

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

'WHATSOEVER DOETH MAKE MANIFEST IS LIGHT!'—Paul.

No. 1,550.—VOL. XXX. [Registered as] SATURDAY, SEPTEMBER 24, 1910.

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CONTENTS.

Notes by the Way	453	Spiritualism and the Christ Idea	461
L.S.A. Notices	454	Spirits of Criminals as Protectors	461
Remarkable Happenings at a Farm House	455	Dr. Peebles on Mediumship	462
Mediumistic and Psychical Ex- periences. By E. A. Tietkens	456	Inspiration from Spirit People	462
Happenings a Hundred Years Ago	457	Towards the Brotherhood of Man	462
'A Spiritual Revival'	458	A Promise Fulfilled	463
How Much Do We Know?	459	Jottings	463
Dr. Maurice Davies and Spirit- ualism	460	Mr. A. P. Sinnett on 'A Cabinet Performance'	463
		There is No Death	464
		Society Work ;	464

NOTES BY THE WAY.

The following, from a London newspaper, is painfully instructive:—

HAUNTED.

At an inquest on a Harborne woman, named Winifred Williams, in Birmingham, a constable stated that the woman before her death told him that she had set herself on fire because she had been haunted by the Hilldrop-crescent crime. The devil, she said, told her to do it. A verdict of 'Suicide during temporary insanity' was returned.

We have read very little of the Crippen case, but we have an impression that 'Hilldrop-crescent' refers to it. The fate of this wretched woman vividly illustrates what we believe to be the folly and wickedness of printing so much about these ugly and disgusting subjects. The misery of it is that the newspaper publishers know that people like to read details of ghastly crimes—a vile taste!

This, from another London newspaper, is still more significant:—

POWER OF SUGGESTION.

REMARKABLE SUICIDES DUE TO ITS INFLUENCE.

The influence of suggestion on certain types of mind was remarkably illustrated in stories told at two London inquests on men who committed suicide while insane.

In the case of Charles Herbert Pitard, a warehouseman, who threw himself in front of a train at Kensington High-street station, the Coroner said that a singular coincidence was the fact that at the same station two years ago the deceased's employer took his life exactly in the same way. The deceased might have been suffering from auto-suggestion, which would compel a man to do the same thing as another person had done.

The other inquest was on Thomas Wilson, aged twenty-six, a Bethnal Green cabinet-maker. It was stated that about two months ago his brother committed suicide through a love affair, and the deceased was a witness. Since then Wilson had complained of a 'horrid feeling.' On Saturday last he ran into the yard, and, standing at the same spot as his late brother did, swallowed the same kind of poison.

We are convinced that the newspapers which report these instances of the 'Power of Suggestion' are themselves greatly to blame.

'The Inquirer' lately gave us a discourse by the Rev. A. L. Lilley, M.A., on being partakers of the divine nature. His conclusion is pure Spiritualism of the very highest kind:—

We have an original kinship with God. Not otherwise can we account for our power over circumstance, for the sovereignty of spirit by which we prove and reprove ourselves. We are possessed by something which will not leave us alone, which will not let us rest contented with what we are, which resists the dictation of even the most spiritual forces that surround us, which asserts its own right and its own power to

assess the value of all the forces that act upon our lives, which urges us unceasingly to prove all things and to hold fast to that which is good. That something, we know it only too well, is not our ordinary selves. So little is it our ordinary selves that sometimes we grow to think that it is not ourselves at all, that it is only the haunting of some troublesome presence of which we long to be rid. But the mercy of God has decreed that we can never wholly rid ourselves of it, for He has constituted it the final and ineradicable secret of our being, our very selves dimly operative beneath and through all that superficial self in which we ordinarily live. That something is His own nature witnessing in us against our ordinary selves and against our slavish submission to circumstance, witnessing in us to the perfection for which He has destined us, the perfection of conscious and increasing fellowship with the Divine nature. And all the secret of life is the secret of that power pursuing its patient, ceaseless labour in the heart of man. There within is the refining fire of judgment, of correction, of self-accusation, sometimes bursting into the glow which tortures and subdues us to its will, sometimes smouldering to the embers of a dim, unconscious trouble of spirit, but never leaving us mere dead and worthless ashes on the hearth of life. To see how that process of refinement is being accomplished in the constitution of our actual human life would be a revival of our belief in God. To make that process our own, to enter into it, to accept it in and for ourselves, would be to succeed in becoming partakers of the Divine nature.

Professor Vaswani, before his departure to represent the Indian Brahma Somaj at The World Congress of Religions at Berlin, gave a farewell Address at Calcutta to his students and the public. It was a profoundly thoughtful yet brilliant study of the interdependence of West and East. There are elements in both, wanted by both. In a passage of great elevation and breadth, he said:—

The measure of my love for India and the high and holy spiritual ideals inculcated by the high priests and sages of the grand Indian civilisation—is the measure of my admiration and love for men of other lands and other faiths and for all that is good and true in Western civilisation. I go a step further. I believe that there are elements in the soul of the West which India stands in need of for the realisation of her higher life and her holy mission. I believe that the West possesses certain elements of significance which, if imbibed, will do us immense good. I believe that in the consciousness of the East and the consciousness of the West there are certain striking co-responses. And not till these two distinct types of consciousness are thoroughly realised and come into more intimate and therefore more loving contact with each other—not till such a time shall the whole truth unfold and the seed of civilisation bear a better fruit.

The West, said Professor Vaswani, stands for scientific organisation, scientific research, the passion for progress, and the practical spirit: but the East testifies to the inner God-consciousness and to the solidarity of Humanity in God. Of this last the speaker said:—

We speak of the brotherhood of men. Don't you think that there is something like the brotherhood of nations? That truth the West stands in need of. West has yet to learn that we all of the East and the West are members of one great family presided over by the God Almighty Himself. West stands in need of the message of the brotherhood of nations; and of this truth, too, I shall speak during my sojourn in the Western world. Both these truths—the inner God-consciousness, and a sense of the solidarity of mankind—are needed by the modern West; and with a perception of these two truths will come the conviction concerning the unity of cosmos and that new synthesis of science and faith

for which the world is waiting. Then, too, would the world practise the truth bearing upon the brotherhood of nations.

India's historic mission is to deliver these two great truths to the world. For this end India lives on. For this end has India survived the innumerable shocks of time. Greece, the land of culture and philosophy, Rome, the shrine of art—where are they now? Gone! but India lives on. Assyria, Babylon, Egypt—each is gone, India lives on. If the history of the world be, as Emerson says, the alphabet wherewith God made the world—whereby God makes disclosures of His purposes—then I believe that in this survival of India Providence has a great purpose: and I think that India has been guarded so long for the purpose of delivering these two truths to the waiting world. Urgent, indeed, is the world's need of *this message*—the message of the New Dispensation—of the One Religion in all prophets, the One Word in all churches, the One Soul in all scriptures, the One Father in universal humanity.

Speaking generally of the advantages of travel, the Professor, as a true Eastern, referred to the Japanese feeling about travel as a kind of purification, and cited a rhapsodical passage from a Sanskrit scripture: 'Father sky, mother earth, loving water, friend fire, accept my salutations; I purify myself by my contact with you.' That is absolutely Eastern, both in thought and expression. The Briton at Scarborough, Brighton or Lucerne would, as a rule, hardly know the meaning of it.

'Space and Spirit: A Commentary upon the work of Sir Oliver Lodge entitled "Life and Matter," by R. A. Kennedy (London: Charles Knight & Co.), is a respectful and thoughtful criticism of, rather than a 'commentary' upon, the great work in question. The book is a small one, and reads almost like a summary of a larger one—an advantage to readers who have neither time nor care for long controversies. The writer has some peculiar ideas concerning Space and Spirit, Spacial Matter and Spiritual Matter, Spacial Energy and Spiritual Energy, Will, Life, Mind, Soul, and God. If one cannot agree with what is set forth, the study of it cannot fail to be suggestive. Incidentally, Haeckel comes in for a good deal of criticism.

Apart altogether from criticism of or comment upon another's work, we should like to see something of this writer's own, explanatory of his views of 'Non-Spacial Energy,' fully discussing it on the lines of the following piquant sentences:—

It is possible for energy to be transferred to a body, and for the state of that body to be changed from quiescence or energylessness to a state of strain, without apparent motion resulting. Of course, in that case, it will be said that, although there is no apparent motion, eternal motions of the particles result, and that the state of strain is evidence of these internal motions. . . . Physical strain is definite and limited, and implies an external restraining force which, if removed, would convert the strain instantly into visible motion; whereas I am trying to conceive of a reservoir of internal change which needs no external restraining force to prevent its overflow into the physical world but is self-restrained.

That hint opens up some curious speculations.

This, by Bolton Hall, is quite worth an attentive and grateful recognition:—

In a strange country I sat by the roadside heavy with grief.

Then along the way three maidens danced, their arms intertwined, their eyes aflame, all beautiful as the sunlight.

'Who are you?' I cried, 'Oh, Radiant ones?'

They answered softly, 'We are called Life and Love and Death.'

'And which is Life, which Love, and which Death?' I asked.

'Ah,' they answered, 'that we do not know,' and they twined their arms the more lovingly.

'But whither go you?' I cried again.

'That we do not know,' they answered, and joy flamed in their eyes. I arose and went with them,

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Nov. 10.—The Rev. T. Rhondda Williams.

Nov. 24.—Mr. A. P. Sinnett.

Dec. 8.—Vice-Admiral W. Usborne Moore.

(The titles of the Addresses to be delivered at the above-named meetings will be given in an early issue.)

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FOR THE STUDY OF PSYCHICAL PHENOMENA.

CLAIRVOYANCE.—On Tuesday, October 4th, Mr. J. J. Vango will give clairvoyant descriptions, at 3 p.m., and no one will be admitted after that hour. Fee 1s. each to Members and Associates; for friends introduced by them, 2s. each. October 11th, Mrs. Cannock.

PSYCHICAL SELF-CULTURE.—On Thursday, October 20th, the first meeting of the Psychic Class, for Members and Associates only, will be held at 5 p.m., when Mr. E. W. Wallis will give an address on 'Psychometry: How to Practise It.'

MEDIUMISTIC DEVELOPMENT.—On Thursday, October 27th, at 5 p.m., Mr. George Spriggs will conduct a Class for the Development of Mediumship, for Members and Associates only.

FRIENDLY INTERCOURSE.—Members and Associates are invited to attend the rooms at 110, St. Martin's-lane, on Friday afternoons, from 3 to 4, commencing on October 7th, and to introduce friends interested in Spiritualism, for informal conversation, the exchange of experiences, and mutual helpfulness.

