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THE INTERNATIONAL PSYCHIC GAZETTE.

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Our Outlook Tower.

PREPARE FOR A GENERAL ELECTION!

A General Election may steal upon us at any moment like a thief in the night! The *Times* has mentioned October 28 as a date which might have been suddenly sprung upon us. Other newspapers have mentioned December. It behoves Spiritualists immediately to prepare for it. This will be a unique opportunity to successfully press their demand for the same civil freedom and protection as Baptists, Quakers, and Plymouth Brethren. There is no great public question holding the field to divide our ranks. Let us concentrate as one man in throwing our whole voting weight into the scale of those candidates who will earnestly support our demand for freedom, fairplay, and common justice. The French *La Revue Spirite* says there appears to be a lull at present in the British harrying of psychic workers, but it believes this to be merely a deceptive slumber. Spiritualists, however, must remain wide awake, and continue to throw a luminous lime-light on the recent iniquitous oppression of respectable psychics, which will assuredly be resumed whenever the police think the time is favourable. Spiritualists in every constituency might well send copies of the present number of the *Gazette* to their prospective candidates with a letter drawing attention to its leading article on "The Fight for Freedom," and asking for their support. If their letter is also signed by every Parliamentary voter—male and female—in the Spiritualist Society, and their sympathetic friends, it will have even more effect. Let us now form ourselves at once into a Spiritualists' and Psychic Practitioners' Defence League! Let every earnest worker send us a nominal fee of one shilling, and enrol himself or herself a member of the League. These small fees will be devoted entirely to the expenses of stationery, postage, and suitable literature to forward to candidates. Not one farthing will be deducted for the necessary work involved. Let them send us the names and addresses of all their candidates, and any correspondence with them showing their attitude on this pressing question of questions. We shall be ready to deal personally with any objections or difficulties that may arise, and will publish the names of all candidates prepared to help us, as well as of those who cannot be trusted to do so. It may be that at next election many constituencies may be nearly equally divided and the support of Spiritualists on one side or the other may not be negligible. Let our attitude be clear, unflinching, and determined, and we may soon find ourselves on the highway to a successful issue! The President of the National Spiritualist Union informed us the other day that already some sixty Members of Parliament and prospective candidates have promised their support. That number can be greatly increased if Spiritualistic voters are alive and assertive, and not slack or careless from any mistaken notion as to their individual powerlessness. Should the Election arrive before there is time for further propaganda, or for a more effective organising of our forces, it will be sufficient if we send to Parliament a large number of trusty men and women pledged to

work for the stoppage of the cruel prosecutions under the old Vagrancy Act of respectable householders who were neither contemplated as amenable to its harsh provisions when the Act was passed, nor for three quarters of a century afterwards. This mild and reasonable demand will appeal to every fair-minded politician, and if given effect to will suffice to put an end for ever to the ill-conceived police tyranny of the recent past, which has scandalised everyone with a proper sense of justice. A Bill as brief as the Daylight Bill would adequately serve the purpose, and we are hopeful that this will be introduced and passed if every individual reader of this *Gazette* will work for it with might and main. Then our good mediums and other psychics would no longer be treated with ignominy as rogues and vagabonds, and our movement would no longer be regarded as a dangerous species of vagrancy requiring to be trampled down with the terrors of the law!

THE S.P.R. AND MR. WILLIAM HOPE.

MR. W. HUDSON, of Keighley, Yorks., writes us that nearly all the forty-two readers of the *International Psychic Gazette* in the Spiritualist Society of that town are agreed that the Society for Psychical Research has not proved its case against William Hope, and they wish to support him in his endeavours to prove the truth of psychic photography. We note also that our contemporary *Light*, which has been devoting many articles to "A critical examination of the alleged fraud with the Crewe Circle," concludes them thus:—

"The case against Hope is proved if one accepts the evidence brought forward by the S.P.R., Price, and Seymour at its face value. *We found, however, we were not justified in doing this.* Hence this investigation, which leaves us at the moment with the uncomfortable feeling that *all was not straight and above board*, and our attitude towards the whole matter is one that compels us at present to state that *the S.P.R. have not made out a case of fraud against the Crewe Circle that is watertight or scientific.*"

That is fairly strong from a paper which has treated the conjurers and their assertions, as well as their eminent principals, with great deference and courtesy. It cannot take the evidence of the S.P.R., Price, and Seymour—a strangely-yoked trio—at its face value! Here's a pretty how d'ye do! Has Satan himself been actively condemning innocence? They feel all was not straight and above board in this effort to blast Hope's character and discredit his phenomena, and that the S.P.R. has failed to sustain its charge of fraud! This we believe to be a very general view of the controversy, and it puts the S.P.R. itself on its defence if it still wishes to be regarded as a Society of honest men and women engaged in "by far the greatest work that is being done in the world." Has this great institution really sunk so low as to have departed from its scientific methods of investigating occult phenomena in order to prosecute a partisan campaign (dominated, some say, by its Catholic members and office-bearers), by means of cunning conjurers and experts in deception, to prove that well-attested phenomena are fraudulent, and that highly-respectable mediums in whose presence they occur are cheats? The far from reputable methods of Price and Seymour, the S.P.R. may be only too anxious to disclaim—(they have refused any inquiry into

them)—but what about their own officials—their Secretary, Editor, and Research Officer—who have all been active parties in the proceedings? The Society's consent must surely have been given in some form or other before the slander in its private *Proceedings* could be published broadcast, with a request to the press to reprint it. It is difficult to conceive that the really responsible men and women of light and leading in the S.P.R. can remain silent about this remarkable "experiment." The name of at least one of the greatest of them is being bandied about as an approver of the conjurers' methods, and as a believer in their success and Hope's consequent downfall, and public concern is not likely to be allayed unless some authoritative statement is soon issued disclaiming the Society's new, unscientific, tricky, deceitful, and hypocritical methods.

IS SPIRITUALISM A DELUSION.

MR. ROBERT BLATCHFORD, in an article on this subject in the *Illustrated Sunday Herald*, gives such straightforward talk on Spiritualism as may well give the Sadducean scoffers of the Psychological Research Society occasion to pause and examine themselves. The following are a few excerpts:—

I am not a new convert to Spiritualism attempting to win the public to the faith; I am an interested inquirer.

Evidence of an amazing kind and in enormous volume has been boldly and frankly offered by Spiritualists. I have studied that evidence, and I can neither believe it nor confute it.

If men of intelligence, education, and honour tell us that something has happened which our reason decides to be impossible, and that they have seen it happen, what is one to do?

How did it happen? I can only ask for discussion and test experiments. So far I have not heard of any attempt to explain the phenomena on any anti-spiritist grounds.

We must no longer pretend, or believe, I think, that Spiritualism is a mere craze or delusion, and that it does not matter. It is a question of vital importance to the human race, and we ought not to grudge trouble or expense in our efforts for its elucidation.

I am unable to believe that any medium could impersonate a man's wife or son. I am not thinking of a shadowy picture, seen dimly in a flash, nor of a few words spoken in the dark. No. What I mean is that for any medium to impose upon a father or a lover throughout repeated long conversations is impossible.

If the testimony of only one out of tens of thousands of Spiritualists is true in substance and in fact, then absolute proof of survival has been given.

I cannot believe that the thousands of educated, gifted, honourable women and men who have testified to the truth of these amazing phenomena are wilful and unscrupulous liars.

My protest is against the contemptuous dismissal of the whole case, with a single exclamation of scorn, as Rot! Fraud! Preposterous! Impossible! Spiritualists are too numerous, their aims are too high, their case is too strong, for their reasoning and evidence to be laughed out of court. The whole subject calls for investigation: investigation searching, judicial, and scientific.

A SIGN OF PROGRESS.

THE Editor of "John Bull" says in his issue of September 9, under the heading of "Science and The Soul":—

There are those who argue that the question of whether we survive after death is of no practical importance to the human race. They reason in vain. The spiritualist, honestly convinced that the soul survives the dissolution of the body, brings tidings of great joy.

The belief in immortality has comforted millions in the hour of bereavement. But is it true? When Sir Oliver Lodge and Sir Arthur Conan Doyle tell us that they have talked with the spirits of their dead sons, are they lying, are they deluded, or are they gloriously right?

It is a matter of evidence, of course, and calls for the searching analysis of scientific minds. Why cannot we have a Royal Commission of scientists to scan the evidence, to sift the wheat from the chaff, to discover the truth? Is the subject less important than the reform of the divorce

A LADY MEDIUM BECOMES A MAGISTRATE.

COUNCILLOR JESSY GREENWOOD, J.P., the first lady magistrate for her particular division of the West Riding of Yorkshire, was also the first lady chairman of the British Spiritualists Lyceum Union. Along with her late husband, Mr. William Greenwood, who was treasurer of the Spiritualists' National Union, she founded the Hebden Bridge Spiritualists Society twenty years ago, and has continued an active worker there, notwithstanding her strenuous public duties on Trades and Labour Councils, Boards of Guardians, Destitute Children's Homes, Municipal, Educational, and Old Age Pensions Committees, Women's Guilds, Co-operative Societies, etc. Mrs. Greenwood admirably presided over one of the sittings of the recent World's Congress of Spiritualists in London. The *Two Worlds* says:—"For many years she has also been on the Council of the S.N.U., and had much to do with its success in its early years of struggle. She is a remarkably fine trance medium, and has taken the public platform from one end of the country to the other, her kindly and sympathetic presentation of our philosophy exciting general approbation. In the select and home circle she has often evidenced her mediumistic powers as a link between two worlds. We believe that her extreme sensitiveness and insight, balanced as it is by a keen practical nature, will enable her to add lustre to the magisterial bench and a large measure of tact to the administration of justice. She is another example of the fact that fine mediumship and the application of common sense to the practical side of life are by no means incompatible, and we wish her all success in her new role."—We should ourselves be pleased to see Mrs. Greenwood become the first lady medium to attain parliamentary honours. As a Member of Parliament she would have great influence in bringing the law towards mediums into line with justice and common sense.

J. L.



MR. GEO. F. BERRY, President of the National Spiritualists' Union, has been appointed the new General Secretary of the Union as from October 1st. Mr. Berry will devote his whole time to the secretarial duties, an arrangement which will be greatly to the advantage of the Union, as compared with a part-time service as hitherto. The Union is to be congratulated on having made so excellent a choice for this most important post.

THE FIRST NEGRO SPIRITUALIST CHURCH.—During the recent world's Congress of Spiritualists in London we had the pleasure of meeting the Rev. Bertha P. Crear, Columbus, Ohio, the first-coloured Spiritualist pastor of the first coloured Spiritualist Church in the United States. In a chat she informed us that her congregation did not consist wholly of negroes, there being about a fourth of the members white people. The coloured people had all been orthodox Methodists and Baptists before they became Spiritualists. At first they visited the new church out of curiosity, but when they witnessed the phenomena and had their own deceased spirit friends described to them, and received messages from them, and their names and other proofs of identity, they became convinced of the truth of Spiritualism and accepted its gospel gladly. The church was organised in 1914, with twenty members, half coloured and half white. As they received proofs they went out and told others, who flocked in and were mostly satisfied, but many still remained in their own churches, whose pastors were in harmony and friendly feeling with the Christian Spiritualists. These orthodox churches have had their interest in the future life greatly stimulated by the presence of Spiritualism alongside of them. Mrs. Crear was greatly delighted by the honour everywhere shown her in London, and by speech and prayer she took part in the work of the Congress. It is no exaggeration to say that Mrs. Crear was a general favourite at the meetings, on account of her hearty happy personality, and her whole-hearted enthusiasm for the cause, and she was invited to minister at many London and provincial Spiritualist Meetings during her brief stay in this country.

