.

If the large circle be taken to represent the dining-table and the small circles plates, it will be seen in Fig. 2 that four of the plates were on the floor. The table was then again

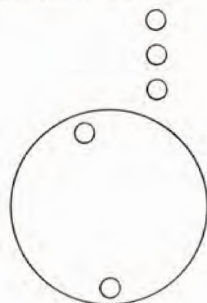


FIG. 3.

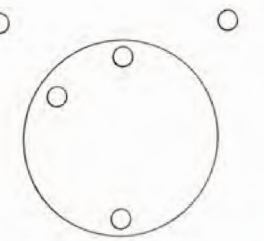


FIG. 4.

arranged in Mr. Haweis' presence, as in Fig. 1. At 11 p.m., when the door was unlocked the plates were found in the confusion as seen in Fig. 3, this time *three* plates being on the

floor. Under the same test conditions, at 11.15 p.m. the disturbance was as depicted in Fig. 4, *two* plates only being on the floor.

These phenomena were witnessed, as I have said, only by Mr. Haweis and the maid.

Now the interest thickens. The maid, by this time having had quite enough of these mysterious demonstrations against the fitness of things, retires to the pantry. In the meantime, surprised that the supper was so late, I come downstairs and am soon made aware of what is going on. When I expressed regret that I had not been called to witness these strange doings, I was informed that the introduction of a third party would probably have disturbed the conditions; but when I urged the point Mr. Haweis consented to have another séance, and bade me call the servant. I found her rearranging the table, on which had just been placed a dish containing a cold leg of mutton (*a*). Then, *all three of us*, seeing that the table was properly set—the joint in position and the plates symmetrical—retired as before to the study under locked door conditions, when, at 11.40 p.m., the table exhibited the following appearance (Fig. 5). Now but *one* plate was on the floor, *as well as the cold leg of mutton*, indicated in the diagram at *x*.

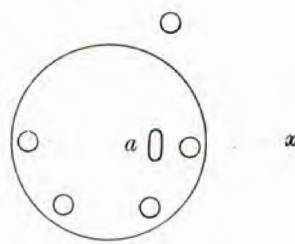


FIG. 5.

After this nothing happened. Another maid was called to witness the phenomena, and the door being opened at 11.50 p.m., 12.20 a.m., and 12.45 a.m., everything was found as set, in spite of the precaution of discarding the fourth person from the seventh and last experiment.

The diagrams of these curious manifestations, in Mr. Haweis' own hand, are before me as I write; but I have yet to testify that which is not recorded on them, namely, the hopeless confusion (after every disturbance of the crockery) of also the cutlery, bread, napkins, &c.

Mr. Haweis had no special theory to account for these things as far as I can remember, and I am not aware that he has left any in writing. Perhaps he considered the circumstances under which they occurred too humorous for the cold light of print—I do not know. At any rate he was of opinion that the maid was probably powerfully mediumistic, although nothing of the kind, I think, ever happened again.

Finally, whether or not Mr. Haweis was of that stuff of which mediums are made, there was not then, nor is there now, any idea of my being similarly endowed; wherefore I have thought that my testimony would be of interest.

In the intervals between the manifestations I remember that we fixed our minds—prayed, if you will—that some sign should be given us; a prayer which seems to have been answered. I know we fasted, too, till nearly one in the morning.

L. H.

## 'THE SENSITIVE.'

'The cultured sensitive in his solitary moments, when undisturbed by mundane commotions, lives in "another world," and experiences emotions, unknown to the commonality of mankind, that are compensatory to the frictions of the mundane plane. All sensitives are mediums, but those whose mental conformations are defective are related only to the lower planes of spirit life, and there is danger in the cultivation of their mediumistic powers, for the spirits in those planes are unwise and (not infrequently) unscrupulous. Hence, unless they are guarded and guided by some stronger and more advanced intelligence—either in or out of the body—their mediumship will not be beneficial to themselves or others. It is a serious business, and we would caution those who contemplate entering the mediumistic field to pause until they have studied the guide books of those who have travelled the path.'—'The Harbinger of Light.'



## THE COLLECTIVE SPIRITUAL ENTITY.

BY JOHN B. SHIPLEY.