TALKS WITH A SPIRIT CONTROL.—On Fridays, commencing October 7th, at 4 p.m., Mrs. M. H. Wallis, under spirit control, will reply to questions relating to life here and on 'the other side,' mediumship, and the phenomena and philosophy of Spiritualism generally. Admission 1s.; Members and Associates free. MEMBERS have the privilege of introducing one friend to this meeting without payment. Visitors should be prepared with written inquiries of general interest to submit to the control. Students and inquirers alike will find these meetings especially useful in helping them to solve perplexing problems and to realise the actuality of spirit personality.

SPIRIT HEALING.—On Mondays, Wednesdays, and Fridays, Mr. A. Rex, the healing medium, will attend between 11 a.m. and 1 p.m., at the Rooms of the London Spiritualist Alliance, 110, St. Martin's-lane, W.C., to afford Members and Associates and their friends an opportunity to avail themselves of his services in magnetic healing under spirit control. As Mr. Rex is unable to treat more than a limited number of patients on each occasion, appointments must be made in advance by letter, addressed to the Secretary, Mr. E. W. Wallis. Fees, one treatment, 7s. 6d.; course of three, 15s.

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REMARKABLE HAPPENINGS AT A FARM HOUSE.

[In 'LIGHT,' of September 3rd, we commented on the newspaper reports of the strange happenings at a farm house near Uttoxeter, and the alleged 'confession' of a young girl, and suggested that the girl was a medium. In answer to our appeal for further facts, Mr. F. Brittain, of Hanley, has kindly visited Loxley Hall Farm House and sends us the following interesting particulars as the result of his inquiries.—ED. 'LIGHT.']

Loxley Hall Farm is an unpretentious three-storey house, situated by the road which runs from Uttoxeter to Stafford, about two miles from the former town. As I looked at it from the road, there was no necessity to inquire whether it was the scene of strange happenings, for the broken window panes bore unmistakable testimony to that fact.

During a little over three days, from the evening of Thursday, August 18th, to the Sunday morning following, some remarkable incidents had taken place, such as had never before been witnessed, as inquiries into the history of the farm failed to elicit any stories of past hauntings.

Suddenly, and without warning, on Thursday, August 18th, almost everything which was movable seemed to be endowed with life. Tables, clogs and shoes, bottles and jars, knives and forks all started to fly about the house, each article apparently vying with the others as to which could move the fastest. As neither Mr. Wilson, the bailiff who resides at the farm, nor his wife were able to find out how they were thrown or who threw them, the police were called in to help to solve the mystery, and although things happened whilst the officer was present, he gained no real evidence as to the cause. True, a 'confession' was obtained from the little maid, of which I shall have something to say later on, but no one saw or caught the girl in the act of performing the wonderful feats with which she has been credited.

The 'happenings' commenced at the time when the little maid commenced her duties at the farm, but strange to say, although she had previously spent her holidays there, nothing took place then.

The first incident the girl noticed was that as she came downstairs it seemed as though someone with a heavy tread was following her down, yet upon looking back there was no one to be seen. Later, as she was cleaning the stairs, some clogs were flung down, and one of them hit her on the forehead, bruising it. From this time onwards until she left the farm on Sunday, August 21st, there was no cessation of the uncanny incidents. Whilst the family were at breakfast on the Friday morning, all the knives and forks on the table took a sudden leap across the room, through the door, and dropped on the passage floor. One of the knives hit the moulding over the door and stuck there. During the Friday morning it seemed as though there was someone at the top of the stairs flinging all the pots and bottles he could find down the stairs. Mr. Wilson keeps all the empty bottles and jars which have held cattle medicines stored upstairs; these were almost all thrown down.

After the first night Mr. and Mrs. Wilson had the girl sleeping in their room, but still the noises continued. Upon one of the occasions when there were some heavy knockings in another room, Mr. Wilson rushed out of the bedroom to search, leaving Mrs. Wilson and the girl behind, when suddenly a bamboo table in the room was flung after him and crashed down the stairs. On the Saturday morning, as the girl was putting Mrs. Wilson's child's boots on, they were snatched from her hands and flung in the passage. Also on Saturday morning, as Mrs. Wilson and the girl were going down the cellar, they were assailed with bottles and jars. On another occasion, as they were together in the kitchen, the rolling-pin, which was hanging on the wall, flew across the room, just missing Mrs. Wilson's head. It seemed, also, as though someone was hammering on the ceiling.

Upstairs the beds were unmade and the clothes scattered about the rooms and tables turned over. Stones were thrown, and over thirty panes of glass were broken, including some on

the third storey. These incidents will give an idea of what the happenings were like, and there were many more, but all of a similar character.

I questioned Mr. and Mrs. Wilson closely regarding these incidents. They are both keen and shrewd, and not likely to allow anything to escape their notice. But they could not detect this young girl throwing things about. Mrs. Wilson informed me that they all sat at the table having breakfast, including the girl, when the knives and forks disappeared and dropped in the passage, but neither she nor her husband saw the girl lift a hand. Also, when the table was flung downstairs, they were both together, yet she saw nothing. It was the same when they were together down the cellar. Both Mr. and Mrs. Wilson agree that the knockings happened where the girl could not reach, and whilst they were together. Knocks were heard first in one room, then in another, and while Mr. Wilson rushed from one room to another, shooting here and there but never hitting anyone, or detecting who was making the noise, the girl was with Mrs. Wilson.

The only time that Mr. Wilson saw anything pointing towards the girl as the root of the stone throwing was on the Saturday morning, when he saw her, whilst she was sweeping the yard, look round to see if anyone was watching and then pick up a stone and throw it against the wall close to the kitchen window. This was the only suspicious act that she was seen to do, and it was one which any child might have done.

I asked Mr. Wilson if he had noticed anything peculiar about the girl whilst these manifestations were taking place, and he said that whilst she was sleeping in their room he watched her when the knocks were being made and saw her raise her head slightly; she then began to breathe very heavily, also made a few peculiar noises in her throat. Mrs. Wilson informed me that she had noticed that now and then the girl breathed heavily and made strange noises. Afterwards I interviewed the girl at her home. She is nearly fourteen years of age, not tall, and slightly built. It seems impossible that she could have had the strength to do what happened at the farm. *In fact it is doubtful whether she could throw a stone with sufficient force to break the top storey windows.* Her account of the happenings corresponded with those given by the Wilsons. In answer to my question as to how she felt during her stay at the farm, she said that at times she trembled all over inwardly, and felt stupid, and could not remember clearly all that was going on. Occasionally she felt as though a bandage was wrapped tightly round her head, so tight at times that it hurt her. Once in the night she felt peculiar feelings all over the body and then fainted. I asked her how it was that she had confessed to doing these things. Tears came into her eyes as she answered, 'A policeman told me that he would take me straight to prison if I did not say I had done them.' Mr. Wilson had already told me how this confession was obtained. The girl's account was the same as his. She would not confess for almost half an hour, but eventually, as the man of law continued to press her to confess, she thought, like Galileo of old, that it would be wiser to agree with the inquisitor than suffer the torments of prison. How many men, let alone a girl just fresh from school, would not have 'confessed' under the same conditions? I think the temptation would have been too much for the majority. At any rate, as soon as the fear of prison was removed, I found that she did not own to having done the alleged tricks, and as far as I can learn, she is ordinarily a truthful girl. *The police failed to detect her. What, then, is the value of such a confession? The father states that when the child came home on the Sunday she was not responsible for what she was saying. She appeared to be almost insane, she rambled in her conversation, and was extremely stupid. In fact, the doctor who examined her advised them to send her away. Even now, a fortnight later, she is not quite herself, but she stoutly maintains that she did not do the things attributed to her, and no witnesses can bring reliable information as to seeing her do them.*

The question arises, was this girl a good physical medium, and did the excarinate intelligences, realising this, use the powers she possessed to suit themselves? The condition in which

she was during the time of the happenings points that way, and the state she was in at the close of the manifestations looks very much like obsession. Mr. and Mrs. Wilson cannot see how she could cause the phenomena. They recognise that some of them occurred under conditions which precluded her from being in physical contact—either with the article moved, or the part of the house where the knockings occurred. In fact, from the evidence I can gather from all those who witnessed the happenings, I feel convinced that they can only be accounted for from a psychical source.*

MEDIUMISTIC AND PSYCHICAL EXPERIENCES.

By ERNEST A. TIETKENS.

(Continued from page 449.)

At a séance with two wonderful mediums (professional, and well known to Spiritualists) at a friend's house, among several strange manifestations that took place was one that quite convinced me of the possibility of matter passing through matter. I was sitting opposite to a friend of mine in the circle. Our hands were, as is usual at these séances, on the table and little fingers joined. When the séance was over my friend exclaimed: 'Whose ring is this I find on my finger, and how did it get there?' I then discovered mine was missing. It had evidently been removed from my finger during the séance by some law unknown to me, through dematerialisation, and been placed on his finger. This was to me a perfect test of matter passing through matter. As he was some distance from me, and as the fingers of both had been on the table the whole time, this must have been a genuine manifestation of spirit power. My friend is still living and could vouch for the truth of this.

Whilst in my normal condition I have seen a ray or beam (one inch in width) descend upon certain parts of my body as if an Intelligence outside myself were analysing or probing to try to discover any traces of disease, in the same way that a physician would examine by means of the stethoscope or X-rays. The opinions of the invisibles were afterwards expressed clairaudiently to me.

On more than one occasion I have had distinct dream-visions relative to the nature of future illnesses of friends. The subsequent illnesses tallied exactly with what I had seen. I mentioned the circumstances at the time, but, of course, was not believed until the illnesses occurred.

I was standing at a railway station and waiting the arrival of a train. I seemed suddenly wrapped up in a buffalo's skin, and also saw projecting over my head a huge pair of horns. Behind me, trailing on the ground, was a long tail. A voice said, 'Here is the devil.' As I do not believe in this gentleman I felt no fear, but waited for further developments. Thereupon a sweet, loving voice whispered in my ear, 'Be not afraid, my child, there are wags in this world as well as in your own.' The explanation given me afterwards was this: An Indian guide (and they are most faithful and reliable) had covered me with a buffalo's skin mentally, such as he had worn on earth. I presume in giving me healthy aura or magnetism his mind had so expressed itself. It was a good lesson for me to learn, viz.: (1) To cast aside all fear—protection was always present; (2) that there are perverters of truth there as here.

On one occasion my clairvoyant vision was opened for me to see the wondrous combination of the working of the psychical and physical natures in man. When visiting some relatives in the country, to assist at a charity concert, a musical friend, with whom at the time I was very much *en rapport*, had accompanied me to give his services for the same object. Early one morning my clairvoyant vision was opened and I was able—although my friend

was not at the moment with me—to see into his physical body and to trace the workings of, what seemed to me, the soul's aura, or force, that permeated every part of his physical structure, as duplicate of his being. It was a truly wonderful sight, every part of the physical frame being duplicated with the psychical. The latter appeared like fine golden lines in every part of the human frame, the psychical controlling the physical and working together harmoniously; the combination seemed perfect. It appeared to me, that wherever these fine lines penetrated or ran, the action of life seemed to be enforced. When scientists accept the spiritual laws that govern our being, this law may explain the action of the heart.