OUR READERS' TESTIMONIES.

A Scottish Reader: "The *Gazette* is going stronger than ever, and you are making a splendid fight against an iniquitous law."

A Transvaal Subscriber: "I do not like to be without my *I.P.G.* on any account, as I look forward to this particular publication more than any other I get."

A North-of-England Reader: "Thank you so much for defending Mr. Hope and Mrs. Buxton. I believe the plates were manipulated by some of those conjurers. They will do any mortal thing to damage Spiritualism

The Jubilee of a Famous Pioneer Medium.

MRS. M. H. WALLIS, widow of Mr. E. W. Wallis, the editor of *Light*, attains early this month the fiftieth anniversary of the beginning of her remarkable mediumship and the forty-eighth anniversary of the beginning of her public work as a trance speaker and pioneer propagandist of Spiritualism. Some months ago we interviewed Mrs. Wallis with a view to giving her a place of honour in our portrait gallery, and it was by her own wish that we have held the matter over till this eventful month. We here give only a first instalment of her own account of her honourable mediumistic career, to be followed by others in the next few months. It will be found a fascinating story of how in old times Mr. and Mrs. Wallis used to travel through England and through the United States of America, taking their babies with them, when popular feeling ran high against the new doctrines, and when they had sometimes to be guarded against the fury of the mob on the way to and from their meetings; of how she helped her husband in founding the weekly newspaper of Spiritualism, *The Two Worlds*, of how she collaborated with him in writing several works which are now regarded as classics in Spiritualistic literature; and of how she has maintained universal respect and esteem by her faithful platform work all over the British Isles, and in particular for many years at the weekly meetings of the London Spiritualist Alliance. We feel sometimes that the great work performed by our older mediums in

giving to a world in darkness real enlightenment on the great question of immortality, and in opening up a channel of communication between this world and the next, is far too slightly appreciated and far too meagrely acknowledged by the present generation. Even Mrs. Wallis's Jubilee has not been heralded with the joy and thanksgiving one might have reasonably expected. She is to conduct the Marylebone Spiritualists' Association service in the Aeolian Hall, New Bond Street on Sunday evening, October 1 at 6.30, but we have not observed any special intimation issued inviting London Spiritualists to gather together *en masse* to congratulate the gracious lady on her great accomplishments in the cause of Spiritualism. We trust, however, this hint will not be overlooked by any reader of the *Gazette* within the London area. Spiritualists are a modest and unobtrusive people, who do not boom their chief events or demand honour and

respect for their self-sacrificing workers, as they ought to do. We remember during the war, when the *Daily Mail* was carrying on one of its busy stunts to ridicule mediums, was sending forth special emissaries "Looking for George," in parody of bereaved people anxiously seeking for evidence of the survival of their lost husbands and sons, was stimulating the police to make arrests of mediums in the presence of their own press photographers; and was ensuring harsh punishment for them as persons fattening and battenning on people's grief, that Mr. W. B. Yeats, the celebrated Irish poet and dramatist, called upon us and suggested that a public banquet should be organised to offer our respected mediums distinguished honour in place of the

cruel obloquy and execration heaped upon them. It was a highly meritorious suggestion, but was found impracticable at the time. Now, in times of peace, however, we should not fail to express our admiration, whenever we have a suitable opportunity, to the finely-organised and especially sensitive ladies and gentlemen whom even the great Society for Psychical Research does not disdain at present to treat as frauds and charlatans! Let us in the spirit of Dr. A. Russel Wallace, who said, "I have never yet met a medium whocheated," lay just stress on their sincerity, their devotion, their integrity, their sacrifices, and their sufferings without just cause, and defend them from unscrupulous assailants who continue to throw mud in the hope that



MRS. M. H. WALLIS.

some of it will stick, and thus impede the forward march of Truth! May Mrs. Wallis still enjoy many years of joy, health, comfort, and honour, upheld by the admiration and affection of thousands of Spiritualists all over the British Isles, who know her spirit and her work at their true value.

The following is the opening section of Mrs. Wallis's autobiography as narrated to ourselves in her home:—

My interest in Spiritualism began at about the same time in 1872 as my husband attended his first seance, though we had not yet met each other. I was born at Stoke Newington, London, near the Weisbaden Spiritualist Hall, and when seventeen my mother and I went to live with a Mr. and Mrs. Whitby, who were Spiritualists. Mrs. Whitby had been previously told by the spirit-people that a lady and her daughter would apply for her rooms. They soon began to tell us about Spiritualism, their experiences having been chiefly of physical phenomena, Mr. Whitby having sat much with Mr. Williams, a noted medium long associated with Mr. Husk, during his

development, and as he was then about to form an experimental circle in the house he invited me to join it. I did so, but at our first meeting nothing whatever happened. At the second meeting I was violently shaken by some invisible power I did not understand. On the following Sunday Mrs. Whitby took me to a service held by Mr. Cogman, in the East End of London. He was a marvellous medium, who had the power to cast out evil obsessing spirits. His meetings were held in two rooms in a dwelling-house thrown into one. After the service Mrs. Whitby introduced me to him, saying, "This young lady has shown signs of mediumship." He replied, "I know she has; I saw the light over her head as she came into the room." He appeared to be much interested in me, and agreed to be present with his wife at our next seance.

From that time my development as a medium began. It was through Mr. Cogman's guide that my first control, a young girl named "Veina Gorée," became attached to me. When she first controlled me she could not speak English, so through my lips came a stream of foreign talk. I was perfectly conscious but could not resist it. She gradually learned English through me, and by and by was able to give an account of herself. She said she was a descendant of a mixed race of people who in olden days had settled near Cuba, and that her language was a mixture of French, Italian and Spanish, with a touch of Indian. Though experts were able to pick out words from each language, Veina said she could not separate them; she evidently understood, however, the meaning of questions put to her in these languages, such as, when a visitor said to her in Spanish, "Pass me the bread," she promptly answered through me "You are not hungry." I may say that I knew no foreign language except a few words of school-girl French. A foreign visitor of Mr. Cogman's on one occasion conversed with her in her own language, and corroborated much that she had said as to her people, as he said he had come into touch with some of the later descendants. My friends kept up the circle for my development, hoping for a musical gift, but that did not come off. "Veina," however, used to give clairvoyance through me, and I was occasionally controlled by friends of the sitters.

Veina later informed the friends that a spirit-band, seven in number, had charge of me and would care for and manifest through me as conditions allowed.

My mediumship went on developing and I began to speak for five minutes under control at the meetings of Mrs. Bullock, of Goswell Road, E.C., after her addresses. Then I was invited in 1875 by Mr. Burns, editor of *The Daybreak*, to go to the Spiritual Institution at Southampton Row, and it was there my control "Morambo" came to me. I used also to give the invocation under inspiration at the Spiritualist meetings in the old Doughty Hall. I was first "under control" or "caught by the spirit" in 1872, and will thus complete my fifty years of mediumship and forty-eight years of public work, in the beginning of October of this year.

My first association and co-operation with my husband, was at the Spiritual Institution, where it used to be announced that Miss Eagar and Mr. E. W. Wallis would conduct the Friday meetings. He used to speak at these meetings and his presence strengthened my mediumistic powers. "Morambo," when he first came to me, opposed my going into the special room for development at the Institute, because it had been specially associated with the "physical" type of phenomena, and I had no power in that direction. He "took possession" of me willy-nilly on these occasions, and would allow no other spirit to manifest through me. Mr. Burns reasoned with him and he agreed to come in a more reasonable fashion. It was then he took up the work of answering questions on every kind of spiritual topic through me, which he continues to this day. He claims that he was an African slave who had been transported to South America, where he "passed on." As a slave he was ignorant; but he has been educated on the spirit-side of life, and I now look on him as a highly-esteemed friend in whom I have every confidence. For nearly twenty years he has regularly spoken through me at the Friday meetings of the London Spiritualist Alliance.

Mr. Wallis and I were married in 1876, a little earlier than we had intended, but when Robert Cogman passed on in that year we resolved to carry on the East End Institution. We therefore took over his house and continued the work in the same rooms. Mr. Wallis began his development at a seance at Kingston-on-Thames in Easter 1872, and he quickly became a trance medium with occasional clairvoyance, decided psychometrical powers, and a fine gift of healing. We continued the Sunday meetings at the Institute, and held occasional semi-public seances. Mr. Wallis was engaged in business with Dr. Nicholls, of "Food of Health" fame, but he soon realised he could not do justice to both kinds of labour, and in our first year of married life he made the choice to devote

himself entirely to the spiritual work. In the Spring of 1877 he set out on a three months' lecturing tour—giving trance addresses—beginning with Derbyshire and going through England. He had plenty of engagements and worked very hard, but it was as difficult then as now for a Spiritualistic missionary to make a living. His chief controls for speaking were "Standard Bearer" and "Leader," with "Lightheart" for psychometry and healing, and "Tom Joyce" for humorous sallies.

In my very early days I sat in circle with Mr. Eglinton, the famous medium, at the beginning of his development. He had the help of other two mediums, Willie Haxby and Willie Davis, and they got every kind of phenomena, including raps, movements of objects without contact, materialisations and slate-writing. Mr. Wallis and I went in 1879 for a holiday to Newcastle, taking with us our two little sons. We there saw materialisations with Miss Wood and Mrs. Mellon. The materialised spirit, a lady, carried our baby across the room and brought him back to me. I had a number of opportunities of sitting with Miss Wood especially, and was very much satisfied with her phenomena then and later. Mr. Wallis at that visit gave some trance addresses, and I spoke just a little afterwards at some of the meetings.

In those days there was a good deal of interest in Spiritualism but no great enthusiasm. Later on, in Lancashire and Yorkshire, there were both strong enthusiasm and bitter antagonism. We were never personally attacked, although occasionally we had to be guarded while going to and coming from the meetings.

My guides gave me the choice in my early days as to whether I should be developed as a speaker or as a test medium. They left me unbiassed, and when I selected speaking, they said they thought I was best fitted for that, though I had previously been able to give many proofs of the identity of spirit-visitors to their friends. It was at Nottingham where I was practically developed for public speaking. My second boy was a few weeks old when we went there. The Spiritualist chapel was in Shakespeare Street, and after assisting at their regular meetings I was appointed their ministering medium and conducted most of the services. Mr. Wallis went on a nine months' lecturing tour through the chief cities in America, and had a very successful time. Before he returned I had an invitation to go to Liverpool to conduct meetings. I stayed with Mr. John Fowler, a very wealthy man, and I asked him to tell me exactly what he thought of my effort as a speaker, as I wanted to know if I was really fitted for that work. At the end of the morning service he said he liked the matter of my address, but my voice was so low that people beyond the first rows of seats could not have heard much of it. That troubled me rather, and in the afternoon I prayed that a sign might be given me whether I should continue this phase of work. When returning from the evening meeting in his carriage, Mr. Fowler said, "Mrs. Wallis, where did you get that voice? If the hall had been three times as large everyone could have heard every word." I always say it was at Liverpool I received my speaking voice! "Morambo" helped to give it me, for he always spoke very strongly through me, but there was also a band of spirit-workers associated with me, who gave me power.