## VII.—THE TONE OF SOCIETY.

We have hitherto selected what appear to us to be examples illustrating our thesis of a Collective Entity from the larger and more important gatherings of persons—either fortuitous or formal. We now propose to see whether in daily life and in our ordinary relations with our fellow-creatures we have evidences of a similar combined expression which overrides or replaces the working of individual opinion.

Stated in these terms the question hardly admits of a doubtful answer; for in the form of Public Opinion we have a well recognised collective force, which is proverbially powerful, and which rules even our smaller actions and habits of life. So strong is this force that to conform to it is usually considered the height of practical wisdom, and many people hold that the secret of success is to find out what its dictates are, beforehand if possible, and to conform to them with scrupulous care. The more timid ones lag behind, and see which way the Entity will declare itself before deciding on their course of action.

In the social world, especially among the leisured classes, the cult of public opinion is assiduously followed; here Fashion reigns supreme, and not to be in the fashion means to be out of everything that makes that phase of life worth living. Even those of lower worldly station worship Fashion at a distance, and imitate as best they can the modes of dress, action, and speech of those to whom they look up as setting the example in these respects.

Another of these domineering entities, who embodies the partly natural, partly artificial conventionalities of an organised humanity, has received the name of 'Mrs. Grundy'; and 'Mrs. Grundy' is a real force in the lives of most of those who care for the approval of their fellows. We laugh at the old lady's fussiness, but after all she keeps us in order, and if she is a little prudish at times, it is perhaps an error on the safe side. It is only when she begins to play the hypocrite, and to suggest that the evil lies in being found out, that we distrust her influence.

In almost every walk of life we move, most of us, within a comparatively limited circle of acquaintances. We say that we enjoy the society to which we are accustomed, because we are acquainted with its tone; we know how far we can go, what we can talk about, what are the interests of the group-entity, its likes and its dislikes; and either they agree with our own or our own grow into accord with them by use and familiarity. In unaccustomed society, in the presence of a strange entity, we feel constrained, we do not know its limitations, we fear to transgress its rules or to make disharmony by inadvertently taking up a position which is not in accord with its tone. Presently, however, we begin to find first one and then another point of harmony, and to gauge the measure of its sympathy with our own personality. Then we decide that we like or do not like the Tone of the Society in which we find ourselves placed.

In like manner we find that almost every collection of persons has its tone. There is an unwritten, yet universally understood law that this tone is to be upheld, that we must be no less zealous for the honour and self-respect of the Entity than for our own, in every case in which there is a permanent and close connection between us and it; and this feeling of obligation we call *esprit de corps*. We hold it to be incumbent upon us to be faithful to the traditions, not only of our family and of our country, but also of our school, our office, our workshop, our regiment, our ship, our club, or any other collective corporality of which for the time being we form a part. The observance of this duty is inculcated as a necessary condition of enjoyable social relations; if we place ourselves athwart the will of the collective Entity we feel that we have made an enemy, not only of the combined whole, but of every individual that forms a part of it, and conversely our continued presence is felt to be displeasing to each and all.

Social regulations and observances are in fact designed to facilitate our relations both with the Entity called Human Society, as represented by that portion with which we are concerned, and with the separate persons of whom society is composed. Consequently social laws are not to be set aside at our will and pleasure; and as a matter of fact nothing is more difficult than to change the accepted conventions which govern our relations with the rest of mankind. Those who go their own way and are 'a law unto themselves' are called faddists, and the faddist's life is usually made a burden to himself and others, whenever he obtrudes his peculiarities upon society at large.

Nevertheless there are some things which come under this category which rest on a real basis of higher knowledge. According to some, Spiritualism is a fad; but even if this term be justified, it is one which its votaries are in duty bound to spread by every means in their power; and if they act from sincere conviction, and with a knowledge that they are supporting, not mere attempts at deception, but a truth of vital importance for mankind, they will at last succeed in awakening the *Zeitgeist* to a sense of the reality of the truth they uphold. For what is the *Zeitgeist*? It is another form of the Collective Entity, or rather its manifestation as the Spirit of the Age. The Spirit of the Age is a striking instance of the truth of the views we are upholding, and it is variously represented by its interpreters; by some it is considered as intensely materialistic, while others find in it a strongly mystical tendency. We consider that the Spirit of the Age calls for clear demonstration, rigid proof, of all that is presented to it; up to now it has only found that proof in the sciences dealing with external matter; it is looking and searching for every scrap of veritable indication in the direction of that which cannot be proved by physical methods.