At Cairo I made the acquaintance of a very sympathetic Egyptian Bey of good family, who had married an American lady, and they were both greatly interested in Spiritualism. He was at the time suffering with some internal malady which the physicians in Europe informed him would probably terminate fatally, unless he consented to undergo an operation, which he dreaded to do. I suggested to him to try homœopathy. One afternoon I was strongly impressed to sit down and write out a message conveyed to him through me from a spirit friend, urging him to carry out if possible my suggestion. After the message was completed, I was told (clairaudiently) to hold the pencil or pen in the same way I used to do when writing automatically under spirit influence. I did as directed, and at the foot of the message some hieroglyphics were quickly dashed on to the paper, the word or letters beginning on the left-hand side. I handed the paper to my friend saying: 'Here is a message for you, also some hieroglyphics I cannot make out.' He read the message, and glancing at the strange letters, exclaimed: 'It is my mother's name, and written in Arabic.' I never wrote a line of Arabic in my life, and know very little of this language. This was a test to my friend, as I was not aware his mother was dead, and certainly had never heard her name.

The Egyptians are believers in spirit control and communion; it is part of their religion. They accept it, and are not like so many Christians who accept, often in a wrong sense, the teachings of Christ, and deny his words about the truth of the life beyond the grave. Hence the Egyptians are a far more spiritual race than the orthodox Christians.

I was sitting in my study reading when I distinctly saw a spirit form approaching me, covered with a shroud as if he had just risen from the grave. I recognised him as a relation who had recently passed away to the higher life. He had always turned a deaf ear to the truths of Modern Spiritualism, and seemed annoyed whenever I broached the subject to him. He came nearer. I then heard a spirit say: 'My friend, this cannot be allowed; it might do harm to this medium, you would not listen to these solemn truths when alive, now you cannot be allowed to obtain through his mediumship the necessary spiritual aura, or soul force, which by so doing would enable you to gain a quicker path into Heaven, but might injure the medium.' Other spirits have been from time to time brought into my surroundings for this purpose, but these have been spirits who have been the means of doing much good in their respective missions in life and have not, like my relation, lived for acquiring wealth only.

At times I have acted as a missionary between those who have passed over the bridge of life and those left here. I will quote an instance where the particulars given proved correct. I dreamed that I was passing through the central arcade in Covent Garden and was spoken to by a young man seemingly about twenty-one years of age. I had a perfect view of his personal appearance. He told me his name and said that his father had a business in Covent Garden, and that he would show me the shop and warehouse. I followed him in my dream to one of the side arcades, and he pointed out to me the shop. I noted his father's name over the door, the same name he gave me as his own. He then informed me that he was the eldest son, but that he had recently died rather suddenly, and it grieved him so much to have parted from his father without having expressed contrition for certain acts he had done during his life, which had caused his father sorrow. He

* Mr. Brittain has obtained Mr. Wilson's attestation as follows: 'Having read the proof sheet of the above narrative, I hereby declare that the "happenings" occurred as stated therein.—ARTHUR JOHN WILSON. September 12th, 1910.'

begged me to acquaint his father with this feeling of regret on his part, and to place before him the truth of spirit communion, also to say that I had seen his son in a dream. I awoke with this extremely vivid dream-vision in my mind. I took an early opportunity of visiting Covent Garden in reality, and sure enough I traced out the shop and the name over the door. I determined to sift the matter thoroughly, and went in and spoke to the foreman relative to the prices of some articles for sale, but really to make private inquiries. I then soon discovered that what had been told me in the dream was strictly accurate: the proprietor had lost a son as stated and was very unhappy. I left the shop, and on reflection wrote to the father, giving him full particulars of the dream, and sending him papers, books, &c., relating to Modern Spiritualism. How is this case to be explained by the subconscious self? It is more likely that my spirit, meeting with an unhappy wanderer in the spiritual life, during my physical sleep, wished and was permitted to help another in doing what was a kind action. I have already pointed out that the spiritual body does leave its shell at times during sleep, and performs then its allotted duties.

In a dream I was once again in one of the class-rooms of the college where in my youth I had been educated. Looking up, the ceiling seemed to open and I saw reclining, as it were on the air above me, the spirit form of a valued friend of mine who had passed to the higher life. Her husband had been a high dignitary of the English Church, and had died previously. I had frequently conversed with her on occult and spiritual matters, and had tried to make her believe and understand the simple truths of Spiritualism. She remained, however, an orthodox Christian, believing in all the dogmas and creeds of the Church. She seemed to me, when I looked at her, to be deeply reflecting on her past lines of life. Before her unclosed eyes innumerable fine lines appeared floating—fine dark lines, which I interpreted as the lines of life. She lay there passively reflecting. The aura that upheld her and which filled her being was clear and golden, but had none of the exquisite resplendency that the very high intelligences possess, whose minds are surrounded and controlled with wisdom's light. She spoke these words to me: 'I have not yet found him.' The dream dissolved and I awoke. I was rather puzzled as to whom she referred, but the impression soon came. She referred to Jesus Christ and the interpretation taught by the Christian churches, that he would receive the souls at death into his care if they believed in him. I had often conversed with her on this point, and she may have been searching for him and have discovered the futility of such a thing in spirit life and had returned to me to announce her error. The orthodox Christian too often accepts the exoteric and not the esoteric teachings of Christianity. I fear a great many will find themselves in a like predicament, dogmas and creeds being the basis of their religious thought instead of following the esoteric teachings of Christ.

While dreaming that I was once again in one of the rooms I occupied when a child, on looking up, the ceiling seemed to vanish and I beheld a dignitary of the Church gazing down at me. He had a smiling benign look upon his pleasant face. As I was regarding him with rather a feeling of surprise, he approached and handed me a beautiful ebony staff, such as the high dignitaries of the Church use. I remember receiving the staff into my hands, when the dream dissolved. On waking, the vivid impression came to me that I was to carry out a spiritual mission of some kind. This dream occurred at the very time I began to investigate the truths of Modern Spiritualism, and the verses and spiritual matter I have written fully tend to verify the prediction of this dream-vision.

To make sure that there was no delusion on my part, no fancy in my brain, no supposition in my mind, and knowing that a spirit was present with me one evening before I retired to rest, I made him call me six times before I would reply. The following I wrote down at the time: My uncle spoke to me this night, and six times I let him call me. Each time my name was pronounced in a louder key. I then said, 'Who is it?' He replied, 'Your uncle.' I said, 'Which uncle?' because I had several in the spirit world. 'Alexander Baxter

Tietkens,' was the reply; and then he spoke a few words about the beauties of the spirit world and gave me great encouragement in my pursuit of this knowledge. He passed away an avowed Spiritualist. Can this be attributed to fancy or the subconscious self?

(To be continued.)

HAUNTINGS A HUNDRED YEARS AGO.

'The Times' published on August 26th last an extract from its issue for August 27th, 1810, headed 'Supernatural Visitings,' and describing some 'poltergeist' phenomena which had recently occurred at Sampford, in Devonshire, at the house of a Mr. Chave, as narrated in an affidavit voluntarily made by 'a respectable clergyman,' the Rev. C. Colton. This gentleman states as follows:—

After an attendance of six nights (not successive) at Mr. Chave's house, in the village of Sampford, and with a mind perfectly unprejudiced, after the most minute investigation and closest inspection of all the premises, I am utterly unable to account for any of the phenomena I have there seen and heard, and labour at this moment under no small perplexity, arising from a determination not likely [lightly?] to admit of supernatural interference, and an impossibility of hitherto tracing these effects to any human cause. . . . Also, that I have examined several women, quite unconnected with the family of Mr. Chave; but who, some from compassion, have slept in this house—that many of them related the facts on oath—that all of them wished to be so examined, if required; and lastly, that they all agreed without one exception in this particular—that *their night's rest was invariably destroyed by violent blows from some invisible hand—by an unaccountable and rapid drawing and withdrawing of the curtains—by a suffocating and almost inexpressible weight, and by a repetition of sounds so loud as at times to shake the whole room.* Also, that there are more than twenty people of credibility, quite unconnected with the owner, or the present tenants of this house in question, who have related to me the most astonishing circumstances they have seen and heard on these premises; all of which they are ready to substantiate if called upon, on oath. Also, that it appears that this plot, if it be a plot, hath been carried on for many months, that it must be in the hands of more than fifty people, all of whom are ready to perjure themselves, though not one of them could possibly gain anything by it;—that the present owner is losing the value of his house, the tenant, the customers of his shop, whom fear now prevents from visiting it after sunset, and that the domestics are losing their rest; and all these evils are with most exemplary patience submitted to without any object, but the keeping of a ridiculous secret; which, although so many are privy to it, and many more interested in discovering, hath not yet been divulged; although such a disclosure would be attended with circumstances highly advantageous and gratifying to any person who could be induced to discover it.

This affidavit was sworn before a Master in Chancery, and the names of three surgeons, a merchant, and others are 'selected from a crowd of witnesses to substantiate facts which they declare are to them perfectly inexplicable, and for which they are utterly incapable to account.'

DR. J. M. PEEBLES, known to Spiritualists as an indefatigable traveller, being 'the World's Missionary at Large for the National Spiritualist Association of America,' and as an extensive author and lecturer for over seventy years in public life, has written his long-anticipated account of his travels in many lands, entitled 'Five Journeys Around the World.' In this volume of five or six hundred pages he presents an array of facts touching the rise and progress, philosophies and religions, habits and customs of many nations; he has found Spiritualism practised in every land, and vividly portrays many weird experiences, including fire-worship, necromancy, healing, ancestor-worship, incantations, and spirit-intercourse. Until October 15th, the Peebles Publishing Co., Battle Creek, Mich., U.S.A., offers this book at the reduced price of six shillings, post free to any part of the world (orders payable to Dr. Peebles). After that date, we are informed, the price will be much higher. The book is illustrated with a half-tone portrait of the author, and pictures of foreign countries and cities, their natives, celebrities, and ancient ruins.

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'A SPIRITIST REVIVAL.'

Mr. Adolphe Smith amuses us, in 'The Contemporary Review,' with a series of trapeze feats on the subject of phenomena supposed by some to be due to spirit action. His one desire is to wipe out spirit action, as a 'silly' supposition, and to substitute a new and infinitely wonderful power of thought-reading and thought-construction.

He begins well, before ascending his trapeze. Making, as it were, a little speech to his audience, he announces 'a Spiritist revival' which, he says, is proved by the fact that 'the Society for Psychical Research no longer devotes its energies to the discovery and denunciation of the trickery practised by false mediums.' 'On the contrary, it is itself endeavouring to prove that the claims made by Spiritist mediums are well founded.' We agree with Mr. Adolphe Smith that 'it is a sign of renewed interest in the possibility of spirit return that so learned and influential a Society should devote the greater part of its time to the subject.'