(To be continued.)



GHOST OF NIGHTLY KNOCKS.—People in the village of Stanley, near Crook, Co. Durham, have been distressed by strange knockings which began in a cottage inhabited by two young married couples. The cottage stands in a row of similar dwellings named "Old Moore's Cottages." Soon after going to bed, the young couples were awakened by no ordinary knocking. It was not always in one place, but travelled over the house, as it were, in an arc. It grew louder and louder, and finally seemed to beat at the house with sledge-hammer blows. The husbands left their beds and investigated every quarter of their home, but could find no clue to the knockings. They told their story in the village, and when their vehemence had subdued all derision some of their acquaintances agreed to assist them in seeking the author of the noise. Night after night, a watch was kept in the cottage, but the knocking went on. Policemen and neighbours formed a cordon round the cottage all night, but nobody approached or left the house. Spiritualists held seances in the house and the leader, an earnest woman, declares that immediately her daughter, the medium, was "under control" she came in touch with "bad spirits." The medium herself tells a vivid story of "a big man" beckoning to her, of being suddenly swept off her feet and carried upstairs into a bedroom, and finding herself standing at the foot of the bed where the knocking was most persistent. "What is the secret of the knocking?" asks the *Daily Express*. Perhaps the clever S.P.R. Research Officers will oblige by explaining them all away!

The Mystery of Spirit-Control.

BY "MERCURIUS" (EDITOR OF A DAILY NEWSPAPER).

I HAVE been asked to explain how communication is established with the spirit-world.

There are many methods, but I prefer to deal only with the one within my personal experience. The Medium who sat for me was a lady who displayed supernormal powers at an early age, and most remarkable manifestations were witnessed through her willing agency. As a child she had been levitated, and carried over the heads of the sitters; she had handled burning coals without the slightest injury; many objects from a distance had been brought by spirit-agency into the seance-room whilst the door was closed; and hundreds of spirit-people had taken temporary control of her body, and conversed in a perfectly natural manner with the assembled company.

My sittings were chiefly confined to the last-named form of manifestation. We sat on the same evenings of the week, in the same room, and in the same positions. The room was darkened, and we observed silence. Usually "control" was set up in a few moments, though sometimes we had to wait several minutes before manifestations began. By "control" this is what I mean: Someone who was *not* the Medium spoke to us, using *her* vocal organs, but the manner of expression and the language were certainly not hers. For the time being the Medium was not in possession of her own body. Her mental and spiritual faculties existed just outside her physical body, clothed in what is termed the astral or soul body.

When in this state she was not only conscious of all that was taking place, but was able to perceive and talk with the spirit-people, who generally crowded the seance-room. She informed me that in most cases they appeared to her quite as real as ordinary men and women on earth, and when she returned to her physical body she was able to describe their appearance, manner and dress.

Some of them, however, appeared only as wraiths or shadows.

My observation was confined solely to the "voices," and it is well that it was so, as it enabled me to concentrate critical attention upon them. The result of my observations, extending over two years, is that new comers could not be readily identified by their voices. This is not surprising, in view of the fact that they were using a different set of vocal organs from what they were accustomed to when they themselves were in the body. But, after several visits, I had no difficulty in recognising who it was that was speaking, as each brought his or her own peculiar manner of speech, language and expression. Their consistency in these respects brought proof to my mind that they were separate and distinct individualities.

How they took control is a mystery. The Medium assured me that she was not pushed out of her body. One moment she was in possession, the next she was outside, but she had the power to return at any instant, no matter who might be controlling it. A remarkable point in this connection is that the "controls" took on the condition of the Medium's body for the time being. If she was weary they felt it; if her head ached they complained; if the weather was cold they shivered; if it was hot they did not like it. At one time the Medium suffered from a ringing in the ears, and she laughingly described to me the grimaces, the head shakings, and the pressing of the ears that went on while even the regular attendants were in control. Even an uneasy position of the body affected them. "Excuse me, Governor," said to me on one occasion a dear old spirit-fellow, "would you mind if I got the cushion from under the chair to put my feet on. I can't seem to breathe properly bent forward like this."

Horace Leaf's Tour in Australia and New Zealand.

MR. HORACE LEAF (who is accompanied by Mrs. Leaf) sends us the following interesting account of his Spiritualistic labours in our far-distant Southern Colonies.

We have toured Australia from West to East, starting at Albany and going to Brisbane, thence returning to Sydney. From there we sailed to New Zealand and opened in Auckland. On our way to Wellington we called in at Hamilton, a progressive inland town, regarded as the fifth town in New Zealand. We found there a flourishing society, in the hands of capable and leading citizens. I held seven meetings during the week, in addition to much private work; then paid a visit to Paerua, the one time famous gold mining centre; passing on from there to Rotorna for a few days' holiday. Rotorna is one of the wonder-spots of the world, being the heart of what is known as the "thermal region" of New Zealand. Neither pen nor voice can convey an adequate idea of the marvels of this place, with its boiling springs, mineral wells, geysers, and warm lakes. The Maoris have two large villages in the Rotorna district, and own most of the thermal spots. They supply guides, who are highly qualified, and so make the visit very interesting. Miriam, the guide, who took us over Whakawerawera, the more important of the Maori villages, was delighted to know that I could see spirits. The Maoris, she assured me, believe that it is possible to communicate with the dead. That, indeed, is one of the chief functions of the Maori priest. In this way they obtain not only spiritual guidance, but also sound advice in regard to the practical things of every-day life.

The Spiritualist Movement in New Zealand is very much like that of Australia. Not so big, and on the whole not so impressive. The Societies are small, and usually far apart, one of the great difficulties to be overcome in young

countries being the distance between the towns. The Press is good, particularly in Auckland. I do not remember reading more interesting newspapers than the two leading dailies of Auckland.

Wellington, although the capital city, is smaller than Auckland. It is not so clean in appearance as Auckland, with which it holds great rivalry. This may be due to the climate, Wellington being several hundred miles further South, and thus nearer to the lands of snow. The relative positions of the poles is reversed between New Zealand and Great Britain. The Spiritualists are very well-organised in Wellington. The Wellington Spiritualist Church is the most powerful body in the country, and has a building of its own, capable of seating about three hundred people. The Cause has had several set-backs here during the last three years, owing to the indiscretions of certain public workers, and it will take a good deal of effort if it is to rehabilitate itself.

Generally speaking the cultural position of Spiritualism in this Colony is much below what it ought to be, although it seems to have some good psychics. The Spiritualists are a plain enthusiastic folk, who have the interests of the Cause at heart. This makes the future look bright, although it requires no prophetic powers to realise that it will be many years before Spiritualism becomes the power it ought to be among the inhabitants of New Zealand.

We go to Christchurch, Dunedin, and Nelson after leaving here, and return to Wellington to catch the boat back to Sydney. We then intend visiting the famous Blue Mountains, about the beauty and wonders of which we hear so much. Then we go to Melbourne on our way to Tasmania. We have promised to re-tour Australia on our way home, and so do not expect to reach England inside of the next six months.

The *International Psychic Gazette* is known and highly spoken of in the Colonies, and we have not failed to speak its praises when circumstances have permitted.

Sir Arthur Conan Doyle's American Tour.

UNDER the heading "The Adventures of a Spiritualist in America," *Lloyd's Sunday News* is printing racy accounts from his own pen of Sir A. Conan Doyle's. Spiritualistic propaganda tour in America, from which we excerpt a few interesting titbits:—

At my age I am in a position where I have nothing either to fear or to hope for from any worldly source. I desire nothing further that the world can give me, and I dread nothing which it can either do to me or say of me. Therefore, it is that I spend the span of life which is left to me in helping a cause which cannot fail—since truth can never ultimately fail—to influence deeply the future of mankind.

I began by saying that I was speaking about far the most important thing in the world, since it involved the fate of every man and woman in the audience. There was one proposition upon which everyone would agree, and that was that our claim to have pierced the barrier of death was either the greatest delusion ever offered to the human race or else the greatest achievement ever done. I asked them to form themselves into a jury and I would state a case so that they might give a verdict. After the first few words I felt quite impersonal and at my ease. It was not I—it never is I. It was always the compelling power which was working through me upon mankind, giving them that message which, sooner or later, is going to alter the whole world.

Far from being antagonistic to religion, this psychic movement is destined to revivify religion which has long been decaying and becoming a mere formality. This new

knowledge makes it real and sure, and enables one for the first time to understand the actions and views of the early Christians and of their great Leader. Without this psychic knowledge much of the New Testament is incomprehensible. With it one has renewed assurance of its essential truth. It unites real science and real religion, each supporting the other.

Making every allowance for fraud, which has been greatly exaggerated, and for self-deception, which is far more common, there remains a great residuum of proved fact which makes this psychic movement the most serious attempt ever made to place religion upon a basis of definite proof. It is the one great final antidote to materialism, which is the cause of most of our recent world troubles.

The American public had never taken psychic photographs seriously, having been "doped," as they themselves would express it, by all the ridicule and slander which have been spent upon the subject. When put face to face with them their native commonsense at once asserted itself, and both pressmen and public understood that the wholesale charge of fraud was quite untenable and unreasonable.

The phenomena interests me very little, nor am I attracted much by the scientific side of the question. One might as well, it seems to me, be keenly interested in how the loaves and fishes fed the multitude, but give no heed to the Sermon on the Mount.

It is our own man-made theology which has draped our future with terrors. The Churches have lost all contact with the spirit. They are like trucks running with their own momentum from an impulse 2,000 years old, but gradually and visibly stopping. Only the old engine of actual Spiritual Inspiration will restart them and carry them on for thousands of years to come.

Sir W. F. Barrett, F.R.S., on Water Divining.