But it is beginning to see that the very limitations of Science—its impotence to deal with anything beyond the superficial properties of matter, and the indications that beyond what is knowable by present scientific methods there is a universe of facts that needs further means of research for its investigation—afford proof that a new method is required, involving belief in the very postulates that science has always yet declined to grant.

And if this be the Spirit of the Age, then Spiritualism will at least have nothing to fear from the Tone of Society.

## THE FRENCH PSYCHICAL PRESS.

THE N. RAYS.

The 'Revue d'Etudes Psychiques' has an article on the N. rays, and reports that M. Charpentier has stated that these rays are emitted by dead bodies. He obtained them from mummified frogs. 'The mummies in question continued during several months to emit a variable quantity of the rays, generally a feeble amount, which was constantly lessening. This radiation was visible principally near the nervous centres. . . . At the end of two months a certain amount of cerebral radiation was still perceptible, chiefly between the two eyes and near those organs.'

LOUISE MICHEL.

A *résumé* of the case of Louise Michel, published in the 'Gil Blas de Paris,' is also given, and it is so interesting that it is here translated almost verbatim. She has lately recovered from a severe attack of pneumonia; the journals had reported her case as quite despaired of:—

'The old revolutionary (she is over sixty-eight years of age) confirmed to her interviewer the report that her recovery had been a surprise to her doctors. The rattle in the throat lasted for thirty hours. It was for the most part during this condition (*cette agonie*) that she experienced the strange impressions and unwonted sensations which she related to M. Chauvelot.

"The approach of death," she said, "gives to the senses and to the organism an extraordinary acuteness and tension. But what I can assure you is that, not for a moment, did my brain or my memory fail me. I examined and noted what I was experiencing, as a patient and methodical observer; I analysed, so to speak, every minute of my agony. In those moments all the thoughts are materialised. Thus the war



between Russia and Japan seemed to me like an enormous sea of blood, which rose constantly up towards me. The epochs—new epochs, seemed to me like [summits more and more radiant.\*

"I see that you are going to treat me as a visionary or to reckon all these materialisations as due to physical delirium. . . Well! you are wrong. I preserved to the end the clearest and most absolute consciousness. I was not delirious for a moment. The doctors can bear witness to this fact.

"What will seem to you more wild, or improbable, and magical, is the incredible part played by my sensorial faculties. Do you wish for an instance? Well! I read with my fingers. . . Yes, I read with my fingers" (and as if to enforce her statement Louise Michel stretched out her thin hand with its slightly spatulate fingers.) "That evening Charlotte—my friend of fifteen years standing—brought to me, in my bed, a pile of telegrams and addresses of sympathy. . . We were in complete darkness, and I was able without one mistake to indicate the contents of the telegrams and whence they came, by touching them one by one with an unconsidered action of my hand. You may call it intuition or foreknowledge, or occultism. . . it does not matter, the fact remains the same, and it is strictly true."

"And what were your sensations as you entered into the stage of the last agony?" (*le rôle final.*)

"It seemed to me at first that I felt a sort of current, which made me slide away into the elements and into things. Then I felt an impression as of the dissemination of the molecules of my being, like the dissipation of certain subtle odours. . . I felt myself going, slipping indefinitely; and this sensation of slipping away was to me very gentle, almost agreeable. On the contrary, I suffered horribly when I felt myself coming back. It seemed to me then as if all the parts of my body, of my organism, were being joined together again after dislocation, and recovered life by getting into harmony with one another."

#### THE STHENOMETER.

The opening article of this review is the reproduction of a discourse by Dr. Joire, 'The Study of Exteriorised Nervous Force and Experiments made with a New Apparatus—the Sthenometer.' The conclusion drawn from these experiments is that 'with the sthenometer we recognise that a force is brought into play which is neither sound, heat, light nor electricity.' It is proved by means of the sthenometer that a special force exists which is transmitted at a distance, emanating from a living organism and specially connected with the nervous system.