This frank but rather mournful admission is followed by a gibe at Mr. Stead with his startling Gladstone, Bright and Beaconsfield interviews, but even here, while holding the matter up to ridicule, Mr. Smith sees a serious side to it all and says 'there is behind all these stories a sufficient substratum of real phenomena to account for many misconceptions and much genuine faith.' He is, in fact, a believer in the possible genuineness of all the happenings, but is intolerant of the 'silly' belief in spirit action in relation to them.

His own records are as interesting as anything could possibly be, but his gymnastic feats with reference to them are nearly as wonderful. He tells a story which seems to prove spirit action and which he admits 'could have been made to appear like evidence of spirit return,' but which, without any evidence whatever, is attributed to unconscious brain-picking. There is not a scrap of evidence for brain-picking; but there is, from first to last, evidence of a personality behind the medium who knows what the medium does not know, who claims to be a separate person, and who knows precisely what to say and what to leave unsaid. In spite of all this, and though Mr. Smith admits that the medium was absolutely unconscious, and ignorant of the matters about which she spoke, he remarks upon her 'discretion,' and how 'she seemed to feel that she was not at liberty to relate personal matters' and so on. Alas, Mr. Podmore has a successor, for, without an atom of evidence for what he tells

us, but with all the evidence the other way, he calmly concludes: 'We have here then an incident which tends to show that a knowledge of events that have made a great impression on a person may be conveyed to a "sensitive," though the person to whom the events have occurred may not, at the time of the experiment, be conscious of having thought of these events.' 'We have here then' nothing of the kind.

But this is Mr. Smith's way all through. It does not matter what is seen or heard or done; we have the inevitable 'explanation,' which is always mere arbitrary assumption that the whole thing is brain-picking or brain-picturing. He has evidently been an industrious experimenter, and he has got very remarkable results, but his 'dogmatic affirmative,' to use his own phrase, has shut him out from the truth. Mr. Stead's six reasons for believing that he was really in communication with Julia are considered, and then Mr. Smith makes the enlightening remark that he had witnessed and experienced the same phenomena, 'but there was never any question of spirit return.' Precisely! He got it all on his own terms, and there was no 'question' about any other terms—'never any question about spirit return.'

O no, we never mention it!

Its name is never heard:

Our lips are now forbid to speak

That once familiar word.

So we are told, 'Though some of my friends were Spiritists, we suggested no spirits and we had no spirits, but we had all manner of revelations, of visions, of clairvoyance and of clairaudience. Still more incredible and impossible to explain, we had prophecies, carefully noted at the time and fulfilled afterwards.' But 'we suggested no spirits, and we had no spirits.' How does he know they had no spirits? Spirits do not always tell people when they are present, and do not always inform agnostics what they do. But Mr. Smith turns another somersault and, after stabbing the hypothesis of spirit action, says, quite naively: 'Such (fulfilled) prophecies have been made during my experiments, and as far as I know they were in no wise attributable to the intervention of the spirits of dead friends or relations.' But that tiny phrase, 'as far as I know,' is the bomb which blows his Essay to bits.

And yet he starts afresh, narrating wonder after wonder, as occurring at his own séances with private and perfectly reliable mediums, and then reaching the conclusion that everything 'can be done by living beings without any reference whatsoever to the dead.' In fact 'we have not attempted to get into communication with the spirits of the dead.' What beautiful simplicity! Nothing easier. Begin by saying that there are no such beings as spirits; or that, if there are, they are under some sort of lock and key: then make up your mind that if they exist and can escape, you do not want to have anything to do with them; and then sit down to experiment, and decide, simply decide, that, whatever happens, you are doing it, saying it, showing it, prophesying it. *Voilà!*

Mr. Smith tells us that at some of his experiments the medium has been made to see things the sitters had decided should be seen. It is quite likely. But what about the things that were not decided by them, and not in the slightest degree thought of by them or known to them? In both cases, it does not appear how Mr. Smith knows they 'had no spirits'; and all the less does that appear when we note another of his flights with the remark that his all-explaining telepathy has about it this 'complication'—that 'it does not preclude the possibility that there may also be telepathy between the spirits of the dead and the

spirits of the living.' That is indeed a 'complication'! In fact, it is like Mercurio's wound: 'Tis not so deep as a well, nor so wide as a church door; but 'tis enough.'

We wish we had space for comment upon Mr. Smith's ingenious excursion into Vulpain's 'Physiologie des Systèmes Nerveux,' with its references to the 'Pons Varolii' and the 'Corpora Quadrigemina' of the brain, and the beautiful discovery that the outward senses or bodily parts are not necessary for sights and sounds and knowledge, but that imparted vibrations in the interior may readily produce these. Inward vibrations may possibly be produced by persons still in the flesh, but it is infinitely more likely that they could be produced by the refined personalities whom we call 'spirits,' whose plane of being is that very interior where, directly and at first hand, the vibrations can be made.

HOW MUCH DO WE KNOW?

We know the spirit as it passes into manifestation. We know it, above all, as life: as the life of Nature and ourselves. . . . The universe is the manifestation of spirit, the embodiment or language. Its full glory is seen, not when we deem God, Nature and the soul one and the same, but when we regard Nature and the soul as produced by and revealing the spirit of God.—HORATIO DRESSER.

Tennyson exclaimed, 'Let knowledge grow from more to more,' and his desire was right, for no profound thought is required to prove that at the best we know very little about the actualities of existence; indeed, it is questionable whether in reality, beyond knowing our own states of consciousness, and those only imperfectly, we know anything at all.

We are told that 'there is no religion higher than truth,' and Jesus said, 'Ye shall know the truth, and the truth shall make you free,' but the truth is that, with all our strivings after knowledge, we know next to nothing, and the knowledge of our ignorance should set us free 'from many a foolish notion'—the most foolish of all being that we know nearly all there is to know that is worth knowing.

For instance, who can tell us definitely what matter is, what substance is, what electricity is, what ether is, what light is, what the sun is, what mind is, what instinct is, what life is? The atom, of which so many were so certain fifty years ago, has been dissolved into ions, electrons, or what not—but what are they?

We only know of forces by their phenomena, and of life by its manifestations—as they appear to us—but appearances are misleading, we are constantly correcting our impressions, and it is doubtful if we have yet reached the realities.

Then again, who can tell what spirit is, what God is, what personality is, what consciousness is—with its 'sub,' 'normal,' and 'super' degrees of manifestation? Spiritualists, who are interested in all life problems and manifestations, when they begin to ask 'what do we know; is anything settled?' find themselves face to face with a blank wall when they seek for conclusive information regarding many important points. Is the 'self' one, sevenfold, or bi-sexual? Is the self indestructible or terminable? Did it pre-exist as a conscious being or did consciousness begin at birth? Is the spirit world one plane, state, or sphere, or many? Is it a definite locality or merely a state of illusion? Is animal life perpetuated or destroyed? Do spirits visit or live on other planets? How far can spirit communications be regarded as trustworthy? Do spirits go on for ever or die out? Do they retrograde or advance? Are they governed or do they govern themselves? What is a materialisation, how is it accomplished? How is the 'rap' produced? Are only earth-bound spirits able to communicate? Are pure and good spirits cut off from association with earth friends? Is it injurious to them to communicate with loved ones here? Is mediumship demoralising and injurious? Is it wrong to be 'controlled'? Is it possible for psychics to enter the spirit world and learn the truth about it without the aid of spirit people? What is a medium? Can spirits tell us anything we do not know? Would it be of use if they did? What do we know about the other world?

The fact is, the more closely we push our inquiries, the more exacting we are in our desire to 'know the truth,' the more thoroughly the conviction is forced upon us that we are but 'infants crying in the night'—the night of ignorance. At last we begin to realise that we know little—that we can only infer, surmise, speculate, visualise, dream and study our own states of consciousness. We recognise that all first-hand knowledge is knowledge of our own interior conscious experiences—awareness of our own existence and of our thoughts, feelings, desires, emotions, purposes, intuitions and inspirations. We interpret the thoughts, purposes and deeds of others in the light of our own intelligence. We misinterpret our own sensations and experiences, and we misunderstand others: we stumble and fumble and jumble and grumble! We live our day and pass away, and the outer world goes on as if we had never been. We dwell in the world of our own illusions—we call them knowledge, but by and by we know that we did not know all, and probably what we now know, or *think* we know, is as imperfect as our former conceptions were inaccurate.

Well may we be patient, tolerant and kindly—keeping all mental and moral doors open—and try to 'let knowledge grow from more to more,' for at present the only certainty seems to be that we exist, that we know of our existence, and are trying to get into touch with universal principles, or *the truth*; but since on this plane we can only learn of realities through phenomenal manifestations, we may well hesitate to affirm that anything is absolutely known and refrain from excluding from our hospitality any possible solution of the perplexing problems of existence, of personality, and of spirit life.

All this may seem depressing and unsatisfactory, but may it not be all to the good that we admit our limitations? Does it not help to give us a growing faith, a comprehensive love and progressive inspiration? Does it not keep us humble but hopeful, afford us room for unlimited mental and spiritual unfoldment, and act as an incentive to still more persistent effort? *Every step of the way up has been won for us in the past by those who have dared to doubt whether the whole of truth was known. They were impelled by a living faith; the faith that effort cannot be fruitless but will be rewarded with adequate recompense—if only by the strength which is acquired as the result of the effort, and by the consequent fitness for renewed endeavour.*

May it not be that the very fact that we have discovered our limitations and the limitless possibilities of the universe indicates that intelligence is the one reality? As we unfold our powers and become aware of our capabilities we realise more fully the intelligibility of Nature—even on the plane of appearances and of the phenomena that we have learned to partially interpret. Surely this fact, indicating as it does that we dwell in a universe that is illimitable and that challenges us to its conquest and comprehension, should enable us to feel that we are parts of the process, agents for its fulfilment, necessary to its completion and therefore endless in our consciousness.

Because, at present, we are perplexed and are unable to understand all that there is to be known, shall we lose heart and succumb, or shall we rejoice because every triumph of mind, every insight and awakening of spirit, reveals to us the larger arena and serves to fit us to take our places in the ranks of the army of progress, confident that we shall be victorious? Shall we not be glad that ever before us shines the unattained, but not unattainable, knowledge of *truth*—that truth which sets us free to live the larger and fuller life of the spirit? Surely the joy of life consists in conscious and purposive growth in knowledge and in power, in grace and goodness—not merely in obedience to a 'law of evolution,' but as a progressive attainment due to personal, intelligent and successful co-operation with the Infinite Spirit!

TRANSITION.—Readers of 'Angelic Revelations' will learn with regret that Mr. Thomas Powers, who has been associated with this work for many years, passed to spirit life on Saturday last.