AN interesting lecture was given by Sir Wm. Barrett, F.R.S., in the old Tithe Barn, Bredon's Norton, on September 13, on "The history and mystery of the divining rod, and other glimpses of the unseen," illustrated by lantern slides. Sir William said he would deal with some of the mysterious facts which had puzzled mankind from the earliest ages. In the past, anything strange or inexplicable was attributed to the supernatural, but this was using the wrong word, for supernatural meant "above natural," and things in the next world, he believed, would be natural to the spirit world. The best word they could use for extraordinary events in the present world was to call them "supernormal," that was, things which did not occur every day. Psychological phenomena were formerly attributed to witchcraft and the devil, and witches were burnt in most countries years ago. But in recent years great additions had been made to the knowledge of the mind. Conscious life was thought originally to be the whole, but there was something within man that was unconscious life—a second part of man's life which was always at work. The organs of the body worked unconsciously to the individual—this was the sub-conscious part of our life. At the other end there was the super-conscious part—above and over our conscious life. This unconscious action could not be revealed except by some instrumental means. Our ordinary life was characterised by voluntary actions, the super-conscious and sub-conscious sides by involuntary ones. The faculties of this sub-conscious life no one could possibly explain. That was transcendent, and included hypnotism, trances, and dreams. In such states one could see without eyes. That explained many things formerly attributed to the devil. Coming to the subject of the divining rod, Sir William explained it as merely the means by which the "dowser," or water-finder, indicated his discovery of underground water. It was not an essential thing, and was not used by all. The twig, usually a forked hazel rod, twisted violently when passing over underground water if held in the hands of the dowser, or water-diviner. An expert dowser could tell the depth at which water would be found, and approximately its volume. It had also been used to locate minerals, to find hidden objects, and was first spoken of in 1520. Its use has been general in Somerset for centuries, and while by some its movement was thought to be a diabolical nature, by others it was thought, with equally little reason, to be due to electricity. There was no doubt that some persons did possess this mysterious gift of locating hidden water or minerals, as hundreds of well-attested cases collected by himself proved, but the source of this gift, the reason why it was possessed by some persons and not by others, remained almost as great a mystery as ever. It was probably an

instinct like the homing of pigeons, due to some super-normal perceptive power, while the intrusion of reason or conscious volition was fatal. The divining-rod was indeed but one of the many indications showing that man had inexplicable powers, sometimes undeveloped, even unrecognised, in his sub-conscious self. Man's life was not bound by that which came within the range of his five senses. The divining-rod moved independently of sex, old or young, and the best dowsers were unlettered folk. It was an instinct. The body muscles moved unconsciously. It belonged to the super-conscious part of life, one of which faculties was the power of seeing without eyes—clairvoyance—super-conscious life manifesting itself suddenly in involuntary muscular action. Dealing with telepathy or "thought transference," Sir William narrated some remarkable cases he had tested with playing cards and drawings, and described how he arranged for Miss Clarissa Miles in the south of England and a friend of hers in the north of Scotland, to send him drawings on postcards of any object which came into Miss Miles' mind at a given hour, and in that of her friend. In a large number of instances the drawings were wonderfully similar, although these two persons were miles apart. Miss Miles projected the thought mentally, and her friend's hand immediately and faithfully portrayed it. These things proved that mind could act upon mind without the intervention of matter, and had thus shattered the foundation of materialism, for if the mind could exist independently of matter might they not legitimately believe that mind would continue to exist when our earthly bodies were no more? Surely no subject could be of greater importance than to prove that the spirit continued to exist after death. Psychical research could no longer be jeered at; it was too serious, too valuable an adjunct to religion—but it was not itself a religion! On the other hand, it had brought comfort and hope to many, though but a corner of the veil which hid the life beyond death had been lifted. Even this was enough to prove that the life beyond did indeed exist. Man's senses revealed earthly objects but concealed from them the spirit world, just as the sun revealed the beauty of the earth, and concealed the vast firmament of the heavens.

Afterwards Miss Miles gave a personal demonstration with the divining-rod in the Manor Club grounds. As she passed over certain spots she pointed out where water underground would be found, as the rod in her hands flew up and hit her upon the chest. But she stated she had long dispensed with the rod, as she felt inwardly the moment she was walking or passing over where underground water existed by a sharp sensation passing up her spinal column. She had divined water correctly at the maximum depth for water diviners—120 feet below the surface—and could tell the volume of it also.—*Cheltenham Chronicle.*

A Vision of the Christ-Child.

BY WILL CARLOS, HANLEY, STAFFS.

I WAS conscious of being alone, in a space tremulous with light, at first opalescent, then iridescent, which finally assumed a rare purple tone, pulsing with intense life and radiating inexhaustible energy. I had no sense of solidarity; there was nothing tangible under my feet; in fact, I was not conscious of form or being, except that I was *there*—a partaker of the glory, a witness rather than a participator. I had no sense of distance, height, nor depth. There was no background, save the all-pervading luminosity of the empurpled environment which, like a canopy, shut out all else.

At first I perceived nothing, but presently there seemed to evolve out of light, much as an image develops on a photographic plate, the radiant form of a woman of most exquisite and perfect proportions. Her face was oval, her eyes blue, her nose straight and finely chiselled; her hair was fair as the colour of growing corn, and a soft flush mantled her cheeks. I cannot describe the drapery which enswathed that figure, but I know it was luminous, and in strictest harmony with her loveliness. She stood before me meek but confident; sweet but exalted; attractive yet ethereal; womanly yet angelic.

I wondered who it could be. Pictures of the Madonna occurred to my mind, and I wondered, if after all my incredulity, *she* had an actual existence, and was manifesting to prove her identity. I thought of Isis, of Venus. I thought of many pictures and statues of ideal women, but none of them were so perfect as this. There was love in that face—the love developed by pain; there was sympathy because she had endured; there was triumph because she had achieved; there was purity for she had been through the waters of chastening; there was holiness because she was obedient; there was majesty because she realised her Oneness with the Supreme. Then slowly she faded from my vision, and I felt I could cry aloud for her to reappear.

After the lapse of some moments the place which she had occupied seemed to gyrate around a spot which shone with a golden light, and as the revolutions recurred I could discern a nucleus being formed, and it looked unto me as a pearl. The revolutions seemed to increase into an intense

rapidity, and after what seemed to me an age of suspense the pearl became a bud, and it opened out in rosy petals, wherein reposed a Child of surpassing loveliness. It grew in size, and presently it became a crimson throne, on which there sat the Child, crowned in a glorious majesty. I saw the dimpled limbs, the curling locks, the chubby cheeks, take upon themselves a dignity of their own, and the eyes shone with understanding. Then again the woman appeared and gathering up the child in her arms sat upon the throne.

I thought, "I have seen that mother and that child! What does it mean? Is it the Virgin Mother, and the Holy Child Jesus?" Then a voice came from the Silence in answer to my unspoken query:—

"The Child which thou hast seen is the Child—that-is-to-Be—The Hope of the Future. It is the Child of the Covenant; the Child of Promise; the first fruits of re-generation. It is the symbol of what a Child should be, when men and women learn the sacredness of the function of parenthood. From Him shall spring a new race of mankind, who will inherit the earth in the Age which shall shortly dawn—the Golden Age; when Peace and Amity shall reign, Concord abound, and Love in its truest, fullest sense shall be productive of nothing but good."

"But what of the woman?" I murmured.

"She is not a woman, she is Femininity. She is the World-Mother. She is the Ante-type of Womanhood, the model from which all women are moulded. All womenkind are linked up with her; she knows the penalties, the pains, the triumphs, and joys of maternity; and she it is who aims, through the operation of Divine law, to perfect the race; first the mothers, then the children, winning men to higher conceptions of the duty of parentage, until it becomes a holy office blessed by angels, and the offspring shall be born as holy things. The office of man is to initiate and protect, but the office of the woman is to develop, to unfold, in the very core of her being, the seed unto its fruition. Behold, the Day of the Woman is to come, and in that Day shall the Son of Man come into His rightful heritage."

The voice ceased, the vision faded, and I was alone.

Recompense.

BY JESSIE FREEMAN.

AH, how sad, how very sad is life! There is so much pain, so much sorrow, and then at the end of it all—Death! Surely if God were a God of Love He would not make His children suffer so!

And yet his Chosen One—Christ—carried a Cross! The most divine of His children suffered as seldom we are called upon to suffer. I wonder why?

Before the sweet freshness and joy of Spring there is such a long, weary time of waiting, such a dark dreary time, while Winter rules the land; and yet when Spring is here, has not the darkness been worth while? Do we not prize the summer days more because they are fleet, and we have long waited for them?

Before the supreme joy of Motherhood, woman must suffer. She must pass through the Valley of the Shadow, and drink to the dregs the cup of agony and pain, and yet when that little blossom nestles against her heart, that sweet fragrant flower of humanity, has it not all been worth while?

Christ was not the *only* one who carried a cross! How many weary travellers bear a load of suffer-

ing all through their lives, patiently, silently; but when the sweet Angel of Death whispers in their ear, "Peace be still," and the tired one opens wondering eyes on a vista of perfection, joy, and gladness, stretching before them; and in the air are strains of glorious music, and heavenly voices singing, "Well done, thou good and faithful servant," has not even the heavy cross of years been worth the carrying?

Everything that is worth having must be paid for; we should not prize God's perfect gifts if this were not so. The Garden of Gethsemane must be passed through, the Valley of the Shadow and the pain of Death must be experienced, before one can enter the Blissful Gates of the Summerland. We are all God's little children; we are all sparks of the Divine Fire; and in his great Love our Father God sends suffering and pain to mould our characters, and make us kind and sympathetic, that we may help others along the weary road of Life, and in so doing build for ourselves a beautiful mansion in the Heavenly Land.

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The Fight for Freedom !

For Freedom's battle once begun,
 Bequeathed by bleeding sire to son,
 Though baffled oft is ever won!—*Byron.*

PSYCHIC PRACTITIONERS of every class are at present under the ban of the Law. Persons possessing a native gift of "second-sight" or clairvoyance must not exercise it; Spiritualistic mediums who have the power of "discerning spirits" and communicating with them, must not use it; palmists who are able to interpret the lines and mounts upon the hand for our amusement or instruction must not do it; astrologers who have studied the ancient art and science of planetary influences must not practise it. If they do, vindictive pains and penalties await them; for freedom is denied them. These are all quite respectable gifts and abilities. Clairvoyance was used by Jesus himself when telling the woman of Samaria "all the things that ever she did"; Swedenborg, the philosophic divine, was a Spiritualistic medium; "Cheiro" and other great adepts have practised palmistry upon and with the approval of the most eminent personages in the land; Kepler, Bacon, Sir Walter Scott, George Eliot, all studied astrology and testified to its being a true science of nature. But in this advanced age, this enlightened twentieth century, people must not do these things! Whether with good intent or evil intent does not matter. For they have now been adjudged by ex-Lord Chief Justice Lawrence, and four Judges associated with him, as "crimes in themselves!" That is our authoritative Law for the moment. It is not Statute Law made by our Legislature, nor Common Law which has been evolved by the growing sense of justice in the people; it is purely an arbitrary Judge-made Law—overriding the Statute and all previous High Court Judgments—whose only sanction is modern high-handed proceedings against psychic practitioners by police-officers and public-prosecutors, "who have acted not in accordance with the law at all, but in despite of the law. They have acted wrongfully, oppressively, illegally, and ex-Lord Chief Justice Lawrence has obligingly regularised their irregular conduct and made the police mal-practice sound Law! King, Lords, and Commons have had nothing to do with it! Our public servants have thus become our masters; those entrusted with the administration of Law and Justice have overridden the British Legislature and Constitution; and a large and respectable class of people are now and henceforth ranked as outlaws—already criminals without even the ceremony of a trial! The practical question now is, how long must this wretched state of affairs be endured? We propose here to deal with the essential aspects of the matter with a view to prepare our readers for a well-informed assertion, and, let us hope, successful vindication of their rights at the approaching General Election.