The details of the account of this instrument are too elaborate for reproduction, but I should be greatly obliged if anyone can inform me whether it is at all of the same kind as that used by the late M. d'Odiardi. That seemed to be a register of some nervous force—will-power, as he believed—and the diagram reminds one very much of his instrument.

H. A. DALLAS.

THE LATE MR. C. A. MAITLAND.—We briefly recorded in our last week's issue the decease of Mr. C. A. Maitland. Some further particulars regarding him have since reached us. From these we learn that he was for many years Surveyor to the Post Office for the North of Scotland, and made himself in that capacity universally liked and respected. Upon his retirement, eight years ago, a very handsome presentation was made to him by the officers of the department, coupled with a eulogistic testimonial as to his ability and kindness. He was also a J.P. for the County of Aberdeen. His health began to decline in October last, and despite every effort and care on the part of eminent physicians, he died on July 23rd last, in his sixty-ninth year. His interest in Spiritualism dated from the death of a beloved sister which took place five years ago, and his belief was confirmed by some wonderful manifestations, which he considered a great privilege to have witnessed, through the mediumship of Mrs. Everitt.

\* This is what occurs also in that other disaggregation of the spirit from the body which is experienced in sleep, in which thoughts take an emblematic form, or, as Du Prel calls it, a plastic form. This phenomenon takes place often in divination, and it is on this account that a dream or a prophecy requires an interpretation.

#### THE SPIRIT OF SERVICE.

We often hear such phrases as 'the dignity of labour' and 'work is worship,' but their significance is too seldom appreciated in a practical way or applied to the ordinary avocations of life. Mr. E. S. Wheeler, an American lecturer, well says:—

'We too often regard our labour as unimportant and trivial, but there are no trivial things. When the woman smooths my pillow and makes my bed, if her hand moves conscientiously and with a sense of duty and delight in the performance; if she is genial, loving and true, I rest in dreams of beauty and delight. But if she goes to my bed and bangs it together in a hurry—grumbling all the while—I go to bed at night and do not know what is the matter with me. You laugh; but these things are true; and they are doubly true as we become more sensitive to spiritual things.'

The ordinary idea associated with the duty of 'working for others' is that it is an irksome task which one would rather not perform, or that to 'do good' one must undertake some extra-ordinary or special act; yet, after all, we are constantly working for others,—and it is the motive, the thoughts and feelings with which we work that make the labour dignified or the reverse. 'Service' is too frequently regarded as degrading—yet Jesus said, 'let him that would be greatest among you be the servant of all.' If we regard it as a privilege to serve others and take delight in the thought that we are able to do something to help them, then service is one of the noblest and most satisfactory of all modes of human activity. Mr. Wheeler says:—

'Let us be proud of our work; let us glory in it; then life will grow beautiful. There is no drudgery except to the drudging soul. To a slave all is drudgery. Is it drudgery, O mother, when around you the little arms close imploringly, and the care of the child occupies you day and night? Is it drudgery to train that child up to manhood or womanhood? No; it is the forming hand of the artist which the great Creator has given to the mother. She is the artist of the race.'

'When the woman in the kitchen cooks for her family, is she a drudge? Not if she knows the truth. What is she making?—bread? No, it is the food of angels. She is sustaining the bodies of men and angels, who are to draw the elements of all poetry and arts which are wrapped in the bread she kneads. If she is a true woman she will knead into that bread the elements of life, but if she is a sluggard and a fool that bread will be poison. I know of what I am talking. I know a woman who, when I am sick, simply bakes bread for me; I eat the bread and rise up like a giant. I eat other bread, and I know I have swallowed some unholy thing; and for my life I cannot tell any difference in the taste of the bread. But the one is the bread of life prepared by an artist hand, the other by a slave woman.'