DR. MAURICE DAVIES AND SPIRITUALISM.

BY JAMES ROBERTSON.

We are startled, now and then, by hearing of the translation of one who was once a prominent worker in our ranks, but who, when voice and pen had ceased to speak, had become only a memory, although still in the body. One such was the Rev. Maurice Davies, D.D., whose demise, at the age of eighty-three years, was recorded in last week's 'LIGHT,' p. 450.

The early numbers of 'LIGHT' reveal how prominent he was in the cause. He wrote leading articles, delivered addresses, and was to be found at almost all gatherings. Although he preached here and there in London for some years, he was more of a journalist than a clergyman, but there seems to have been nothing continuous in his career. Spiritualism, however, enchained him from 1856, when he started his investigations in Paris, where he was a tutor for some years. He tells the story of his occult life in a volume entitled 'The Great Secret,' published about 1894, when he had largely retired from public advocacy of the cause. This is a remarkable book, giving out evidences of the most wonderful kind, yet it is questionable if he ever caught the true meaning of the spiritual message. Through it all he is an ecclesiastic, though not what could be called a spiritually minded man. The Church of England and the Thirty-Nine Articles were somehow woven into his mentality, and he believed in forms and ceremonies as being a large part of the religious life. He was not like Podmore, constitutionally unable to believe, but he lacked fibre enough to break his old cords. He believed in all the facts which make plain that the dead can come into our midst, and he even made war upon the ideas of 'unconscious cerebration' and 'unconscious muscular action' of Professor Faraday and Dr. Carpenter. He felt that to affirm that the human brain could project an odic force or electric power sufficient to move heavy tables or other articles, in such a manner as to respond intelligently to questions, was to state a proposition which taxed human credulity far more than did the spiritual solution of the matter.

Spiritualism to Dr. Davies was scarcely 'a science, a philosophy and a religion,' but only a something which supplemented the old evidence—as formulated in the teachings of the Church. His 'Great Secret' was penned, he said, to leave on record his gropings towards the light. As a book of incident it is most interesting, light, and airy, but with scarcely a touch of that divine something which we call the spiritual in man. The beautiful *now*, the divine *to be*, somehow did not woo him; after all, the past had more in it to him than the present. However, he does not regard the manifestations he saw as being other than natural; they simply carry us into a domain of law not yet understood. He gives as the three masters who inducted him into the mysteries, S. C. Hall, Frederick Hockley, and Benjamin Coleman, the latter so well known for his enthusiasm, and for the fact that he pioneered Emma Hardinge Britten on her first visit to England as a medium. Trance speaking, however, did not appeal to Dr. Davies as a special evidence of spiritual power; it was simply an exaltation of the medium's normal faculties. He tells us that Hockley, with all his love of mystic lore, his huge library relating to black and white magic, his crystals and astrological charts, looked like anything but an occultist, being a sober-looking man, a partner in a firm of chartered accountants in the City. Dr. Davies became a strong believer in astrology and regularly frequented the rooms of Dr. Wilson, in Caledonian-road, whom many old Spiritualists will recollect. 'If the sun and moon sway the tides, why should they leave man untouched?' was a strong reason for his belief.

Dr. Davies saw much of D. D. Home, of whom he formed a high opinion; indeed, there is scarcely a man of his time associated with the movement whom he did not know. He relates that, being present at a séance where the revered Robert Cogman was the medium (a man who had something to do with the initiation of Mr. J. J. Morse, Mr. and Mrs. Wallis and others into our movement, and whose work in the East End of London Mr. E. W. Wallis subsequently took up and carried

on for a season), Cogman was entranced and was talking only gibberish, as he thought. Dr. Alfred Russel Wallace, who was present, assured Dr. Davies, however, that it was a regular language, and bade him note the recurrence of certain sounds, and said he knew it was the language of some part of Polynesia.

Materialisation, slate-writing, everything was witnessed by Dr. Davies. He sat with Mrs. Guppy, Florence Cook, Rita, and every other medium prominent in the old days, and relates a good test of spirit power by slate-writing that he had at the house of Captain James, where Rita was the medium. He bought his slate, gummed paper over the edges, tied it up with string and put sealing wax over the knots. Rita held one corner while Dr. Davies gripped the other three quarters firmly. When they cut the fastenings, there was found written 'God bless you all,' which, he admits, was as convincing as if the whole of the 119th Psalm had been transcribed. He related the incident to Maskelyne, the conjurer, whom he knew, and said that even Maskelyne could not produce writing under such conditions. Maskelyne admitted that he could not, supposing that the conditions had been stated correctly, implying that such was not the case.

Of Stainton Moses and his work we hear much from Dr. Davies. For this great seer's intellectual power and his sincerity he has the highest praise. He relates that Stainton Moses told him that 'Imperator' would give him page and line of passages that he might want in the works of old writers and that he would find them absolutely correct on consulting the books at the British Museum. Mrs. Makdougall Gregory, and the spiritual gatherings at her home, take up a considerable space in Dr. Davies' occult life. Here week after week for several years he witnessed everything of the materialisations of Willie Eglinton and C. E. Williams, and he had the companionship of Stainton Moses, who was rarely absent. Gerald Massey also appears at this Mayfair Mecca, and Davies says he had worshipped him in his callow days, when the poem 'Babe Christobel' first appeared. Massey, he says, 'brought well to the front a spirit Egyptian princess, from whom he got the information contained in his "Book of the Beginnings," just as he went to the fountain head for his information on the subject of Shakespeare's Sonnets. The theory which in this latter case he derived from his Intelligences has stood the test of the severest criticism. It is, in fact, about the most rational account of the genesis of the Sonnets, and it came entirely from the other side.' 'When Gerald Massey buttonholed you, you could not choose but hear, and you found it very difficult to doubt, such an intense tone of reality did the speaker throw into his words.'

Reality was the very atmosphere of Mrs. Makdougall Gregory's gatherings. It was here that the Rev. H. R. Haweis caught a firm hold of the truth, which he gave forth with such candour from his pulpit and in his books. Bailey, the author of 'Festus,' was also a frequent attendant. Dr. Davies saw and heard sufficient to have produced some settled convictions as to the real meaning of the opening of the spiritual world to view; but these investigations brought him no high ideals, no quickening of the spiritual life, no fuller unfoldment of the true revelation of God. Everything had to be pressed into the mechanics of ecclesiasticism. Over thirty years ago he started meetings under the title of 'The Guild of the Holy Spirit,' wherein Spiritualism was wont to be presented in its esoteric form. Over the rooms occupied by the old British National Association of Spiritualists in Great Russell-street he had an oratory fitted up where he officiated twice a week, exactly as in church, which service was followed by a silent séance. These 'Oratory' services were continued for several months, and reports of them were printed in 'Spiritual Notes.' I well recollect the feeling I had when I thought Spiritualism was likely to drift into such a form, for I have ever felt that this truth was larger and fuller than any form of creed; that it was no more Christian than Mahomedan, or Buddhist, that it was, in the words of my old friend, John Lamont, 'Naturalism, which calls no man Master, yet points humanity toward new hopes and leads them along new paths to a larger view of God and Nature than any Church has ever held.'

Spiritualism did not make Dr. Davies lose hold of Christianity, on the contrary it tightened his grip of the old. Other attempts at the 'Oratory' expression of Spiritualism were tried after the Great Russell-street experiment, but the promises of success made by the spirits were not fulfilled. Dr. Davies seemed to think that the wave of spiritual power had subsided, that the world had been left with the chronicle only, that the modern mediums were but echoes of those who had gone. He looked at Theosophy, sat twice at the feet of Madame Blavatsky and enjoyed her Turkish cigarettes, but the exposure of the Mahatmas was enough for him. He says 'The Theosophists seemed to be talking over one another's heads; certainly they talked over mine. I floundered in the middle of "Esoteric Buddhism," while "Isis Unveiled" really unveiled nothing.' Davies after more than forty years' industrious delving in the occult comes to no healthy conclusion. He never seems to have felt that it would raise the temperature of the human world; he says: 'Here is my evidence, I forbear to direct the jury.' He had written out his story in 1894, and it was in the publisher's hands, but he felt constrained to withdraw it as he had heard of the spiritual conference at Portman Rooms, and desired once more to warm himself at the spiritual fire. I fear, however, that the live coal in him had gone out and could not be brought to flame again. He had spoken of the spiritual wave subsiding, but when he attended the conference he listened to John Page Hopps' masterful sermon, 'Spiritualism the Key that unlocks all Doors,' and there Mr. Hopps did not speak of a subsidence, but of a wave of intensified interest in spiritual subjects which looked as though it would prevail. That Mr. Hopps was correct in his prophecy is evidenced by the numerous conversions to our truth during the past fourteen years. The facts have beaten against the walls of prejudice, and some of the great ones have bent under their potent force. Myers, Hodgson, Hyslop, all crossed from the realm of doubt to that of certainty. Lodge and James have breasted the waves which submerged so many. No longer from the scientific side comes twaddle like that uttered by Faraday, Huxley and Tyndall. Faraday said it would be a condescension to look at the matter; Huxley, that if true, it did not interest him; Tyndall, that it was intellectual whoredom. Those days have passed for ever, the cause gains momentum; in the words of Mr. Hopps: 'To miss it is a loss, to ignore it is a blunder, to fight against it is a crime.' Dr. Davies haunted the conference, he says, 'like an unquiet ghost'; he was carried back to his once hopeful days. Mr. Hopps' freer thought showed how his own attempt to link Spiritualism on to Anglicanism had failed. The watchword of Spiritualism is 'progression.' When the soul is sufficiently advanced in strength it discards its cradle—it steps boldly from the threshold of the tabernacle in which it was born. The tide of spirit still rises and flows with greater power than in the days when Davies gave so much thought to the subject. There can be no subsidence, as there are no backward steps in the story of human evolution.

SPIRITUALISM AND THE CHRIST IDEA.

Mr. John Lobb has written and published (at 4, Ludgate-circus, E.C.), a small pamphlet of thirty pages, which he sells at 6d. (post free, 7d.), entitled 'The Banished Christ and the Bible,' which is a plea for the religious element in the conduct of Spiritualist meetings. He thinks that the 'banishment' of Christ and the Bible from the Spiritualist platform arises from the failure to distinguish between traditional or 'Churchianic' Christianity and 'the simple, pure teaching of Jesus Christ.' He is no upholder of traditional Christianity, which he describes as 'incompatible with a belief in an all-merciful, all-loving God.' Jesus, he says, 'is not responsible for the beliefs that have been tacked on to his pure and simple religion. His professed followers have perverted his teaching, and he has been misrepresented, slandered and libelled by sectarian bigots.' A quotation is given from 'Spirit Teachings' which sets forth Jesus as telling 'of the true nobility and dignity of man's nature, of the progressive knowledge of God, the very essence of the higher teaching of Modern Spiritualism.