Let us first study the Act of Parliament under which the police prosecutions of psychic practi-

tioners have been instituted, for be it noted these have invariably originated with the police themselves, and not with aggrieved members of the public. No case is known of a bona-fide complaint. The complaints have all been trumped up by police-women-spies or agents-provocateurs, sent out for the purpose and posing as disinterested subjects of His Majesty the King, who have been wickedly imposed upon! The Act is popularly known as "The Vagrancy Act," and it is cited in the Courts as 5 George IV. Cap. LXXXIII. It is entitled, "An Act for the punishment of idle and disorderly persons, and rogues and vagabonds, in that part of Great Britain called England." The title adequately expresses the kind of persons aimed at. It is not "An Act for the punishment of well-conducted citizens, who are not, never were, and never will be rogues and vagabonds." The Act was passed on June 24, 1824, nearly a hundred years ago, and for about three-fourths of that time it was rightly applied against the vagrant and wastrel criminal only. The first "fortune-telling" case under this Act—the police class clairvoyance, mediumship, palmistry, astrology, etc., under the generic term "fortune-telling," a term which has been left vague and undefined by legal authorities—brought before the Scottish Justiciary Court was in 1898, when Lord Young made his famous pronouncement (subsequently quoted in the English High Courts with approval), as follows:—

"So that it really comes to this, that anyone telling fortunes by reading the lines on the hand is guilty of roguery and vagabondry, and liable under this section to its penalties. I think that this is extravagant, and I therefore repeat that, as this is the first conviction of the kind in 25 years [since the Act was made applicable to Scotland] I hope it will be the last attempted."

That commonsense pronouncement was made three-quarters of a century after the Act was passed. Mere "fortune-telling" did not make a respectable citizen "a rogue and vagabond," liable to imprisonment with hard labour, said Lord Young, and Mr. Justice Darling, after quoting this judgment on the English bench, said, "I think so, too," and ruled accordingly.

The Vagrancy Act, like ancient Gaul, is "divided into three parts," and it is well worth attentive study in trying to ascertain the kind of criminal it was intended to suppress by punishment. After repealing all previous laws against vagrancy, it describes the persons aimed at as (1) "idle and disorderly persons," (2) "rogues and vagabonds," and (3) "incorrigible rogues." The sentences of imprisonment for these three classes of criminals were respectively (1) one month, (2) three months, (3) twelve months and whipping—all with hard labour. The following is a slightly-summarised description of the delinquents:—

I.—IDLE AND DISORDERLY PERSONS.

- (a) Every person being able wholly or in part to maintain himself or herself, or his or her family, by work or by other means; and wilfully refusing or neglecting so to do, by which refusal or neglect he or she or any of his or her family, whom he or she may be legally bound to maintain, shall have become chargeable to any parish, township, or place;
- (b) Every petty chapman or pedlar wandering abroad and trading, without being duly licensed, or otherwise authorised by law;
- (c) Every common prostitute wandering in the public streets or public highways, or in any place of public resort, and behaving in a riotous and indecent manner;
- (d) Every person wandering abroad, or placing himself in any public place, to beg or gather alms, or causing or procuring or encouraging any child or children so to do;

Shall be deemed "an idle and disorderly person" within the true intent and meaning of this Act.

II.—ROGUES AND VAGABONDS.

- (a) Every person committing any of the offences above-mentioned, after having been convicted as an idle and disorderly person;
- (b) **Every person pretending or professing to tell fortunes, or using any subtle craft, means or device, by palmistry or otherwise, to deceive and impose on any of His Majesty's subjects;**
- (c) Every person wandering abroad and lodging in any barn or outhouse, or in any deserted or unoccupied building, tent, cart, or waggon, not having any visible means of subsistence, and not giving a good account of himself or herself;
- (d) Every person exposing to view obscene prints or pictures;
- (e) Every person obscenely exposing his person with intent to insult any female;
- (f) Every person wandering abroad and endeavouring by the exposure of wounds or deformities to obtain alms;
- (g) Every person going about as a gatherer of alms under any false or fraudulent pretence;
- (h) Every person running away and leaving his wife or children chargeable to any parish, township, or place;
- (i) Every person playing or betting at any open public place, with any table or instrument of gaming, at any game of chance;
- (j) Every person having in his possession any picklock key, crow, jack, or other implement with intent feloniously to break into any building, or being armed with any gun, pistol, hanger, cutlass, or bludgeon, with intent to commit a felonious act;
- (k) Every suspected person or reputed thief frequenting public places with intent to commit felony; and
- (l) Every "idle and disorderly person" resisting police-officers apprehending him;

Shall be deemed "a rogue and a vagabond" within the true intent and meaning of this Act.

III.—INCORRIGIBLE ROGUES.

- (a) Every person breaking or escaping from any place of legal confinement before the expiration of his sentence;
- (b) Every person committing again any such act as he had been previously convicted of and adjudged a rogue and vagabond;
- (c) Every person apprehended as a rogue and vagabond, and violently resisting arrest;

Shall be deemed "an incorrigible rogue," within the true intent and meaning of this Act.

With these particulars of the Vagrancy Act before them our readers should have little difficulty in clearly visualising the class of persons aimed at; they were simply idle irresponsible wastrels and wanderers, including reputed thieves, housebreakers, and prostitutes, whose existence was a menace to well-doing citizens, particularly in lonely neighbourhoods.

We have printed in heavy type the clause (II. b) which has been improperly applied by the police authorities to a totally-different class of persons, namely respectable, well-conducted householders and ratepayers, against whom their neighbours have had no reason to complain, persons living peaceably in their homes and discharging faithfully their duties to the State and their locality. Some illustrative examples of these cruelly and unrighteously oppressed citizens will be given in another article, but meantime we offer a few brief comments on this special clause to show wherein the police practice has been at fault:—

(1) "Every person" ought, of course, to be read as "every person contemplated by this Act," namely "idle and disorderly persons and rogues and vagabonds"

(2) Telling fortunes by palmistry or otherwise is not in itself illegal, and is not a proof in itself of roguery or vagabondry. See statements of Lord Young and Mr. Justice Darling quoted above. Mr. H. H. Asquith, when Home Secretary, informed the House of Commons, "The mere practice of palmistry is not illegal; the essence of an offence is the intention to deceive and impose." A succession of other Home Secretaries similarly advised the House, and every High Court Judgment on the matter up till the recent notorious Lawrence judgment has ruled likewise.

(3) While telling fortunes by palmistry or otherwise is in itself perfectly legitimate, "pretending or professing to do so," with intent "to deceive and impose on His Majesty's subjects" is not. Some wandering gypsies doubtless could really tell fortunes by skill in palmistry

and do so without an intention to deceive and impose upon, but others equally could not, and merely falsely pretended that they could in order to deceive and impose, sometimes using other "subtle craft, means, and device" in their nefarious efforts. It was the latter class of dangerous rogues that was aimed at by this clause in the Act.

(4) A homely illustration may help to make this quite clear. A similar clause might have said "Every person pretending or professing to be a travelling cutler or scissor grinder who collects knives to sharpen or scissors to grind, in order to deceive and impose on any of His Majesty's subjects." Such a person would have "pretended or professed" to do something which was quite legitimate in itself. If he could really sharpen knives or grind scissors that would constitute visible means of subsistence, and save him from the penalties of roguery and vagabondry. But if he could do neither, but only made a pretence of such ability in order to collect all the cutlery in a country village and to decamp with it, and thus "to deceive and impose upon His Majesty's subjects" he would prove himself to be certainly a rogue and a vagabond, meriting condign punishment. For he had made a false pretence in order to deceive and impose.

(5) Persons who are genuinely gifted with clairvoyance, who are genuine Spiritualistic mediums, who have made a deep study of palmistry and astrology and acquired professional efficiency therein, are not false pretenders. They are what they profess to be; their object is not to deceive and impose. The exercise of their gifts and capacities are not illegal. A false pretence to possess them, in order to deceive people and impose upon them, would however be a punishable crime.

(6) The effect of ex-Lord Chief Justice Lawrence's judgment was to practically obliterate from the Statute the words, "to deceive and impose on any of His Majesty's subjects," which no Judge or Judges, however highly placed, were entitled to do. The effect further was to make the exercise of a legitimate gift or capacity, innocent in itself, a serious crime, irrespective of whether the doer had a good intention or an evil intention. This strikes a blow at the very root of all civilised law which holds universally that where there is no "malice" or evil intent, there is no culpability.

(7) The Lawrence judgment ought at once to be recalled, for it is from every point of view bad law, if it can be called law at all, and has unwarrantably encroached on the exclusive rights of the Legislature. No Judge has any power to interfere with or vary a Statute—"no, not even by one hairsbreadth" says Mr. Justice Darling, but the fortune-telling clause referred to above as II. b has been so mutilated by five Judges in the Divisional Court (including Mr. Justice Darling) as to make a grievous public "wrong" into a judicial "right," with oppressive consequences. And that ought not to be tolerated.

We conclude this first article with the suggestion that every reader of this *Gazette* should approach the candidates for his constituency with the following question, and promise them whole-hearted support or strenuous opposition at the approaching election in accordance with the character of their answers:—

"Will you support, and if necessary initiate, a Bill in Parliament to make it imperatively clear to the Judicature that the Vagrancy Act (popularly so-called) is intended to apply, as its title states, only to "idle and disorderly persons, and rogues and vagabonds," and not to well-conducted citizens and loyal subjects of His Majesty, who are genuine Spiritualistic mediums and respectable practitioners of the psychic arts?"

J. L.

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 SUPER-NORMAL PICTURES.—The *Glasgow Daily Record* says:—Ninety-three "spirit," or "supernormal," photographic enlargements are being shown at an exhibition by Mr. George Garscadden in the M'Lellan Galleries. The photographs show originals which have been taken by the camera, but on which appear dim images, the result, it is claimed, of psychic power having been brought to bear on the photos. One example is that of Lady Glenconner (now Lady Grey). Mr. Garscadden yesterday explained to a party of Press representatives that a gentleman who had a son killed at Jerusalem wished to obtain a photograph of him. He was photographed, in the hope that his son would appear along with him, but there was no "spirit" in the picture. The gentleman's wife was later informed by her dead son, through a medium, that he had appeared on a photograph along with Lady Glenconner. Her ladyship, on being asked, admitted that she had a super-normal photo of herself with an unknown young man, who was subsequently identified as the gentleman's son. Other photos show messages in a clearly-written hand, in the form of a halo round the figures photographed. Many of the photos were taken in houses in Glasgow.

How I Came to Believe in Spiritualism.

BY AN OCCASIONAL CONTRIBUTOR.

ONE would not think much of the intelligence of a man who accepted the claims of Spiritualism at second hand, if he did not in addition make close personal experimental examination for himself. Bearing this in mind I say that what I write here is in no sense the putting forward of a case for Spiritualism, but simply a record of my own experiences.

From my earliest days the orthodox church doctrines were repugnant to me, and when middle life was approaching I began to search out the truth of these matters for myself, and concentrated upon the New Testament. I found that Jesus and Paul preached quite different gospels, and that James and the Apostle to the Hebrews flatly contradicted each other. The stories in the four Gospels were full of irreconcilable differences, and Jesus was the son of God in the first three, while in the fourth he was God himself. Miracles I could not believe in, and I concentrated on the Resurrection as the chief, with the result that I came to the conclusion that it might or might not be true, but to me there was not a scrap of evidence in its support, nor in support of the doctrine of immortality for all, which was of even greater importance.