There is a great truth enshrined in the words of Mr. Wheeler, but there is still another side to the picture, and that is the effect which the recognition of this truth will have upon the worker. How many there are who are discontented, peevish, envious and unhappy; who regard their duties as 'beneath them,' and perform them under protest. Sullen, morbid, and self-pitying, they fail to see that the joy of doing, of helping, of being necessary to others, may be theirs if they view things from the right standpoint. It is a great privilege to be able to do the things you like to do, but it is a still greater triumph to learn to like to do the things that you have to do! It is largely a matter of attitude. The work of the home, office, shop, or mill, is regarded as 'secular' and outside the range of the 'sacredness' of service for others; and because the worker receives 'wages,' or salary, his service is looked upon as a matter of 'business'; yet a truer view would add both dignity and pleasure to the performance of all tasks, even so-called 'menial duties': for, from the scavenger to the king we are all working for others—and we should all fare very badly if the workers ceased their labours.

It is the spirit in which the service is undertaken which, if right, makes it beneficial both to the worker and those for whom the task is performed. Those who merely labour that they may 'earn their living,' are hirelings, not servants; not artists! There is no dignity about the grudging spirit! A



change of attitude would work wonders. Farmer, builder, miner, weaver, cook, engineer—all, all alike, and quite as much as the teacher, singer, nurse, and doctor, work for others, and are rendering helpful, and therefore divine service to the race when they do it in the right frame of mind, with the willing, cheerful spirit. Again let Mr. Wheeler express the thought. He says:—

‘Infuse the aroma of thoroughness and consecration into your work. I say to you: Plough as an artist; beat the anvil as an artist; play the part of a citizen as an artist. If you are a statesman and a legislator, be an artist. Attend to every detail as if it were of the last consequence. I say to you: Be thorough, be aspirational: be always seeking for higher and higher excellence.’

We Spiritualists talk of, and sometimes look forward to, becoming ministering angels—by and bye. But why should we not recognise—and be happy in the thought—that we are ministering angels now and here! Surely we can be cheerful workers, practically religious, and truly ministers of good in our work, realising that it contributes to the well-being of others quite as effectually as that of the preacher, the doctor, or the teacher. All necessary work is good work: angels are messengers: let us work with the loving spirit of angels, and we shall be glad and happy to be of use—of service in the world and to our fellows. A. B. C.

#### DECEASE OF MR. FRANCIS CLARKE.

We regret to have to record the decease of Mr. Francis Clarke, a highly respected member of the London Spiritualist Alliance, who passed away on Sunday last, at Newport (Dundee). We gather the following particulars regarding our departed friend from the ‘Dundee Advertiser’ of Monday:—

‘By the death of Mr. Francis Clarke at Newport yesterday there passed away one who figured in the life of Dundee fully thirty years ago. Mr. Clarke, who was a Yorkshire salesman, came to the city in the late sixties to be minister of Castle-street Church, where he laboured for five years. During that time he made many friends, with several of whom, still living, he had pleasant intercourse on his periodical visits to this neighbourhood. While in Dundee he married Miss Elizabeth Keiller, an aunt of the late Mr. John M. Keiller. Shortly afterwards he removed to Charmonth, on the Dorset coast, where he was Congregational minister for eleven years. For long Mr. Clarke had had considerable misgiving as to the truth of several theological dogmas, and after leaving the church at Charmonth, on account of his health, he undertook no further charge, but devoted himself to study.

‘A fearless and independent thinker, he pushed his inquiries to the uttermost reach without regard to orthodoxy, his aim being to find the truth. He was an ardent admirer and disciple of Herbert Spencer, though he did not follow blindly. That philosopher’s reasoning and conclusions had to be thoroughly sifted, and only after Mr. Clarke was completely satisfied of their soundness did he assimilate them and make them his own. On some points, however, he continued to think Spencer in the wrong. Mr. Clarke was further greatly interested in psychical research. Indeed all mental and spiritual phenomena and processes attracted him. A talk with Francis Clarke, in the quiet of a house wherein he felt himself at ease, was something to remember.

‘Altogether he was a lovable and sincere soul. One could never doubt any statement of his. What he uttered went straight to the mark. He was a large-hearted, honest, transparent man. Like some others, Mr. Clarke had a ‘double’ in Dundee in the late Mr. Joseph Lindsay, and he could tell several amusing stories arising from his startling likeness to the well-known engineer. Some of the latter’s friends continued to assert that he was, indeed, Mr. Lindsay, and to speak to him as such, despite his disclaimers. Mr. Clarke, in company with his wife, came from London on a visit to his brother-in-law, Mr. Alexander Govan, Newport, in whose house he was seized with illness which proved swift and fatal. His two daughters by a former marriage came to Dundee last Wednesday on their way to the West Highlands, but remained in attendance. Mr. Clarke was seventy-three years of age.’

