

# Light:

*A Journal of Psychical, Occult, and Mystical Research.*

"LIGHT! MORE LIGHT!"—Görthe.

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

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## NOTES BY THE WAY.

Twice during the past six years we have made reference in *LIGHT* to the fact that Robert Louis Stevenson was at one time secretary to a society of Spiritualists in Edinburgh, and on each occasion the statement was challenged by Scottish friends, one of whom informed us that he had not been able by inquiry to substantiate the statement. The following extract from a letter we have received lately from Dr. Gavin B. Clark, formerly M.P. for Caithness-shire, should set the matter at rest. Dr. Clark writes:—

It is quite true that R. L. Stevenson was the secretary of a society of Spiritualists in Edinburgh. In the year 1873 I was the chairman and Stevenson was the secretary of the Edinburgh Psychological Society—a society formed by the Edinburgh Spiritualists. I think his cousin, R. A. Stevenson, was the vice-chairman in the same year. I have somewhere at home the printed syllabus of the society for either 1872 or 1873. I was at more than one séance with the Stevensons. One was held in my rooms in the Edinburgh Maternity Hospital, of which I was house-surgeon at the time, and there were several of the leading medical men present, also Mrs. D. O. Hill, the artist whose "Livingstone" is in the Edinburgh Gardens. David Duguid was the medium, and Mrs. Hill got a little direct painting, which she mounted in a gold bracelet, and wore it very often in those days.

\* \* \* \*

We hear occasionally from inquirers who are troubled about the unintelligible nature of some of the communications they receive by such mechanical methods as the ouija-board, the planchette or the telegraphy of the tilting table. There are various explanations, all of them quite valid. There is, for instance, sometimes a little preliminary exercise to be gone through before the line is clear, just as is the case with the novice at typewriting whose early results are sometimes anything but intelligible, as thus:—

d Ear, Sar, J hav £ to ab (\* no 2 ledge: your let te 4.

"It depends on the taste and fancy of the speller, my lord," said Sam Weller. In other words, the results depend on training and natural gifts. Some beginners can operate a typewriter tolerably well at the start. Others make quite as bad a mess of a sentence as in the example we have given. But putting aside this and other causes of what seems to be meaningless nonsense there is what we may call the cryptic message. Here are two instances cited by "M. A. (Oxon)" in one of the earlier numbers of *LIGHT*. The first relates to the use of a "mixed alphabet," an irregular combination of letters: AZBYCX, etc. And this was the message spelt out by the pointer used, TTRPEMA-ETTTHOECMTWNIETLHIS. "Rubbish!" was, no doubt, the verdict on this until the communicating spirit told the sitters to take every other letter to the end, and

read the remaining letters backwards. Then the meaning was clear: "Treat them with silent contempt."

\* \* \* \*

There was no vain attempt at mere mystification in this puzzle message. It served to demonstrate to the experimenters the presence of an intelligence more acute than their own, for as "M. A. (Oxon)" remarked, "It is not easy to imagine that anyone whose hand was following the alphabet on a card could have constructed such a puzzle." "M. A. (Oxon)" gives another example in which some gentlemen (whose names he gives) had gone to Glasgow with a view to introducing the subject of Spiritualism in Scotland. While they were engaged in an attempt to obtain a message through a planchette, or some similar device, an inquirer entered and asked if they could obtain a message for him, but stipulating that the pointer should begin with Z and travel back to A:—

Without a moment's hesitation came HGRUBNIDEFOEL-POEPEHTOTSSECCUSDOOG. This read backwards is plain enough and was a sharp answer to the test question.

But "M. A. (Oxon)" adds some comments which are not without value even to-day.

It must be confessed [he writes] that many of the messages given, purporting to come (as usual) from great names, are desperate nonsense. It must be confessed, too, that this cramped method of test, however satisfactory it may be to that class of mind which is perpetually seeking to tie spirits up, as it were, and to ask for what has been easily done under simple conditions to be done again under conditions of difficulty, soon becomes intolerably wearisome. It serves its purpose, and that is all. It is excellent demonstration of the action of some agency external to the circle.

Many of us to-day could give examples of ingenious and purposeful "puzzle" devices in spirit communications. The "cross-correspondences" of the S.P.R. are conspicuous instances.