I wished to believe in the Resurrection and Immortality, for I had always a great love and admiration for the character of Jesus, as exhibited in the Gospels. While in this state of mind there were some public lectures on Spiritualism delivered in Glasgow, and in the hope of getting light I went to hear two of them. The lecturer, Mr. J. Hewat McKenzie, was a business man and a Rationalist, who had entered upon an investigation of Spiritualism, intending to prove it a fraud, but like Paul, he was now preaching the faith he once destroyed. At the close of the lectures he invited questions, and strange to say, he was asked by one of the audience, if he could explain the Resurrection of Jesus Christ? He did so from the Spiritualist point of view, which he seemed to think was the only possible explanation. I was naturally impressed at finding one who had been a Rationalist, and was a hard-headed Scotsman as well, now believing in God and Immortality.

I got all the books I could find on the subject of Spiritualism, and after study became convinced that there was something for me in it, and I then considered how I could test the truth of Spiritualism without putting myself into the hands of anyone. I found that all Spiritualists said if one had tried to live an upright life, and desired to be guided and directed in doing so, the spirit-world would most certainly come to one's aid. I had always tried, however feebly, to live an upright life, and I now determined to put Spiritualism to the proof; so night and morning, I prayed to God Himself that He would send his ministering spirits to guide and direct me in the way of right living, and that I would receive evidence that I was being so guided and directed.

What follows all turns on what I have just written. I had never been at a Spiritualist meeting, the two lectures I had attended being public, but seeing a week-night meeting of the Glasgow Association advertised, I ventured to go. The hall was crowded with perhaps four hundred people, and hymns, prayers, and an address made up the programme, but in addition to these, Mr. Vout Peters, the well-known clairvoyant medium, selected consecutively a dozen or so of people in the audience, to whom he gave clairvoyant descriptions of spirit-forms beside them, and passed on to them messages from these spirits. The majority of those selected recognised easily the descriptions of their dead friends, though some did not, but all recognised the suitability of the particular messages they had received. I remember one lady who was positive that she did not recognise the spirit of a young man described to her, whereupon Mr. Peters asked if anyone sitting near the lady recognised the spirit. A lady behind immediately answered that she recognised the spirit as a friend of hers. The medium asked her if it was the case that she was having an enlargement made of a photograph of her dead friend, and upon her answering "Yes," he told her from her friend that she was to get it made rather from another photograph that she had, which stood at a certain place on the mantel-piece. The lady admitted the truth and appositeness of all that the medium said.

The uninformed person like myself naturally thought first of fraud as a way of accounting for such an episode, but I know a rogue when I see him as well as anyone, and I could not countenance for a moment the idea that Mr.

London, but decent Glasgow folks, well known to the people sitting round them. Of the dozens of clairvoyant mediums that I have heard giving descriptions, I have never once felt that I was listening to an impostor, and in this my first contact with one, I came to the conclusion that the fraud theory would not fit.

Telepathy is the most common theory put forward by critics of Spiritualism, but how can the clairvoyant by telepathy tell the person in the audience what that person does not know, but which is true. The lady I have written of was certainly not sitting thinking that she had done something unpleasing in having an enlargement made of a particular photograph of her departed friend, and the clairvoyant in the first instance did not speak to her at all. Having said something about the two most common theories of the opponents of spirit phenomena, I proceed with my story, leaving each to judge.

Shortly afterwards I attended a meeting in another place, which also finished by the giving of clairvoyant descriptions of spirit-forms seen in the hall. Some surprising messages were given, and one man got a good showing-up over some weakness in his character, which he unwillingly admitted. At the close of the meeting, just as I was about to rise up, a lady sitting behind me put her hand on my shoulder and spoke to me. "I can't let you go home," she said, "without telling you that a spirit-form has stood beside you all the evening. I was always saying to myself, 'why does the lady on the platform not see him?' and then he would say to me, 'but why don't you tell him yourself that I am here.'" The lady, who was evidently clairvoyant, then described the spirit in detail, and finished her description by repeating three or four times the words, "What a splendid-looking young man." In most points the description fitted my elder brother, but I could not identify him with certainty. I thanked the lady, and said I was glad to hear that someone was interested in me on the spirit-side of life. I had not seen her before, nor have I since. She seemed to be interested in the matter and her last words were a repetition of her description, "What a splendid-looking young man."

This incident was the beginning of a new life to me, and it had one singular result. I had been from my earliest days, full of the idea of ghosts and uncanny things about me, and when a boy it was the terror of my life. But every fear of that sort left me now, and I felt as if I had suddenly made a host of friends.

Soon after this I attended another meeting in the same place, but before I describe what happened I must say something about myself that has a bearing upon it. In my business I had always a strenuous time, and when I was approaching middle age, I had a hard personal struggle with others for a number of years. After middle life a weariness often comes upon a man who has been working hard all his days, and I felt it coming on and struggled against it. I was tired of fighting with certain men who lived by expediency, but I was determined that no one should find it out, which was much better than giving in, but was not the best way. Not a soul knew anything of it, not even my wife. It was not connected with any special matter, and was spread over a considerable period. I knew nobody in the meeting, and I was alone. The clairvoyant was a lady from Dundee, whom I had never seen before, and she was the very picture of an honest healthy Scotswoman. After selecting one or two people to whom she gave descriptions of spirit-forms beside them, she addressed me from the platform, and said that there was the spirit-form of a gentleman beside me whom she would describe. After she had done so, she asked if I recognised him, but I answered "No." She described him very carefully again, telling me also that about forty years before that time, he had been associated with me in some way, and that we had often discussed all sorts of things together. Asked again if I recognised him now, I said plainly that I did not. "Well, I'll give you his message anyway," said the clairvoyante, "and it is this. You must be more on the alert, and hold your own with other people. There must be no slackening back in your life. You are not wanted over here for some time; there is still something for you to do here. Do you recognise the spirit now?" I said that I recognised the application of the message at once, but not the person who gave it. The clairvoyante then said that there was also the spirit-form of a lady present who brought the same message, which should emphasise it to me, but neither did I recognise the lady.

I was staggered at this communication on a matter unknown to anyone, and that was altogether remote from

together at the same place. We often discussed things in general and to my advantage, for he was an upright manly fellow and much older than I. He took a great interest in me, but died of consumption soon after. The clairvoyant description of his appearance was very accurate, for as he had a handsome and striking appearance, I easily remembered it when recalled. Like Paul I was not disobedient to the heavenly vision, and at once pulled myself together for a more strenuous life. I had prayed daily for long that I should be guided and directed in all my ways, and that I should receive evidence that I was so guided and directed. I felt sure that I had got an answer, and an answer that was a proof of the truth of Spiritualism.

(To be continued.)



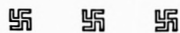
THE CUP.

By M. ETHELWYN HALL.

MY friend and I had been reading together soul-stirring poetry. Silence fell at length, and we became aware of The Unseen Company about us. My friend said, "It feels as if a host were here," and at once I felt one of my Inspirers come close to me, with the desire to give a message in response. It was as follows:—

"As you say, Friend, 'A Host'! It was Truth which He uttered, when the world was still like a sleeping child—'Lo! I am with you always,' and 'when two or three are gathered in my name, there am I'. When two (or more) are really in harmony they form thereby a cup, and this cup is filled, as promised, with and by The Divine Wine, and He is in the midst, and surely the Host! A Great Number of souls gather to put their lips to your cup, and to partake of The Sacrament of the Given Life. When you feel vibration of joy and understanding, in response to a written or spoken word, a picture, or strain of music, you form—together with the writer, thinker, artist or musician—a Cup—which He fills. To be 'two or three together' does not necessarily mean in the flesh, but rather and fundamentally in *Spirit*; and according to the degree of at-one-ment will be its capacity to hold the Life-force He will impart. Here you have the Sacrament of Divine Promise. To-day you are together in body and soul, forming a cup of friendship, aspiration, and love, and He drew near, filled the Cup with His own Presence, and the hungry, thirsty and needy were drawn to Him—as revealed in your Cup—and will go on their way helped and healed. Even so, men and women, do you break the Bread of Life—being 'Kings and Priests unto God' as you go about the world harmonising yourselves to the Good, the True and The Beautiful, wherever found, and in so doing forming The Holy Grail, which will hold the Blessed Wine of The Christ-Life."

"His hand shall fill the cup when thou hast made The Chalice, by thine own divine desire."



MINISTRY THROUGH A DREAM.

By VIOLET BURTON.

I HAD a vivid dream one morning, which haunted me until it came true a few hours later. I dreamed, I was walking close to my home, I met a poor woman, she had the timidity of those unaccustomed to beg but who forced herself to ask my help. Opening a bag she drew out a paper, asking me to read it. I found it was an official discharge from the Workhouse Infirmary. She waited, while I read it, with the painful diffidence born of necessity. She spoke gently saying, "I have work; could you help to make up my rent?" As is the way of dreams, she disappeared, and an old man, whom I knew was her husband, said, "She will need fourpence; don't go giving her twopence, because you are short; give all you have; it won't hurt you!"

I awoke amused at the demand, and did not remember it until I was going out, when I wished to make sure of having some silver in case the dream came true. When I reached the place of the dream, I met the woman, who was even more fearful than in the dream. I walked slower,

and she stepped before me, and opening a bag brought out the Infirmary discharge, exactly what I had so clearly read in my dream. She half shyly asked me to help her pay up the rent. Feeling sorry for her, and having forgotten the dream, I opened my purse to give her two pence, but on looking into my purse I saw four pennies, exactly as I had seen them in the dream, and I was astonished to find they were all I had, for by mistake I had left the silver at home. Like a flash, the man's words of the dream came back—"Don't give her twopence; she will need fourpence; give her all you have, it won't hurt you." As I gave her all I had, with much joy, the woman was overcome when she saw the four pennies. "Oh, thank you" she said; "I only wanted fourpence to pay it all up!" So the old man in spirit-life, through a dream, had cared for the old wife, still passing on her earthly way.



LONELINESS.

By M. HODDELL, COVENTRY.

LONELINESS—What is it? this heart-hunger, this never-dying longing? It is the cry of the soul for its divine mate, reflected in the human. Wedded life or friendship will fill the blank, more or less, according to the degree of affinity and soul attainment of each to each. Loneliness is the saddest state in the world. No matter what troubles life may bring, if there be one who stands by, who thinks and feels for you, with you, the sting is drawn. There are degrees of loneliness too—loneliness of soul, of mind, of spirit. Loneliness of the soul or affections is the most universal. Loneliness of mind—the genius, the inventor, the pioneer, is ever lonely. Lastly, loneliness of spirit—this is the keenest, and embraces the other two conditions; it only comes to "old souls," those who are nearing the conquest of the physical. It typifies the Crucifixion. The highest part of mind recognises and acknowledges its Divinity, and is ever seeking, *must* ever seek, for conscious at-one-ment with its spirit-self. In this connection I am not speaking of its soul-mate, but of that part of itself which is common to both, and from which they came forth. The evolved mind knows that in itself it is nothing, that all that exists is God. It stands in the abyss—alone. Lord behold me! I am *nothing*, Thou art *all*. I am but a voice which Thou hast clothed in a dream. Lo! the voice has awakened and cries unto Thee. In the void I stand, yet not I, for the voice is Thine. Darkness! Silence! In the void of nothingness I stand. Behold I exist not, but am as a shadow on the face of the earth. Why turnest Thou thy face from me? Oh! let me feel the sunshine of thy presence! The highest happiness which this earth affords to such as these is that which springs from Service. "Inasmuch as ye have done it unto the least of these, my brethren, ye have done it unto ME," The Cosmic Christ, the Creator, Mediator, Intercessor, through whom flows all Life, nay, who *is* that Life, for He gave of *Himself* in His creation of the world, to every atom and to all living things. So, in *essence* are *we*, each a part of the Divine. The Brotherhood of Man!—ah! How little understood!—THE DIVINE US.