MISS MACCREADIE wishes to inform her many friends that she will be out of town until the 9th of September next.

#### 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.*

Mrs. Bathe and Mrs. Besant.

SIR,—In the issue of ‘LIGHT’ for July 23rd, there was a letter signed ‘Effie Bathe,’ in which the writer congratulated you on your broadmindedness as shown in the way in which you had written of Mrs. Annie Besant, and your brotherly recognition of her ‘altruistic truths,’ &c., &c. But surely if Mrs. Bathe had thought for a moment she would have felt it rather late in the day to pat you on the back so kindly. Old Spiritualists, as well as other readers, know of many happy occasions in past days when ‘LIGHT’ has shown its ‘brotherly’ kindness towards both Mrs. Besant and numbers of other Theosophists; and surely Mrs. Bathe herself cannot but know that Mrs. Besant has been welcomed on the spiritualistic platform, and there treated with respect by those who have been known to oppose and even denounce her teachings. Mrs. Bathe says: ‘That the postulation of yesterday becomes the fact of to-day, is the inevitable experience of all liberal-souled investigators of the transcendental arcana.’ This is an admitted fact, but I contend that there are a *few* (very few perhaps) who are psychologically fitted to judge between Spiritualism and Theosophy, and who are, by experience and practical proof, in a position to discriminate as to which is the chaff and which the wheat to be used as a beneficent food to-morrow.

Mrs. Bathe appears to be personally sore over something, and has, perhaps, experienced a rebuff at the hands of some person as capable of forming an opinion as herself, and possibly after *longer* and more practical experience from a *mediumistic* point of view, and who may not have ‘hastily denounced the merits of any alleged truth.’

Mrs. Bathe’s remarks would lead one to suppose that she is incapable of defining the difference between the opposition which comes of knowledge and that which comes of bigoted ignorance. She does not appear to be aware, ‘eclectic student’ though she declares herself to be, that there are numbers of Spiritualists who have investigated as earnest students, as anxious for the truth as she herself, and who are to-day the strongest opponents of Theosophy after commencing their investigations in the heart of that cult, and clearly she is unable to recognise the fact that opposition can be *honest*, and need not arise from lack of brotherly love or ‘pitifully puerile’ narrow-mindedness. She admits that she is essentially ‘a student,’ and I have no doubt she will forgive me if I remind her that a student must not set up as a teacher; she must go past the student days, and would even do well to read up the history of the Spiritualist Alliance and the records of ‘LIGHT.’ Her kindly enthusiasm makes one smile, for, though late in the day, it is nice to have her assurance that she approves of the step taken by ‘LIGHT’ in writing kindly of an old friend such as Mrs. Annie Besant is. I have written these few lines lest Mrs. Bathe’s letter should lead to the very erroneous impression that the ‘brotherly kindness’ on the part of ‘LIGHT’ to which she refers is something new, and that any opposition to the teachings of Theosophy can only be due to an ‘inherent prejudice’ on the part of Spiritualists.—Yours, &c.,

BESSIE RUSSELL-DAVIES.

#### ‘The Purity of the Spirit Spheres.’

SIR,—Since my letter under this heading appeared in your issue of February 20th, I have given the subject a good deal of thought, and am now prepared to come forward boldly and say that it is impossible, to judge from the data we have, that there should be evil, *i.e.*, evil deeds, in the spirit spheres. I am sorry that so few have felt inclined to discuss, and, may be, illumine this question in your columns!

All will concede, I imagine, that evil deeds in this life always result in harm to either the self or others, persons or things; in fact, if they did not so result they would not be evil. Suppose we start from the postulate, which is one of the few points upon which all spirits are agreed—at any rate I have never heard or read of any spirit disputing it—that the spiritual body is of such pure, ethereal substance, and of such essential virtue that it is incorruptible and cannot be harmed in any way whatsoever.