\* \* \* \*

We remarked some little time ago on the extent to which certain words had become debased or perverted from their original meanings. Thus demon (from the Greek *daimon*, a divinity), meant simply a spirit, which might be either good or bad. Spirits, being of human origin, belong to both classes. Dr. Carl du Prel, writing many years ago, pointed out that the hypothesis that they were once living human beings like ourselves is simpler than that which would make them out to be supernatural angels or devils—beings either far above or much beneath us. He said:—

In the sense of the ancient Grecians—who were far more versed in mysticism than we are—we can readily agree with the demon hypothesis. The Greeks looked upon the human soul as belonging to the race of demons, which consisted of good and bad, clever and simple, beings. The Catholic Church is, as is well known, very difficult to move in regard to former dogmas or decrees; sooner will the Protestant Church be brought to acknowledge that what was formerly called necromancy has revived under the form of Spiritualism. Thus a Protestant divine who had formerly expressed his opinion of Spiritualism as being the old demonology of the Church, wrote

to me recently: "A further result of the perusal of your last two communications on the subject of Spiritualism is that I feel more and more convinced of the justice of the views set forth by Fechner as well as by yourself, namely, that the spirits of departed human beings who still linger on the threshold of this side, and not what are properly called demons, are the originators of these phenomena."

### EXPERIENCES OF THE DYING.

"B," a lady well known as an eloquent speaker on psychical subjects, writes:—

The note on page 229 recalls to my mind an experience of last year. I was called to the bedside of my son who lay very ill in a large military hospital. He being on the serious list, I had the freedom of the ward, and went in and out frequently during a week's stay. Another case, even more serious, often engaged my sympathetic attention, and I frequently talked outside the ward with the mother and sweet-heart of this man—an R.A.M.C. sergeant who had picked up, in France, some unknown germ which baffled the diagnosis of the physicians. He lay for several days in a seemingly comatose condition, and all knew how it must end.

I arrived one afternoon, to find him very restless, and his relatives, tired with long watchings, gone out for some time. The sister in charge was short-handed, and the other patients, usually so helpful with each other, seemed to shrink from attending one so near death. I volunteered to sit by him, and to see that he did not throw himself out of bed, as he had done once. The pallid look and stertorous breathing told me the end was drawing near, and I wished his friends would return in time, and if not, that he might not become conscious and recognise me as a stranger. Half-an-hour passed, and suddenly the loud breathing stopped; his eyes, hitherto closed or very restless, opened wide, and he gazed—not at me—but at a spot on the screen behind me, and about two feet above my head. Perfectly fixedly, without a movement of the eyelids, he gazed, in a quiet natural manner, so that I saw for the first time what large, lovely brown eyes he had. Into them as he gazed came a look of quiet satisfaction, the whole face relaxed and softened, and rounded, and I could realise what his mother so often had told me, that he had been a very good-looking man when in health. For quite three or four minutes the quiet gaze continued, and then closing his eyes quite naturally he began to breathe softly and regularly, but more and more faintly. In a few minutes I called the sister, and five minutes later he had passed out of the body. Almost on the instant his friends returned, and for their comfort I told them of his peaceful, satisfied gaze into the future. His mother verified my experience by replying, "Early this morning, when you were not here, he looked in the same way at something we couldn't see, and said, 'There they are, mother, waiting for me.'"

Mr. W. Pickering is also able to testify as a witness to the mental exaltation of a dying person:—

You ask for "first-hand evidence" of cases in which an exhibition of delight was manifested as the spirit was leaving the body. I can give you one, and can vouch for it, as it was the instance of my own dear wife, on her passing over, about eighteen months ago. It was a rather strongly marked instance, inasmuch as the transition was from a state of great distress and pain, to—almost instantaneously—one of pleasure and joy, shown unmistakably by a radiant smile immediately superseding a vivid expression of agony.

The pain was caused by difficulty of breathing—consequent on congestion of the lungs.

I was closely watching the "passing," and what I observed was that at the period of transition—as the spirit was withdrawing from the body—the indications of pain suddenly ceased, and the happy, glorified smile which followed was, to me, conclusive and most comforting proof that my dearest was met by her mother and sisters, to whom she was devotedly attached, and that she recognised them.

Colonel K. Coghill sends for our perusal a letter which he has just received relative to the transition of the widow of a brother officer, a lady whom he had known for very many years, and to whom, some time before her death, he had lent a copy of "Raymond." The writer, the lady's brother-in-law says: "L— passed away quite easily, and S— tells me that she heard her say, 'I am coming! I am coming!' When she spoke to her sister she said, 'I think my time has come,' and when the latter wept she said, 'Don't be foolish: I shall soon see W—' [her husband]."

## CONSTRUCTIVE SPIRITUALISM.

### A CLEAR ENUNCIATION OF THE FUNDAMENTAL PSYCHIC TRUTHS.

By ELLIS T. POWELL, LL.B., D.Sc.