THE PIONEERS.

They come, a radiant throng along the great white road,

And point the way their feet aforetime trod—
The way their toils made smooth for us to-day,
No shifting sands of doubt, no sloughy sod.

They cleft Materialism's solid rock in twain,
Their hearts aflame with courage, bold, intense,
"In persecutions oft," dangers and fears ahead,
They tunnelled through the darkness thick and dense.

Then came a gleam, a tender glow from silver star—

The star of Hope—and lo! a flood of light
The Truth revealed; the songs of angel hosts
The way of knowledge opened, pure and white.

O Pioneers! great hearts that won the way,
Shine on, thy earthly work is not yet done;
Teach us by thy example how to labour, how
To live, to tread the long white road, Shine on,
shine on!

ANNIE M. MARCH.

Reunion.

By E. P. PRENTICE.

"Though the earth dispart these
Earthlies, face from face,
Yet the Heavens shall surely join in Heaven,
For the spirit hath no bonds in time or space."

WHAT a world of happiness in the thought of Reunion! We do not surmise or believe in a future meeting and recognition of our translated loved ones; we know absolutely that so-called "death" cannot tarnish or break the chain of love that "circles round the feet of God." We have added to our faith knowledge—the glad assurance founded upon the impregnable rock of spiritual experience—that in the hereafter a thrill of love, a feeling of intense rapture, will stir within us, as those we love supremely, and who abide in our memories like the fragrance of a lovely flower, or the melodious echo of a divine song, pass by us on the wings of spirit.

Oh! agonising doubting souls, there will be a mutual recognition of your loved ones, an intuitive perception, a glorious unfoldment of affinities, in the "land that is fairer than day," because Love is the one great eternal reality; and in the immediate presence of God there is fulness of joy—no "vacant chair," no "dead lamb," no "straying sheep." The heart of Rachel will leap with divine gladness, and there shall be one fold

and one shepherd. God is not mocked, neither doth He mock His children with false expectation. He who "giveth His beloved sleep," likewise giveth the glorious awakening, the blissful consciousness of reunion. "Now we know in part then shall we know even as we are known."

Oh! weeping, despairing mothers, who mourn for your warrior sons, I have a special message for you. Be of good cheer. When you have crossed the dark river of Death your lads, radiant in their starry crowns, will meet you with the familiar hand-clasp and the old smile, intensified with sweetness; and the lovelight in their eyes, radiant with the beauty of a spiritual dawn, will hold your heart again in thralldom, as in well-remembered tones they tell you of the Love that made them more than conquerors, of the peace that passeth all understanding.

"I see them muster in a gleaming row,
With ever youthful brows that nobler show;
We find in our dull road their shining tracks
In every nobler mood;
We feel the orient of their spirit glow,
Part of our life's unutterable good,
Of all our saintlier aspiration;
They come transfigured back,
Secure from change in their high-hearted ways,
Beautiful evermore, and with the rays—
Of morn on their white shields of expectation."

A Medium's Notes on the Scottish Church Inquiry.

By JAMES DOUGLAS, GLASGOW.

I HAVE read your account of the Church of Scotland's Report on Supernormal Psychic Phenomena, also my friend the Rev. W. A. Reid's article, dealing with the same subject. What surprises me most, is the fact that there has not been a single article from any of the mediums, who had the honour of appearing before the Committees, considering that in a mild way they have been condemned.

I was asked, previous to the Report being drawn up, by Professor Kay, not to give any particulars to the Press. I agreed, but when I read an account of our doings in the different newspapers with the chief items omitted, I felt a desire to state my case.

My boy and myself gave our services for two years. We are mentioned in the Report, "Seances in the House of X." We were immensely pleased at that part of the findings which says—"Because of our conviction of the honesty of X, and because of the extended opportunities we have had of observing his phenomena, we wish to state these first and separately." Now we must have made a good impression, when we were not classified amongst the usual frauds! On the other hand they say, "He did not appreciate the necessity of experimental methods, and thought that these implied doubts of his honesty." The first time I was aware of this was when I read it in the public press!

Again they say, "X's son, a boy of twelve, practises what some would call thought-reading—(those who know the subject, and have seen the boy at work must laugh!)—supposedly under the influence of Spirit-agency." They go on to state that he was tested several times and the results varied from unsuccessful to good, and when his results were good, "the conditions" (I don't understand what they mean) in the opinion of the experimenters was not such as to allow a decision! Even now, I think, that only about five members, out of all the various Committees, had any knowledge of what the boy was doing, and how he did it.

In the Report, dealing with our case, no mention whatever is made of materialisations. The first year's investigations were greatly upset, owing to the miners' strike, and the difficulty of getting trains home at night, the majority of those engaged having some distance to travel. At one sitting in the semi-dark we had fourteen sitters, placed around a telescope table, and everybody could see each other. I invited three lady friends, neighbours of ours, and none of them believers in Spiritualism, who merely came for the fun of the thing. We only sat for about ten minutes, when the company complained of a draught playing about their heads, others said the table seemed to be floating. I looked across the table and was

the full form of an Indian sitting in the chair occupied by Mrs. C. That was admitted by those sitting opposite. Mrs. A. went into a sort of trance, and the Rev. Dr. Watson tried to get up a conversation, while everyone around that table stretched over their hand to feel the hands of Mrs. A, who sat as though she were a block of ice. We next saw a bright light appear on the breast of the Rev. W. A. Reid, about the size of a halfpenny. Some of the Committee asked him if he had a pin in his neck-tie, he said "No," but they requested him to feel and make sure! The Rev. Robt. Daly (an honest sceptic and one who has condemned materialisations) drew my attention to a white form going towards the door. The majority did not see it; he however himself had noticed it previously, but had said nothing about it.

At every sitting in the light, with Professor Stevenson usually acting as Chairman, I allowed any two members to hold down two legs of a heavy kitchen table, when it never failed to rise. I allowed one member to lie on top of it when it still knocked. On another occasion a minister of the Church, weighing nearly twenty stone, was on it, and again it knocked. The investigators placed their hands on my piano, and it travelled the room, nobody touching it but themselves. Thus they also moved a sideboard, and witnessed a sewing-machine run across the floor, while I allowed one of them to hold it back. What about the Rev. Mr. Crockett, who sat on the top of a sewing machine, while it carried him across the floor! A heavy telescope table banged some of them against the wall; the same table waltzed and followed me about the room, with their hands resting on it.

I allowed the investigators to bandage my boy's eyes, and they also placed two pieces of cardboard under the bandage, right up against his eyes, so their statement of "unsuccessful to good" I contradict, as I never knew the boy to fail. When the boy was blindfolded, Professor Stevenson did all the talking, while I stood aside. Surely no right-thinking individual can accuse me of not allowing them plenty of scope in the way of experimenting, I was brought in as an outsider, by the Rev. W. A. Reid, and do not belong to any Spiritualistic Association, and was assisted in no way by them. I consider it was an honour and pleasure to have had the privilege of giving my services, and I thoroughly enjoyed many good nights with the ministerial experimenters.



MRS. H. J. OSBORN ("Mrs. Jennie Walker") passed to the higher life on Friday, September 15, after a long and painful illness, borne with courage and fortitude.

Reaching Towards the Higher Life.

A SECOND SERIES OF EXPERIENCES IN SPIRIT LIFE.

By "J.H.N." RECORDED BY WILL CARLOS.

THE GREAT FORGIVENESS.

Mr. Carlos mentions that though assumed names were given by his control in the following story his own impression was that it referred to the meeting of Jesus and Judas across the Veil.

It occasionally happens in human life that, without premeditation, a man may be guilty of a paltry or contemptible action. In the case I am here relating, the man had a big heart and a very susceptible nature—susceptible to strong emotions, which were aroused by pathos and sympathy, but also susceptible to fear of authority. He had been admitted into a select company of men who, under the guiding influence of their leader, were endeavouring, each according to his light, to follow the example of their chief in promulgating new social and religious views in the country to which they belonged.

To say these men understood their leader would be inaccurate; they were content to obey and help as far as their several limitations permitted, but they entirely misapprehended the real purport of his effort. The authorities, both lay and sacerdotal, were antagonistic to these propagandists, and sought by every means, fair and foul, to lay them by the heels, and thus rid the district of dangerous agitators. The legal and sacerdotal interests were closely allied; indeed the laws were chiefly associated with upholding the sacerdotal class; and therefore the animosity of these classes was more venomous than that of the secular authorities.

By some means or another this man was wrought upon to betray his chief. It is probable that his superstitious fears were excited more than his cupidity, but whatever the cause, he guided the myrmidons of the law to the secret hiding-place of the band, and enabled them to arrest the chief. It was thought that if he was secured the others would prove innocuous. The chief suffered death as the penalty of his effort. The betrayer almost immediately realised his own treachery, rejected the solatium proffered him, and put an end to his own life.

After years of travail in the earth-bound sphere, feeling himself utterly contemptible and unworthy, devoid of hope, and deserving of punishment, he was prevailed upon by kindly spirit-counsellors, aided and abetted by sympathetic people on that plane, to venture once more into human associations. Mark you, he had in abject self-abasement shunned the fellowship which had been offered him. As he shunned the decent people, he also repudiated others of a lawless class, which, as I have told you, exist and persist in the First Plane. These lawless ones would have welcomed him as a man after their own hearts, but on his refusal, were used to revile and deride him.

At the time of his coming hither, his identity was known, but many years of earth-life had elapsed, and at length few remained who were acquainted with his past history. Slowly and painfully, still abashed, contrite and very humble, he strove to tread the way of progress. Poor fellow! the consciousness of his wrong-doing had been augmented by the malicious reviling which he had endured, and his conscience had not been permitted to concern itself only with his present life, but had the past fastened

on to it as well. Calumny, slander, and reprobation often follows us into spirit life, as well as the reputation of good deeds done, and they therefore sometimes make the conscience in spirit-life as tormentive as that of the earth-life.

In course of time Tradere, as I will call him, passed into Plane Two, and was gradually leaving his misery behind him. He was a strenuous worker and a zealous student, and those who had him in hand had little fault to find with him except his self-depreciation. After he had been in the Plane some time, it chanced that some missionary spirits from the higher planes were due to superintend the erection of some buildings needed for the people's exigencies. Tradere was at work levelling or plumbing one of the external walls, whereon an archway was to be constructed. He knew that exactitude or precision was necessary to make the structure "true to plan," and was so absorbed at his task that he noted not the approach of the strangers.