No one will contend, I fancy, that any spirit, high or low, can kill another, or cause pain of any kind to the spirit body, or steal anything from him. There remain, then, the mental crimes. Can a spirit harm another by lying about him, libelling him, bearing false witness against him? But we are taught that in the spirit spheres one is known for what one is intrinsically; and therefore a liar or back-biter is known to be such, and must, consequently, be harmless, granted that



it is possible to lie under such conditions, which seems to me doubtful.

Can one spirit harm another by holding him in bondage by thought or will power? But here again, the motive would be patent.

No one, of course, doubts for a moment that there are evilly disposed entities in the spirit world; that is a self-evident fact that no one, that I have ever heard of, has ever disputed; but to do evil, that is to do harm to any one in the spirit world, is a very different matter. A spirit dominated by evil thoughts will harm himself, morally and mentally, and retard his own progress no doubt, but this seems the only harm he can do. It appears, then, as there can be no evil done in the spheres, evilly minded, badly disposed spirits must come to the earth plane of this, and perhaps other worlds, to work out their evil, or influence others to do so; or else patiently allow their evil to 'burn itself out in hopeless longing.'

Will those who think that evil deeds can be accomplished in the spirit spheres explain in what way harm of any sort can be done by one spirit to another?

Much of a thoughtless nature and that will not bear examination, has been said and written about the next life being very similar to this one, but the probability is that most people will be much surprised at the reality.

Try to realise for a moment that we shall then have as instrument of expression a body that is absolutely invulnerable; that the exact truth is known about each one, all masks and disguises being abolished; and, more strange than all to many perhaps, that nothing can be obtained there by purchase; and we shall begin to apprehend that life under such changed conditions must be very different from anything we are acquainted with; indeed, until we have experienced it it is impossible to comprehend it.

A. K. VENNING.

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

#### 'The Necessity for Reincarnation.'

SIR,—The irrelevancy of Mrs. Besant about her gratitude for the 'great service' she says I rendered in unintentionally drawing attention beforehand to the claims in her lecture on 'The Necessity for Reincarnation,' is vastly amusing to me, because, quite obviously, any such gratitude should extend to my action in intentionally drawing attention to the nature of fourteen or more of those claims after they were actually made, and quite as obviously it is not so extended.

As to Mrs. Besant's refusal to meet, upon the only field open to both parties in the dispute, the assertion of one who should be in a position to know whether the claims in the lecture criticised were well or ill founded, that fourteen or more of those claims were and are, for reasons specified, ill-founded, this is exactly, knowing how little room for satisfactory answer my criticism left, what I expected. But is it what should be expected of a propagandist whose motto is: 'There is no religion higher than truth'?—Yours, &c.,

J. DENHAM PARSONS.

58, St. Oswald's-road,  
West Brompton.

P.S.—Since writing the above I have received the following letter in reply to a polite note forwarded to the Theosophical Society for Mrs. Besant a week ago, enclosing a copy of my criticism of her lecture:—

'31, St. James'-place, London, S.W.

August 5th, 1904.

'SIR,—I received last night your note and extract from "LIGHT." I had already written to "LIGHT" declining to engage in a newspaper controversy.

'May I suggest for your own thought that which I would not say publicly, that a challenge to discussion comes with a bad grace from one who has tried in other ways to prevent open discussion of reincarnation?'—Sincerely,

'ANNIE BESANT.'

My answer is: (1) That had I not been aware it was the practice of Mrs. Besant to prevent 'open discussion' at her lectures as a Theosophist, I, despite the fact that the destination of the proceeds of the lecture was not stated, would have waived my right as an Anglican Catholic to object to an Anglican Catholic priest taking the chair at a lecture upon an alleged necessity not generally admitted by Christians; (2) that it is not I who wish to prevent 'open discussion'; and (3) that this letter of hers is a curious one to come from a propagandist who objects to 'open discussion' of her claims, either when made or in a hospitable journal, to a critic seeking 'open discussion' thereof in your columns and denied it by the only one of the two who is said to have made inaccurate statements.