Answering the question, 'What has Christ Done?' Mr. Lobb says:—

Christ has, by his life, teaching, death, and return from the great Beyond, dispersed the gloom overhanging the grave, and given visible and tangible proof of another life on the other side of death. He passed through the portals of death as a man, and came back as a living, breathing, real and tangible being. He solved the great question of the ages, 'If a man die, shall he live again?' . . . The arisen Christ lifted the veil that divides the two worlds, and cleared away the mists and uncertainty of the life after death and the grave. He came to 'abolish death' and to familiarise mankind with that which lies on the other side of death, revealing the change as merely a passage to the meeting-place of the family.

The teaching which Jesus gave his disciples after he had arisen, while (as is said) 'being seen of them forty days, and speaking of the things pertaining to the kingdom of God,' is not recorded in the New Testament; but St. Paul claims to have given out the teaching he received directly from the spirit of Jesus, independent of all human transmission, saying: 'The Gospel which was preached of me is not after man, for I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ' (Gal. i. 11, 12). In other words, as we understand it, the teaching of Paul, as far as he kept his own personality out of it, was spirit teaching.

It is in this sense that we agree with Mr. Lobb that the teachings of the Christ, and the example of the human life of Jesus, should not be banished from our Spiritualist services. It would be quite another thing to make Spiritualism a Church after the pattern of some existing churches, with set creeds, confessions, dogmas, infallibilities, anathemas, and excommunications. Even the existing text of the Bible is not free from remarks interjected to give an ecclesiastical bias to the pure spiritual teaching. Let us purge away the accretions and distortions, but let us preserve every vestige of the true spirituality of the message of Jesus, and let us meet the insinuation that Spiritualism is godless or anti-Christian by proving that real Christianity and Spiritualism are one, and that Spiritualism, while it is the essence of all religion, is also Christianity in its original and essential form, though this fact is greatly obscured by the prevalent tendency to cling to the husks and emphasise the externals rather than to seek the inward and spiritual meaning, which alone is of permanent value for the progress and elevation of humanity.

NEPHESH.

SPIRITS OF CRIMINALS AS PROTECTORS.

A curious form of Spiritualism is described in 'Folk-Lore' for July, and quoted by the 'Review of Reviews.' At Palermo, it is stated, there is a 'church of executed criminals,' whose spirits are appealed to for protection against deeds of violence and oppression. The custom seems to have arisen from the fact that many of these executed malefactors were brigands, who generally attacked only the wealthy and powerful, and constituted themselves the protectors of the poor; and by analogy the same idea was extended to others. The writer says:—

The lives of these deceased malefactors had presumably been passed in crime and deeds of blood, and their disembodied souls cannot forget blood. But whereas in their earthly life they had no pity on their neighbours and paid regard neither to their substance nor to their honour, being dead and reconciled to the Church they take the part of the weak; they become the shield and the defence of those who are attacked. They hate violence, and if they do not always punish those who commit it, at least they ward off its worst effects from the victims. They frequently interfere to protect their devotees from robbers.

An old print represents them as rising as skeletons and routing a band of robbers. They are also said to walk by night in human semblance, speaking in clipped and broken words, and giving good counsel and warnings. Sometimes they appear white-robed and wandering on the banks of the Oreto. Anyone, it is said, who is in need of their help can appeal to them for assistance; and there is evidently a strong popular belief that effective aid is really rendered.

DR. PEEBLES ON MEDIUMSHIP.

Dr. Peebles, who at over eighty-eight years of age is as indefatigable as ever in literary productiveness, has just issued a cheery little book, almost juvenile in its hearty and healthy optimism, intended to encourage those who are seeking closer personal acquaintance with the benefits of Spiritualism by the development of mediumship and sensitiveness on their own account. Dr. Peebles' answer to a series of questions such as 'Can I become clairvoyant, clairaudient, a healing medium, a diagnoser of diseases?' &c., is, 'Assuredly you can. All the good and great things of life may be obtained through silence, prayer, unselfish energy, and a determined persistence.' He gives excellent hints as to the starting of private circles, and urges that the meetings should be perseveringly continued even if no physical or mental phenomena should occur for some time.

With regard to frequently raised objections, Dr. Peebles emphatically denies that there is anything dangerous in mediumship when rightly and wisely used. Many indispensable things, such as water and fire, may become destructive when uncontrolled or misapplied. Rightly and religiously used mediumship 'becomes the blessing of all blessings, quickening the spiritual faculties, holding in abeyance the lower nature, inculcating fraternity and reverence, kindling aspirations for the good, the pure and the heavenly.' The orthodox are assured that Spiritualism is 'scriptural,' and its effects on the individuality are shown to be beneficial; thus:—

Instead of destroying individuality, it develops and strengthens it; especially does it do this if the sensitive be under the influence of noble, elevated spirits. No exalted spirits demand the surrender of individuality or reason; but they advise their mediumistic sensitives to study science, literature, history, moral philosophy, and to test everything in the crucible of the highest reason. Bright, highly unfolded spirits never dominate, never resort to pontifical dictation, but they calmly, serenely say, This is as I see it from my plane of consciousness. But be yourself and use your own God-given reason.

Dr. Peebles gives a word or two of warning, which inquirers would do well to heed. His first question to the aspirant for development is, 'What is your leading motive in desiring this mediumistic gift or seership? If it is a low or merely personal motive, such as curiosity or aggrandisement, beware!' According to the motives and to the kind of intelligence with which it is desired to hold converse, different classes of spirits will be attracted—the passionate and earth-bound, or the loved ones who have gone before, or again 'highly unfolded angels and bright celestial intelligences ever ready to minister unto us in love and wisdom.' Nor can we avoid their influence simply by remaining in ignorance of it. 'Whether knowing it or not, we live and walk in the midst of millions of unseen, intelligent beings, once clothed in the garments of mortality. . . . We dwell now in the spirit world; we are conscious spirits now, imprisoned temporarily in the material. In fact, we live in two worlds at present, the world mortal and the world immortal.'

Although Dr. Peebles does not assert that everyone can develop mediumship, he holds that we are all influenced, consciously or unconsciously, from invisible sources, and that our best course is to give these influences a chance to make themselves felt, by providing the best conditions. 'The séance room should be a sacred shrine for intelligent, aspirational, and pure-minded people. Such conditions attract noble spirits and those angels of love and beneficence that delight to do the will of God.'

TRANSITION.—Whilst on a visit at Sunderland, on the 15th inst., Mrs. M. A. Smythe, of Wisbech, who was in her sixty-seventh year, was attacked in the street with heart failure, and passed away almost immediately. She was one of the pioneer workers for Spiritualism, and will be greatly missed amongst her friends. Her mortal form was interred at Wisbech on Monday, the 19th inst., Mr. Ronald Brailey conducting the service.—H. STIMPSON.

INSPIRATION FROM SPIRIT PEOPLE.

In the September 'Nautilus' W. H. Watson has a suggestive article on 'Inspiration,' taking as his examples Victorien Sardou and the Italian tenor, Alphonse Urio. Sardou, he says, was impelled to read French dramas, and got impressions, which he acted out, and 'was filled with a happy enthusiasm as he wrote down the words of the puppets which came before his high-strung imagination.' The speeches appeared senseless at first, but eventually they took proper form in dramatic construction. This reminds us of the way in which automatically-drawn pictures are often produced: a number of disjointed lines or figures, which afterwards take shape as parts of the complete design. Sardou is reported to have said:—

There are times when I feel morbidly miserable. I am unhappy when my brain is inactive, the remedy is in Parc Monceau, where I commune with the flowers; rest and tranquillity make me sad. I am normal and rational when writing my speeches and seeing my characters. It is pleasant enough, but I wonder why I should be chosen to make a reaction in dramatic art. Are we instruments? Is it a healthy condition to be thus inspired?

Mr. Watson tells us that Dr. Charcot declared, in his hearing, that Sardou was overpowered by the mental vibrations of other minds, running in the line of dramatic art. This explanation will hardly hold water unless we refer it to minds on the spirit side of existence who were seeking a means of utterance and expression of their thoughts through a sensitive, as Sardou admittedly was. Mr. Watson says that the discussion recalls the theory of guardian angels, and desires to know what such an angel can accomplish, and if the saints were used in a similar manner to heal and to write. He asked Urio whether he heard dramas enacted or saw pictures. The reply was:—

No! I hear voices singing when I am asleep, I dream of hearing people singing to all kinds of operatic music. It came to me in Italy, when I sang in the cafés. My parents told me that the good angels were singing, and that I would be inspired to sing like them if I attended to my Christian duties.

Urio, like Sardou (who asked why this should be the case), was unhappy in rest, and perfectly happy, sane and healthy when busy with his music and his pupils. We do not see why the exercise of a natural, though too rarely manifested, faculty should be regarded as abnormal; it is as though the inmates of a blind asylum regarded a seeing visitor as abnormal, hysterical, deluded or hallucinated, and therefore dangerous to the society of the normal, sane and healthy blind.

TOWARDS THE BROTHERHOOD OF MAN.

An important and interesting Congress is to be held at London University in July next, when representatives of various nations and races will meet 'to discuss the general relations subsisting between the peoples of the West and those of the East, with a view to encouraging between them a fuller understanding, friendlier feelings, and a heartier co-operation.' China, Japan, India, Turkey, Persia, Egypt, and the Negro race in America and Africa, are to be represented by eminent speakers of their own kith and kin. Papers are to be contributed by men of wide experience in Colonial administration, including Sir Harry Johnston, and authorities on international subjects such as the Hon. C. K. Gokhale, President of the recent Indian Congress, Baron d'Estournelles de Constant, M. Léon Bourgeois, ex-Prime Minister of France; Dr. Zamenhof, the inventor of Esperanto, is named as one of the introducers of practical suggestions, while Dr. Felix Adler, of New York, Mr. Israel Zangwill, Dr. Rhys Davids, 'Sister Nivedita' and others will discuss the foundations of international morality and religion with regard to racial progress. Political discussion will be barred, and the prime purpose will be to cultivate mutual knowledge and respect between Eastern and Western peoples. The organiser and secretary of the Congress is Mr. G. Spiller, 63, South Hill Park, London, N.W., from whom a pamphlet giving full details can be obtained.

A PROMISE FULFILLED.

The following interesting letter by Mary A. Staples, Oelwein, Iowa, U.S.A., appeared in a recent issue of 'The Progressive Thinker':—

About two years ago my brother living in California wrote me that he thought there was a cancer coming on his lower lip. I received letters from him about every two months, and in every letter he said the cancer was growing worse. A little over two months ago he wrote saying that he had employed a specialist to treat it. He thought he would be better, or death would be the result very soon. Then I wrote to him that if death proved to be the result, and it was a possible thing for him to come to me before I could get a letter from there stating the facts, I wished very sincerely he would do so, as I earnestly believed it could be done. In his next and last letter he promised if it were possible for him to do so, he certainly would. But let me say here that he was not a Spiritualist, but I am, and have been one for over twenty years, and have had many manifestations of spirit return without a single doubt.