One of them noticed the man's assiduity, and approached him to bestow upon him a word of kindly approval. Tradere felt the propinquity and looked up. Their eyes met. There was silence. The words of approval were checked. It was a tragic moment for both; for here the betrayed met with the betrayer. Tradere, with all the pent-up emotions of his being surging up in his consciousness cried, "Mercy! Mercy!" It was indeed Gievan who stood before him. Then Gievan spake:—

"Mercy for what, O Tradere. Thou hast not injured me!"

"Not injured thee?" repeated Tradere, "what then shall I call my treachery?"

"A mistake; a blunder, Tradere. Know ye not that thou wert as a ship driven on the rocks by hostile winds. Thou wert forced to play a part which was as necessary as mine own. My time of departure had arrived; thou didst but open the door."

"Would that I could look upon it in that light, O Gievan; I had then been spared the years of anguish I have endured."

"Nay, grieve not for thy sufferings; they too had their uses; for they have made a true man of thee."

"Dost thou forgive me?"

"I have nothing to forgive. But if the assurance of forgiveness will please thee, I do most freely; and to prove that I cherish no ill-will I thus embrace thee."

He then threw his arms around Tradere, and the latter in his abundance of joy burst into grateful tears, his heart overburdened by his gratitude.

Then Gievan spoke—"Tradere, thy penance hath lasted long enough. Henceforth, I pray thee accompany me in my work here, and when that work is accomplished thou shalt join me in the next Plane. Let my love wipe off the stain upon thy memory, and thou must remember it no more. It is gone, O Tradere. Speak not again of this matter, nor mention my earth-name to any man. Here we have a new name, which each has to earn, and soon thou my brother wilt acquit thyself so well that a new name shall be thine. Come, let us join our company."

Then Geivan took Tradere by the hand and led him away.

(To be continued.)

What is a Dream?

By EMMELINE VYNER.

A DREAM is an actual experience, just as much as anything we do in our waking hours, though our physical body does not take part in it. We speak of "going to sleep" but we, the real "we," never sleep. The mind does not need to sleep, for it doesn't get tired. The poor fatigued body does require rest; and when put into a recumbent position the mind withdraws from it, and the eyes automatically close. Then the "we," we speak of as sleeping, are more awake than ever. Released from the physical body's limitations the individuality enjoys greater freedom in a realm where it is not hampered by time and space. "Quick as thought" is a common phrase little understood. The inner mind, is able to be at the other side of the world in a trice. Someone at breakfast will say—"Oh, I dreamt I was in Melbourne and saw Aunt Lizzie." That person quite possibly really went to Melbourne during his sleeping hours. If his aunt were also sleeping, he might meet her in spirit, and they might converse or work or play together, but our night is Australian day, so it is more likely he saw her in the physical, in which case there would be no conversation. We are making strides, certainly, but we have not yet learnt how to talk to each other on different planes. This explains

why we dream so often of merely seeing people without speaking to them. But all our friends don't live at the Antipodes; they are in this country sleeping when we are. We should then be able to meet them and talk to them. Agreed; but it must be borne in mind that nearly all remembered dreams occur just after falling asleep, or immediately before waking. Of the intervening time, when the body is "fast asleep," we are generally unable to bring back our experiences to the waking consciousness. I recall how, a few years ago in the month of February, I dreamt I saw a young man friend of mine, who I knew was ill, lying in a hospital in a strange city. He smiled at me as I stood near the foot of his bed. His cheeks had a good colour, and his eyes were sparkling. He seemed quite happy and almost well. The following Sunday I learnt that he had passed away after a second operation in a hospital in Dublin. His passing happened on the morning I had seen him in a dream. In a report published in the Church Journal I read that he had been cheerful to the last; joking and laughing with anyone who came near him. So a dream is often an actual personal experience for I had certainly seen him in reality; just as much as if I had crossed to Ireland in my physical body and visited the hospital where he lay.

BRIEF NOTICES OF NEW BOOKS.

RAYS OF LIGHT. By Edith A. Leale, Author of "The Dawn of Hope." London: Arthur H. Stockwell.

These rays of light are glints from the other world, sent to the author by her son through her own mediumship. He discourses on prayer, holiness, purity, and kindred topics. He says, "We see so much here that we never understood in earthly life. The wonderful atmosphere of prayer lies all around us; it is here we see in complete realisation the uplifting of the spirit, the ceaseless adoration in everything performed by the soul, that now released from earthly conditions, finds its true environment, and is free to soar unfettered until it rests upon the Heart of Love." All Mrs. Leale's books make a strong appeal to devout souls, and this is no exception.

THE COMING OF THE FAIRIES. By Sir A. Conan Doyle. London: Hodder & Stoughton. Price 12s. 6d. net.

In the preface to this work, Sir Arthur Conan Doyle says it contains reproductions of the famous Cottingley fairy photographs, taken by two unsophisticated school-girls, and gives the whole of the evidence in connection with them. The narrative is not a special plea for their authenticity, but simply a collection of facts, the inferences from which may be accepted or rejected as the reader may think fit. Professional tricksters may produce imitations but that is no argument that fairy photographs taken by untrained people under natural conditions are also false. The original photographs, beautifully reproduced, are, it seems to us as convincing as they are wonderful. They confirm the visions of fairies seen by many trustworthy clairvoyants, and suggest that the objective existence of sub-human personalities are not mere figments of poetic imagination but are a real part of nature. Sir Walter Scott was clearly of this opinion, as may be seen by any student consulting his essay "On the Fairies of popular superstition" in his second volume of "Minstrelsy of the Scottish Border." The most of the matter in this work has already appeared in Sir Arthur's *Strand Magazine* articles on the subject and elsewhere, but it is here gathered into a handsome volume, with interesting additional photographs of the two fairy-mediums and the picturesque haunts where the "little people" were snapped at their gambols.

THE UNSEEN LEADERSHIP: A Word of Personal Witness.

By F. Herbert Stead, M.A., Warden of Browning Hall, 1894-1912. London: Hodder & Stoughton, 6s. net.

This work, by the scholarly brother of Mr. W. T. Stead, and a man with a great record as a social reformer, is a frank revelation of his own soul and its springs of action. He believes himself to have been in actual touch with "The Unseen Leader"—the Founder of our Christian Faith—and beautifully dedicates the book to Him thus:—"O Master Christ! Thou hast loved me with an unchanging love; Thou hast forgiven me; Thou hast trained and disciplined me; Thou has broken me loose; Thou hast laid Thy commands upon me; Thou hast set me in the thick of things; Thou hast deigned to use me; Thou hast manifested Thyself unto me; and now Thou permittest me to bear witness of Thy living Leadership in this generation. Be graciously pleased to accept and forgive these broken efforts to say what cannot be said by one who is thy free bondsman for ever." Mr. Stead was impressed by two things in reading Tolstoy's account of his religion, namely the peremptory duty of absolute obedience to the commands of Jesus, and the utter folly of imagining that the way of the world was in the long run easier and less exacting than the way of Christ. These views came to himself and his wife as an imperious challenge to their souls. They knew it involved a complete break with what may be termed comfortable Christianity, but in the presence of their sleeping babe they vowed together that with the help of God they would obey. "From that day to this," he says, "we have 'lived dangerously' with precarious livelihood, with no certainty of a settled home, driven to 'live by faith as soldiers live by courage.'" Like every true student of divine things he tread the Golgotha of doubt, but soon the fact of Jesus and his Deity became the basis of his life; it was priceless; it was sufficient. But what had become of Him? Then came "a moment one and infinite" when he met Him, not far from Magdalen Road, Oxford. "He was there beside me. No vision: nothing visible. No sound: nothing audible. No reminiscence, no phantasm, but Himself, Jesus, once of Nazareth. Unmistakably, overpoweringly He. . . . He made me know Him to be the Present Companion, the Living Leader, the over-mastering Lover." This book contains the soul-stirring story of the messages and mandates Mr. Stead has received from the Living Jesus, and how he has obeyed them with consequences fraught with blessing to the present generation.

"RAYMOND REVISED," by Sir Oliver Lodge, F.R.S., has just been published by Messrs. Methuen & Co., Ltd. The book has been reduced in size and price, and a chapter

MISCELLANEOUS ITEMS.

THE Wimbledon Spiritualist Mission are making an appeal for £4,000 for their Building Fund in a circular inserted in this issue, which we commend to the favourable attention of our readers.

A HEALING MEDIUM.—Mr. A. H. Croxford, of 22 Aldridge Road Villas, Bayswater, W.11., has called upon us with letters of recommendation from Spiritualists at Bournemouth and Portsmouth, and has shown us a number of grateful letters from patients who have benefited by his magnetic healing. He is taking up this useful work in London, and as correspondents have often asked us for the address of a good healer we think it well to mention the fact of Mr. Croxford's arrival, so that they may test his powers if they think fit. When he called a neighbour was suffering from a severe stun on the crown of his head received during his holiday by the lintel of a low door. At our request Mr. Croxford gave him a short treatment which gave him immediate relief, and he has felt no further bad effects.

A SPIRITUALIST GARDEN FETE AT BOURNEMOUTH.—The weather was kind at Bournemouth on September 6, and enabled members and friends of the Spiritualist Church to foregather at Oakleigh, Richmond Park Road, the residence of Mr. and Mrs. F. T. Blake, who in conjunction with the President, Mr. Newey and his wife, had issued two hundred invitations to a garden fete. Many forms of entertainment were offered to their guests, and a psychic exhibition proved particularly alluring, including slate-writing and spirit photographs received under strictly test conditions, in the presence of Dr. Alfred Russel Wallace, who had also testified to the genuineness of a spirit-painting exhibited, which was produced in the dark by spirit agency in two and a half minutes. In the concert room, recognised artists rendered vocal and instrumental items, and a humorously written dramatic sketch was ably presented. Tempted by the presence of a piano, dancers were not wanting on the lawn, where fairy lights illuminated the happy scene.—V.L.K.

AMERICAN SPIRITUALISTS have led the way with a great idea. Their great summer camp at Lily Dale is a centre where Spiritualists from all over the States flock together in holiday mood to gain ruddy health and bright inspiration for the coming year. The best speakers and mediums entertain them. The *National Spiritualist's* report of the camp says, "Otto von Bourg (formerly of London), with his gracious and convincing way, has never failed to please when he appears upon our platform. The sincerity of his messages is apparent to all who listen to them." It also says of another old friend—"Thomas Grimshaw never fails to win the appreciation he so richly deserves. Forceful, earnest, and logical, his lectures are of a superior order, and never fail to attract the brightest minds of the searchers for truth." Dr. George B. Warne, the honoured president of the American N.S.A., was given a great welcome on his return from England. The camp brass band greeted him gaily with the strains of "Home Sweet Home" and "He's a jolly good fellow," and the Lyceumists gave him "their well-known Lyceum yell," after which the President benevolently shook hands with every one of them to the youngest.—Now why should British Spiritualists not establish a similar great summer seaside camp on the same lines? Such annual happy rallies would do immense good, and perhaps save many families from the terrors of rapacious seaside landladies!

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