J. D. P.

#### A Happy Home for Spiritualists.

SIR,—Allow me through your journal to invite any Spiritualist friends needing a happy home in London, to come and throw themselves into the humanitarian work I am trying to carry on here in Islington. I have just lost my colleague, who has left to be married, and am seeking one or two ladies, or possibly a gentleman and his wife, to live here, and if they wished I would lend them my own rooms sometimes to hold séances, or to form a private circle. They need not necessarily contribute towards the funds, or spend their whole time in humanitarian work, only I should like to find friends in sympathy with our 'stray-cat rescue work,' and our children's clubs and gatherings if possible. Socialists would be especially welcomed, and my faithful old housekeeper would try to make anyone who came happy and comfortable.

I think this would be a good neighbourhood to spread the teachings of Spiritualism; at any rate it is a place where they are but little understood, as I have cause to know from the conduct of the clergy towards the inmates of 'Fellowship Cottage.'

KATE CORDING.

Fellowship Cottage,  
Trinity-street, Islington.

#### An Illegal Birchings.

SIR,—Replying to Sir W. Foster, on July 21st, the Home Secretary admitted that a boy named Heekes was recently birched by the police, on their own sole responsibility, as an alternative to being charged with theft. 'The action of the police superintendent in birching the boy,' said Mr. Akers-Douglas, 'was clearly most improper; and I am glad to find that the Chief Constable takes a very serious view of his misconduct.' We, too, are extremely glad to learn that the Home Secretary is at last awaking to the fact that these 'extra-judicial' birchings (*illegal*, we should prefer to call them) are a very serious matter indeed, and none the less so because the pretence is always made that the boy is flogged in order to save him from imprisonment. But is it, after all, very surprising that the police should now take upon themselves to birch boys under this flimsy pretence of humanity, when they have for several years seen magistrates not only evading the law in the same manner, but allowed to do so by the Home Office? We have again and again drawn the Home Secretary's attention to cases where magistrates have grossly exceeded their powers by cajoling the parents of youthful culprits into allowing them to be birched for offences which are not legally liable to that punishment; but Mr. Akers-Douglas has done his utmost to screen and abet this illegality. He is now discovering that illegality, when once tolerated in high places, has a way of spreading downwards; and we have this scandalous instance of a police superintendent—in reliance upon the example set by magistrates and condoned by the Home Office—inflicting corporal punishment at his own sweet will. We are getting on!

JOSEPH COLLINSON.

Humanitarian League,  
53, Chancery-lane, London.

#### SOCIETY WORK.

SPECIAL NOTICE.—Reports of meetings intended for this column must reach us by the first postal delivery on Tuesdays, otherwise we are unable to make use of them.

FULHAM.—COLVEY HALL, 25, FERNHURST-ROAD.—On Sunday last Mr. Ronald Brailey gave an excellent address on 'Love,' and very successful clairvoyant descriptions. On Sunday next, at 7 p.m., address by Mr. Geo. Tayler Gwinn, President of the Union of London Spiritualists.—W. T.

PECKHAM.—CHEPSTOW HALL, 139, PECKHAM-ROAD.—On Sunday morning last Mrs. Ridley's clairvoyant descriptions were well recognised. In the evening Mr. J. A. Butcher gave an inspiring address, and a good circle followed. On Sunday next, at 11 a.m., public clairvoyance; at 7 p.m., Mr. G. Tayler Gwinn, followed by circle.—VERAX.

BRIGHTON.—BRUNSWICK HALL, BRUNSWICK-STREET EAST.—On Sunday last Miss Russell-Davies delighted her audience by a very instructive discourse on 'Ghost Lore.' On Sunday next Mr. T. Everitt has kindly undertaken to relate some of his experiences; and on the 21st inst. Mr. Ronald Brailey will be with us again.—A. C.

HACKNEY.—YOUNG'S ROOMS, LYME-GROVE, MARE-STREET.—On Sunday last Mr. D. J. Davis gave an address on 'The Fear of Death.' Mrs. Weedemeyer followed with clairvoyant descriptions, each of which was promptly recognised. On Sunday next, in the absence of Mr. Ronald Brailey, Mr. MacKenzie will give the address, and Mrs. Podmore clairvoyance.—N. RIST.