When two months had elapsed, and I did not get a letter from him or any of his family, I began to wonder what the next news would be. On the evening of July 1st, when I was preparing for bed, I came out of the bedroom to ask my son, who was locking the back doors, to come and lock one of the front doors that had swollen that it shut very hard. We had not lighted any lamp, and, as I came from the bedroom, I was surprised to see the form of a man standing about six feet from me. I thought it must be my son, and was about to speak to him, but did not, but went toward him, and, as I advanced, he seemed to go from me and disappear. Then I began to feel very strange and weak, but not at all frightened. I sat down and waited till my son came in from out-doors, which was only a few minutes. I did not tell him what I had seen, for I did not feel like talking. He shut and locked the door, and immediately went upstairs to bed, where another son had just gone.

As we began unlocking the doors the next morning, I told them what I saw the evening before; and the son who had gone to bed first said, 'Well, I saw your ghost, too.'

'What did you see?' I asked.

He said that before his brother went upstairs, he saw something at the foot of the bed. He had the impression that it was some person and was trying to make out what it was, when it moved around to the front of the bed. He raised himself up on his elbow to get a better view of it, and saw it pass out of the window, which had a wire screen on and was about twelve or fourteen feet from the ground.

Our letters are delivered about 9 a.m.; and the morning after the vision I received a letter from my brother's wife, stating his death and burial, which had occurred on June 22nd and 25th.

My son who saw the vision is not a believer in spirit return, or was not; but I think what he saw set him thinking. I would say that both of my sons are men. Their ages are twenty-eight and twenty-five years; the younger of the two has once seen a vision, and has more faith in the truth of spirit return. I have been clairaudient for a good many years, but have never seen clairvoyantly before, but am positive of it now.

JOTTINGS.

Mr. Stead, in the September 'Review of Reviews,' in his comments on Mr. Adolphe Smith's article in the 'Contemporary Review' entitled 'A Spiritistic Revival,' says: 'Nothing is more absolutely demonstrated in my experience than the failure of sensitives to see things which sitters are most anxious they should see, and which they are thinking about hard all the time during the sitting.' In this respect Mr. Stead's experience is identical with that of the great majority of experienced Spiritualists, and it is for this reason, among others, that they reject the thought-reading, telepathic hypotheses so frequently offered as 'explanations' of spirit manifestations.

As for what Mr. Smith calls 'the trivial and commonplace talk of supposed spirits,' Mr. Stead says: 'I have had a great deal of experience in communications with spirits, incarnate and discarnate, and I must say that, speaking for myself, the communications from the beyond are neither trivial nor commonplace. On the contrary, they have often been among the most inspiring that I have ever received from any source.' As to the allegation that 'sensitives' will always re-echo the opinions and carry out the desires of those

by whom they are surrounded, Mr. Stead says that it is 'absolutely opposed to the results obtained at Julia's Bureau,' and that frequently messages are given 'which are in diametrical opposition to the views, wishes and beliefs of the members of the circle.' Here again Mr. Stead emphasises the experiences which are well-nigh universal among Spiritualists.

It would appear that 'the harmless, necessary cat' is attracting its share of the energies of kind-hearted workers among our brethren, human and animal. We learn from a communication sent by the Editor of 'The Animals' Friend' (York House, Portugal-street, W.C.), that October 1st is becoming known as 'Every Cat's Day,' when all friends of cats are asked to do something, either great or small, to alleviate the lot of these animals when neglected and suffering. It is stated that in London alone twenty thousand homeless cats are being removed from the streets annually. There are upwards of forty institutions and shelters in London and the provinces, supported entirely by voluntary contributions. A list of these can be obtained from the address given above by sending a stamp for postage. Though less demonstrative than dogs, cats are equally capable of sincere affection, and if 'every dog has its day' it is only fair that every cat should have one, too. There is a home for stray cats at Gordon Cottage, Argyle-place, King-street, Hammersmith, and for health's sake it is necessary that as far as possible all stray cats should be captured and cared for, or painlessly removed.

The following lines by an unknown author have been given to us by a friend. Can any reader supply the name of the writer?—

'Trouble has a trick of coming butt end first;
Viewed approaching, you have seen it at its worst.
Once surmounted, straight it groweth ever small,
And tapers till there's nothing left at all.
So when'er a difficulty may impend,
Just remember you are facing the butt end—
And looking back upon it, like as not,
You will marvel at beholding just a dot.'

LETTERS TO THE EDITOR.

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

Mr. A. P. Sinnett on 'A Cabinet Performance.'

SIR,—Though reluctant as a rule to enter into discussions of this kind, I feel bound, in the interests of fair play, to offer some comment on your article, 'A Cabinet Performance Explained' ('LIGHT,' p. 442), and on the article by Sir Hiram Maxim to which it relates. I have been present at seven or eight of Mr. and Mrs. Tomson's materialising séances at as many different private houses of my own friends, and am quite convinced that the phenomena which have been developed on these occasions were not due to conjuring or trickery of any kind, but were genuine manifestations of super-physical power. At one friend's house, where the Tomsons had no more opportunity of making conjurers' preparations than Sir Hiram had of putting impediments in the way of genuine results—we had twenty full-form materialisations of varying heights and both sexes, besides a huge mass of fresh flowers, dripping with moisture. And this was after Mrs. Tomson had been undressed and redressed upstairs by the lady of the house. The other séances were all of a similar kind.

You surely will recognise that such absurd arrangements as those made by Sir Hiram would damp any manifestations of genuine mediumship. But in his case even they did not extinguish it altogether, only instead of flowers and birds the 'apport' was a loathsome snake. And Sir Hiram tells us that while she was being sewn up in the tights he provided, and clothed by his female assistants in the garments he had designed for her, Mrs. Tomson, all the time, had a live snake, three feet six inches long, concealed under her arm! And his clever assistants never perceived this! He might just as well tell us that a conjurer could 'palm' a sack of coals. He makes a point of declaring that the chiffon veil was torn when he opened the cabinet. I am assured that it was torn by one of his lady assistants in order that Mrs. Tomson might drink the water she, in a nearly fainting state, had asked for. Then Sir Hiram says, 'Mrs. Tomson broke down and made a clean breast of it,' &c., but I am assured that this statement is incorrect. I should like to know if Sir Hiram will honestly 'confess' the exact circumstances under which this reported confession came to him, and compare affidavits on the subject from his informant and from Mrs. Tomson?

Of course, Mr. Tomson has to a certain extent invited the trouble in which he now finds himself by disguising his wife's mediumship in equivocal language. I understand he was frightened of legal persecution if he claimed mediumship and took payment for it. But no one with experience of abnormal phenomena could doubt the mediumship, if they had seen its manifestations even half or a quarter as often as I have. At all events, I am assured that Mr. Tomson has never denied his wife's mediumship.

I offered the Editor of 'Pearson's Magazine' to write, over my own name, an answer to Sir Hiram's article. The offer was declined on the ground that the matter had now been sufficiently discussed. But to level injurious charges against an opponent and get tired of the subject before he has had an opportunity of reply, is hardly in accordance with the principles of British journalism. And in this case, however substantial are the damages Mr. and Mrs. Tomson have incurred at the hands of Sir Hiram and the Magazine, legal remedies are, for obvious reasons, quite beyond the reach of the persons aggrieved.—Yours, &c.,
A. P. SINNETT.

Spiritualism in the Bible.

SIR,—Christianity, as originally presented to the world, before erroneous priest-made additions and Papal edicts for supporting dogmatic and vested interests, perverted its simple truths, and Spiritualism appear to me to be one and the same thing; and the Christian Bible, the greatest Spiritualist book ever written, as it is full of records of Spiritualistic phenomena and of communion of spiritual beings with incarnated humanity.

Speaking recently to a casual acquaintance who had been reading 'LIGHT' at the public library here, I inquired if he were a Spiritualist. He replied 'No,' but said that he thoroughly believed in Spiritualism. 'How is that?' I asked; 'you are not a Spiritualist and yet believe in Spiritualism?' He replied, 'I believe in the Bible and cannot imagine anyone doing that and not believing in Spiritualism.'

And I quite agree with him.—Yours, &c.,

A. K. VENNING.

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

There is No Death.

SIR,—For several years I have been conscious of certain phenomena, especially so during the last twelve months; the keys of the 'unknown' have been constantly turned, 'visions through' given me, and future events have been sensed; the after happenings proving conclusively the perception of things psychic.

Last November my father suddenly 'passed away' in his sleep without any warning; no last farewell, no loving message! The shock was appalling, tempered only by the memory of his amazing beauty of feature as he lay in his coffin. There was a light on his face not of this earth, but rather as if it were a reflection from the beautiful realm to which his spirit had gone.

On a recent Sunday I pierced the veil, and the intense happiness which the revelation has brought me impels me to pass on the experience to others. I entered a local Spiritualistic church for the first time, became interested in the truly devotional service, and made one of the select few who remained to the 'after-circle.' Among other manifestations, my father controlled one of the two clairvoyant mediums, and through her he described his appearance when on this earth; and because I am becoming clairvoyant, I too saw my father, recognised his voice, his benevolent features, his varying lines of expression, and his mannerisms. The medium paused and became normal. Suddenly my father controlled her a second time, and leaning forward to me passionately said in his own well-known tone, 'I want to shake hands with you, my boy!' We gripped hands in the old familiar way and he spoke to me in tender tones of loving affection!

A little later my father controlled the other medium, and through him described in detail my study, also the particular work I was engaged upon. He then inquired after one of my brothers, using a favoured name, and gave me a loving message to send to him! Then, too, my father asked passionately and persistently after my mother, giving a message of devotion.

There was nothing shifty in this 'after-circle,' the room was lighted and furnished in quite an orthodox way, there was no lowering the gas, no table rapping or turning. I was an absolute stranger to all, and no questions were asked me. It was a wonderful and an amazing experience, and I trust that this record of it will give encouragement and happiness to many others who mourn their beloved who have passed into the Great Unknown.—Yours, &c.,

PHILIP E. CAMPBELL-GILBERT.

'The Two Pages.'

SIR,—I should like to be allowed to thank Mr. Frank King for his excellent interpretation ('LIGHT,' p. 429) of the little parable in my 'Fireside Fables,' No. clxxvii., 'The Two Pages.' He says exactly what I had in my mind, and I could not have found better words to explain my meaning.

There is a similar attempt at subtle distinction in No. xcix., 'The Two Dogs,' but Mr. King, I am sure, would have no difficulty in puzzling out what was intended.—Yours, &c.,

EDWIN P. BARROW.