If, as I understand, the author of this volume\* is a working disciple of St. Crispin, the production does him infinite credit. For it is in effect a review, in terms such that he who runs may read, of all the higher scientific thought which is gradually aggregating around psychic research. The capacity to write a review at once so luminous and so exhaustive can only have been attained by a vast amount of reading and reflection, and even that would not have been effective if there had not been a mind of first-class calibre to assimilate and reproduce.

Three or four passages, not selected as the best, but simply as thoroughly typical, will give the reader a clear idea of the high level which Mr. Evans's essay attains:—

In the outer world all is change. Man is literally bombarded with impressions. He is only conscious of a few. Larger as is the world in which we live compared with that of our ancestors, it is yet, comparatively speaking, small. The emergence of the mediumistic faculty not only extends man's knowledge into another universe but also extends his knowledge of the one he is now in. He is gradually responding to the higher octaves of Being. He is becoming more and more aware of the manifestations of Being beyond the usually recognised channels of sense perception. There are colours which he cannot see with his normal vision, and sounds which he cannot hear with his normal ear, but which he can yet perceive. In fact, we are in an age when a great upliftment is taking place. The rising tide of man's development now renders him capable of receiving a fuller inflow of spiritualising influences. It is his responsiveness to these higher influences, with the continuance of the lower, which produces the unrest and discontent so manifest in the present stage of spiritual evolution.

This is not only happily expressed, but in conciseness and exhaustiveness it could not well be improved upon. Again, on p. 124, as to the social effect, or reaction, of psychic research:—

The Spiritualist must study social problems. Must learn to see that our social life can be wisely organised. That instead of a warfare we can have a co-operative commonwealth. And it should be his effort to work to bring this about. For it is evident that so long as society is upon a wrong basis, error and wrong and all social ills will persist. The ideals of life are wrong. The strong man, generally the rich man, is looked up to. "The meek shall inherit the earth." No one believes it. No one really can believe it in a society which continually denies it. The meek are pushed to the wall, elbowed out of the way by their more aggressive fellows. The plums for the strong, the stones for the weak. The mother's need is the sweater's opportunity. How, then, can we expect people to be good? If man mistrusts his fellow-man, is not that mistrust begotten of that fear and uncertainty which flows from the rotten foundations of our social life? And the only way to stop it is to check it at its source. If we are desirous of beholding a strong and happy people, the conditions for their production must first be provided.

This paragraph, by the way, commences with instances of a peculiarity of Mr. Evans's style which is open to some criticism. The ordinary rules of punctuation would require a comma after "problems," and a comma after "organised." In each case Mr. Evans uses what printers call "a full point." The result is that he makes sentences which are not grammatically self-contained. For instance, the sentence, "Must learn to see that our social life can be wisely organised," contains no subject. Who, or what, must learn to see? The book abounds in instances of this peculiarity, and in our view Mr. Evans will gain by eliminating it in future editions.

But apart from this, which is, perhaps, rather an academic point, Mr. Evans is quite right in urging that the study of social problems should be contemporaneous with that of psychic problems. There are two great reasons for this. One is the undoubted fact that social reform is going to be largely ener-

\* "Constructive Spiritualism," by W. H. EVANS (Manchester: "Two Worlds" Publishing Co., price 1s.).

gised and guided from the psychic side, and this to an extent which in all probability means an amelioration of man's physical equipment brought about by psychic intervention. The other is, of course, the unique appeal of social reform in its most enlightened aspects to people who, by the very fact of being psychic investigators, demonstrate their possession of an open mind free from the prejudices and bigotries of mankind.

One more extract is all that the severe limitations of space will permit. On p. 83 Mr. Evans says:—

The significance of the foregoing will at once be seen when we remember that changes in consciousness will presumably mean changes in our units of perception. That being so, it would be interesting to know what is the unit of perception of those in the spirit-world. The difficulties under which they labour in endeavouring to convey to us information concerning their state will be at once appreciated when we see that it has to come through a consciousness attuned to a different rate of time-perception. If we believe that life to be a fuller one for those in it, it will necessarily mean an increase of the units of perception—an ability to perceive more separate vibrations than we can. This will explain the ability of spirit-people to prophesy, and also why they have difficulty in fixing definite times.

The increasing of the units of perception must result in an enrichment of the universe for those who experience such increase. It must mean an enlargement of consciousness. And we can, in imagination, mount up until we reach omniscience and omnipresence.