24, Cecil-street, Manchester.

SOCIETY WORK ON SUNDAY, SEPT. 18th, &c.

Prospective Notices, not exceeding twenty-four words, may be added to reports if accompanied by stamps to the value of sixpence.

MARYLEBONE SPIRITUALIST ASSOCIATION, 51, MORTIMER-STREET, W.—*Cavendish Rooms.*—Mr. E. W. Wallis delivered an interesting and helpful address entitled, 'Some Thoughts on Pressing Life Problems.' Mr. Leigh Hunt presided.—*Percy Hall.*—On the 12th inst. Mrs. M. H. Wallis gave interesting demonstrations of spirit presence. Sunday next, see advt.—D. N.

SPIRITUAL MISSION: 22, Prince's-street.—Mr. Percy Street spoke excellently on 'The Christ Problem.'—67, George-street, Baker-street, W.—In the morning Mr. Street gave an address on 'God, Man, and Life.' On September 14th Mr. J. H. Carpenter replied to questions. Sunday next, see advt.—C.

BRIXTON.—KOSMON HOUSE, 73, WILTSHIRE-ROAD.—Miss Lucy Thompson gave an illuminating address and Mrs. Johnson clairvoyant descriptions. Public services: Sundays, at 7 p.m.; Wednesdays, at 8.15.—K. S.

CROYDON.—ELMWOOD HALL, ELMWOOD-ROAD, BROAD-GREEN.—Mr. A. V. Peters delivered addresses and gave successful clairvoyant descriptions. Sunday next, at 11 a.m., Mr. Frank Pearce; at 7 p.m., Mr. J. Blackburn.

BRIXTON.—8, MAYALL-ROAD.—Mr. G. J. Wooderson spoke and Mrs. Alice Smith gave clairvoyant descriptions. Sunday next, at 7 p.m., Mr. G. R. Symons. Monday, 7.45, ladies' circle. Tuesday, 8.30, members' circle. Thursday, 8.30, public circle.—G. T. W.

STRATFORD.—IDMISTON-ROAD, FOREST-LANE.—A large gathering witnessed the impressive ceremony of naming an infant by Mrs. Neville, who after a short address gave convincing psychometric readings. Sunday next, Harvest Festival. Address by Mr. Richard Boddington.—H.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—Mrs. A. Boddington gave interesting addresses and clairvoyant descriptions. Sunday next, at 11.15 a.m. and 7 p.m., Mr. D. J. Davis. Monday, 8, and Wednesday, 3, Mrs. Curry. Thursday, 8, public circle.—A. M. S.

KINGSTON-ON-THAMES.—ASSEMBLY ROOMS, HAMPTON WICK.—Mrs. Jamrach spoke on 'Is Spiritualism a Religion?' replied to questions, and gave clairvoyant descriptions. Sunday next, at 7 p.m., Mr. J. Gambriel Nicholson, address, and answers to questions.—T. C. W.

STRATFORD.—WORKMEN'S HALL, 27, ROMFORD-ROAD, E.—Mrs. S. Wilson gave a practical address on 'Angels, What are They?' and clairvoyant readings to a large audience. Mr. G. F. Tilby presided. Sunday next, Mrs. Podmore, address and clairvoyant descriptions.—W. H. S.

HACKNEY.—240A, AMHURST-ROAD, N.—Mr. H. Bryceson gave a good address on 'How to Make Spiritual Progress,' and Mrs. Podmore excellent clairvoyant descriptions. Sunday next, at 7 p.m., Mrs. Imison (Nurse Graham), clairvoyante. Monday, 8 p.m., members' circle.—N. R.

THE UNION OF LONDON SPIRITUALISTS will hold a Conference meeting at Manor Park, corner of Shrewsbury and Strone-roads, on Sunday, October 2nd. At 3 p.m., Mr. T. Olman Todd will open a discussion on 'Spiritual Refinement.' Tea at 5 p.m., tickets 6d. each. Speakers at 7 p.m., Messrs. T. O. Todd, G. Taylor Gwinn, G. F. Tilby, and M. Clegg.

BATTERSEA PARK-ROAD.—HENLEY-STREET.—Mr. and Mrs. Graham gave an address and clairvoyant descriptions. On Saturday last, children's tea and entertainment. Sunday next, at 11.30 a.m., public circle; at 7 p.m., Mrs. Mary Davies. 26th, 8.30, developing circle; a few gentlemen wanted. 29th, Mrs. Graham, silver collection.

PECKHAM.—LAUSANNE HALL.—Mr. Graham and Miss Brown conducted the morning circle. Evening, Mr. Marsh related personal experiences. On the 15th Mrs. Neville gave clairvoyant descriptions. Sunday next, at 11.30 a.m. and 7 p.m., Mrs. A. Webbe. Thursday, Mr. H. Leaf. October 2nd, Harvest Festival, Mrs. Ball.

HIGHGATE.—GROVEDALE HALL, GROVEDALE-ROAD.—Morning, Mr. J. Abrahall spoke on 'The Science of Spiritualism'; Miss Jose gave psychometric readings. Evening, Mr. J. Abrahall gave an address on 'Rational Spiritualism' and psychometric readings. Sunday next, at 11.15 a.m., Mr. J. Abrahall and Miss Venning; at 7 p.m., Mrs. J. Miles Ord. Wednesday, Mrs. Mary Davies.—J. F.

BRIXTON.—84, STOCKWELL PARK-ROAD.—Mr. Abbott, of Fulham, delivered a good address.—A. B.

LINCOLN.—PROGRESSIVE HALL, COULTHAM-STREET.—Mr. Mason gave addresses and clairvoyant descriptions.—C. R.

WINCHESTER.—ODDFELLOWS' HALL.—Mr. Nicholls, of Southsea, gave a good address and psychometric readings.

KENTISH TOWN.—17, PRINCE OF WALES'-CRESCENT, N.W.—Mrs. Fielder gave an address on 'Thought and Thought-Transference,' and clairvoyant descriptions.—B. G. M.

EXETER.—MARLBOROUGH HALL.—Mrs. Letheren spoke on 'What are the Laws of God?' and gave clairvoyant descriptions.—E. F.

CLAPHAM.—RICHMOND-PLACE, NEW-ROAD, WANDSWORTH-ROAD.—Mrs. Ord gave an address on 'Spiritualism,' and Mrs. Wood clairvoyant descriptions.—C. C.

SEVEN KINGS, ILFORD.—5, SPENCER-ROAD.—Mr. Sewell spoke on 'Vegetarianism.' On the 13th inst. an address was given on 'Conditions.'—W. M. J.

SOUTHSEA.—LESSER VICTORIA HALL.—Morning, Mr. Spiller read an excellent paper; evening, Mr. F. Pearce gave an eloquent address.—J. W. M.

SOUTHSEA.—ABINGDON HALL, ABINGDON-ROAD.—Mr. Shaddick delivered instructive addresses, and clairvoyant descriptions were given.—R. B. E.

READING.—NEW HALL, BLAGRAVE-STREET.—Mr. E. Monday spoke on 'Winning and Losing' and 'More about Ourselves.' Mrs. Street gave clairvoyant descriptions.—A. H. C.

SOUTHEND-ON-SEA.—MILTON-STREET.—Morning, Mr. T. May spoke on 'The Circumstantial Evidence of Spiritualism.' Evening, Mr. H. Boddington on 'Eternal Progress.'

BRISTOL.—52, SUSSEX-PLACE, ASHLEY-HILL.—The president read a paper on 'Sacredness of Duty.' Miss Conibear spoke on 'Forward be our Watchword,' and gave clairvoyant descriptions.—W. B.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—Morning, Mr. W. E. Long spoke, and he and Mrs. Beaurepaire gave clairvoyant descriptions and spirit messages. Evening, Mr. Long delivered a beautiful address on 'Prayers for the Dead.'

EXETER.—MARKET HALL.—At the Harvest Festival Mr. W. H. Evans spoke and Mrs. Grainger gave an address and clairvoyant descriptions. Members and friends rendered solos, duets, &c. On the 16th Mr. Venn gave an address.

EALING.—15, GREEN VIEW, HIGH-STREET.—Mrs. J. Gordon gave a good address on 'Brotherhood.' Mrs. Charlton rendered a solo, and Mr. Seller and Mr. Ensor a duet for violin and piano.

BOURNEMOUTH.—ASSEMBLY ROOMS, TOWN HALL-AVENUE.—Mr. John Walker spoke on 'Deeds, Not Dogmas,' and gave clairvoyant descriptions. On the 15th Mrs. Harvey, of Southampton, gave good clairvoyant descriptions.

BIRMINGHAM.—30, JOHN-STREET, VILLA CROSS, HANDSWORTH.—Mrs. Powell Williams gave addresses on 'Who are the Angels?' and 'The Power of Divine Love.' Monday, psychometry. Wednesday, development circle. Thursday, address and psychic readings.

PORTSMOUTH.—VICTORIA-ROAD, SOUTH.—Mr. Hector Lacey gave addresses on 'What Spiritualism Means to You' and 'They Spoke as the Spirit gave them Utterance,' also clairvoyant descriptions. 14th, paper by Mr. Spiller on 'Spiritual Healing,' clairvoyant descriptions by Mr. Lacey.

LITTLE ILFORD.—CORNER OF CHURCH-ROAD AND THIRD-AVENUE, MANOR PARK, E.—Miss Violet Burton spoke on 'The Book of Remembrance,' and replied to questions. On the 14th Mrs. Webster gave an address on 'Seeds and Sowing,' and psychometric readings.—M. C. A.

BRISTOL.—12, JAMAICA-STREET, STOKES CROFT.—Mr. John Adams, late president N.S.U., gave an address on 'Then and Now,' which was greatly enjoyed. On Monday he spoke on 'Phenomena.' Mrs. Powell Williams has concluded a highly successful mission.—A. C. O.

PLYMOUTH.—ODDFELLOWS' HALL, MORLEY-STREET.—Mr. Clavis spoke on 'Spiritualism, What it is,' and Mrs. Short gave clairvoyant descriptions. On the 14th, after a discussion on 'Spirit Sustenance,' Mrs. Pollard gave clairvoyant descriptions.—N. F.

SOUTHPORT.—HAWKSHEAD HALL.—Mrs. Cannock delivered addresses on 'How far are we Controlled by Spirit Intelligences?' and 'How is Man to Reach the Apex of Goodness, Purity and Love?' On Monday and Tuesday she gave flower séances.—E. B.

SOUTHEND.—SEANCE HALL, BROADWAY.—Morning, Mr. W. Rundle spoke on 'The Value of Spirit Advice on Material Matters' and Mrs. Rundle gave clairvoyant descriptions. Evening, Mrs. M. Davies gave a beautiful address on 'The Greater Consciousness of Ourselves' and clairvoyant descriptions.—A. J.

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