What a vast field of speculation is opened by these two brief paragraphs! They enunciate in a few lines principles which are potent throughout the whole field of psychic research. And they do it without a compression, and at the same time an adequacy that cannot fail to excite the admiration of the discriminating reader. Altogether "Constructive Spiritualism" is a real achievement. It is at once a statement of psychic principles which can be commended to the candid inquirer, and an elucidation of them which will suggest to the expert many points of view whose importance he has hitherto failed fully to appreciate.

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### A GENERATION AGO.

(FROM "LIGHT" OF AUGUST 13TH, 1887.)

The Jersey Spiritualists met recently at Mr. Hewett's Vinery, Havre de Pas, St. Heliers, when Mrs. Hardinge Britten, on a visit to the island, kindly gave an address.

THE "ATHENÆUM" AND THE OCCULT.—A review of Mr. Arthur Edward Waite's edition of "The Writings of Eliphaz Lévi" in the "Athenæum" for August 6th concludes with this paragraph:—

Meanwhile, lest our readers should suppose that the modern students of the science of magic are not in deadly earnest, or that they are few in number or poor in substance, let them, with all due awe and thankfulness, buy this handsome volume, and as they open it let them cast a glance at the amazing list of works published and publishing by a single firm on the various branches of the occult sciences. Having done that, let them ask themselves whether some forms of faith—for we dare not drop a hint of disrespect—do not die hard.

In the same numerical an account of the meeting of the Royal Archæological Institute at Salisbury ends with this paragraph:—

Just before the beginning of the session of the Institute, a cormorant, strange to say, paid a visit to the cathedral and took up a position, which it retained for two or three days, on one of the highest gargoyles. Of what is this a portent?

Some forms of faith—or, shall we say, even though not avoiding disrespect, inconsistency?—do die hard!

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### A FORM OF BEQUEST.

I give and bequeath unto the London Spiritualist Alliance, Limited, the sum of £ , to be applied to the purposes of that Society; and I direct that the said sum shall be paid free from Legacy Duty, out of such part of my personal estate as may legally be devoted by will to charitable purposes, and in preference to other legacies and bequests thereout.

## THE MINISTRY OF ANGELS.

By "Jox."

This terrible war has produced a world-wide spiritual hunger. The souls of millions are crying out for food. To the extent to which they prove capable of supplying that need will religions succeed or fail. On all those who have obtained that which enables them to hold firm to their trust in God and to their faith in another and better life, rests a heavy responsibility to help feed, so far as lies in their power, these famine-stricken souls.

On none should that responsibility rest heavier than on Spiritualists, because to them, in varying measure, has been disclosed much concerning the life that follows this life, of which the great majority of those who profess other faiths are ignorant. Ours is certain knowledge. We know that the dead never die; that they often can and do return with glad tidings for those who are dear to them on earth; that the other life is a broader, freer life than this—a life where all that is best in us will have ampler scope for development. For us, truly, has death been robbed of its sting and the grave of its victory.

Because we have received much it is incumbent on us to give much. We have been greatly helped and we should strive the more to help those who have been less highly favoured. Heavy, indeed, is our responsibility, but great is our privilege. There are legions of angels seeking to help feed these famished ones. I speak of that which I know and have seen. We can link ourselves with them and become instruments in their hands for the refreshment and uplifting of some of these hungering souls. Fresh we can act under the leadership of Him who bade us "Feed my sheep." For Jesus Christ, in His spiritual form, still works among the children of men on earth. Here, too, I testify to that which I, and others, know and have seen.

Those psychic faculties which enable some of us to see and converse with angels are, perhaps, comparatively rare. But it is not necessary that one should possess them to become a conscious recipient of angelic help and guidance in the glorious work of giving spiritual sustenance to those whose souls are starving. If this were more generally realised by Spiritualists I think many of them would be far less dependent on mediums, professional or otherwise, for communion with the dead, and would profit much more by it.

The ministry of angels can be obtained by all who attain to the right frame of mind. And that, to adopt the expressive Scriptural phrase, is done by making clean the heart. Empty yourself of self—the self-seeking self—and angels will minister to you gladly by filling you with uplifting thoughts, aspirations and desires to do good. So, and so only, I think, may some measure of realisation be obtained of the wondrous love of God.

Try it, those of you who have read this who have been wont to bewail your lack of psychic powers and to envy those who have them! But heed well and trust implicitly the thoughts you receive yourself, by filling clean the heart within you, you have fitted yourself to receive angelic guests. Let not your head then hold debate with your heart concerning what angels impress upon you. Far wiser than your head at such times is your heart. It is from there shines the inward light lit by angels that will illumine and make clear the path before you. Follow it unhesitatingly. Transmute thought into action. Practise what the angels teach you. Thereby you will become increasingly susceptible to their influence, and develop a character and personality which will radiate benignant influence. The appeal of goodness to souls in travail is well-nigh irresistible. It will attract them to you everywhere. They will seek to learn from you the secret of it and harken gladly to the telling of it. And the knowledge of the ministry of angels and the succour and comfort mankind may obtain from it will spread.

We are in the presence of the ruin of a world, a world of prejudices, of errors, of lost illusions, of disappointed hopes, of vanished dreams. But from the ruins a new order must emerge. Death gives birth to life and the tomb by a secret way conducts us to the cradle.—LEON DENIS in "La Revue Spirite."



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## Light:

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## A TEXT FROM DICKENS.

Everybody no doubt has read "Sketches by Boz," in which, in a sketch entitled "The Parlour Orator," Dickens satirises a certain type of shallow and windy demagogue. It occurred to us recently to adapt a passage from this sketch to the purposes of a subject which, as a hostile critic of it recently wrote, is now being discussed everywhere.

"Very extraordinary," said the light-haired man, after a pause of five minutes. A murmur of assent ran through the company.

"Not at all extraordinary—not at all," said the red-faced man, "why is it extraordinary? Prove it to be extraordinary!"

"Oh, if you come to that," said the light-haired man meekly.

"Come to that!" ejaculated the man with the red face, "but we *must* come to that. We stand in these times on a great elevation of rational scientific achievement, and not in the dark recesses of Superstition and Spookism. Every gentleman that knows me knows what was the nature and effect of my observations when Mr. Investigator quoted the records of the Psychical Discovery Society. 'That society,' said Mr. Investigator, 'is a reputable and valid authority for the statements I have made.' 'Prove it,' says I. 'It has some leading scientists on its Council.' 'Prove it,' I says. 'The abolitionists of materialism, the unflinching opponents of scientific bigotry, the uncompromising advocates of research and inquiry, the pioneers of new realms of thought,' says Mr. Investigator. 'Prove it,' says I. 'Their acts prove it,' says he. 'Prove them,' says I.

"And he could not prove them," said the red-faced man, looking round triumphantly, "so the public remained unconvinced, and if you carried this principle to the full extent you'd have no parsons, no pew rents, no gods, no ghosts, no superstitions, no nothing. And then standing on an elevation of Rationalistic attainment, and having reached the summit of practical reality, you might bid defiance to imposture and credulity, and erect yourselves in the proud confidence of wisdom and superiority. This is my argument—this always has been my argument—and if I could talk to the so-called spiritual leaders of the nation I'd make 'em shake in their shoes with it. When I first came into this room, gentlemen, I don't believe there was a man in it who knew he was a slave to spiritual superstition, and now you all know it and writhe under it.

"You are slaves," continued the red-faced man, "and the most pitiable of all slaves."

"Very hard if we are," said one of the company, "for then we have not benefited by the great struggle for religious freedom."

"You are a willing slave," said the red-faced man, getting more red with eloquence and contradiction, "resigning the birthright of your earthly citizenship, neglecting the sacred call of Common Sense who, standing before you imploringly, appeals to the hardness of your heads and points to your ill-taught children but in vain."

"Prove it," said the person addressed.

"Prove it!" sneered the man with the red face. "What! bending beneath the yoke of an ancient and degrading illusion, bemused with the idea of a cloudy and impossible Hereafter,

groaning under the old fetishes and stavidisms on every hand, the victims of exploded mysteries—prove it!" And the red-faced man abruptly broke off and sneered melodramatically.

"Ah, to be sure, Mr. Bombast," said a stout stockbroker who had kept his eyes fixed on the orator all the time he was speaking, "ah, to be sure, that's the point."

"Of course, of course," said other members of the company who understood almost as much about the matter as the stockbroker himself.

"What is a man?" continued the red-faced gentleman, "what is a Rationalist? Is he to be deceived by antiquated traditions? Is he to be befooled by quackery and illusion? What's a human being? Not a spook. What's a spook? Not a human being. What's an earthly paradise? Not a heavenly Hereafter. Religion isn't Reason, is it? Ghosts aren't natural creatures, are they?" And the red-faced man, gradually bursting into a radiating sentence in which such terms as "cerebral disease," "neurotic nonsense," "sorry rascals," "cock-sureness" and "hysteria" formed the most conspicuous words, knocked his hat indignantly over his eyes and left the room slamming the door after him.

At this point we may venture on another quotation from the sketch, this time without the necessity of adapting it:—

A numerous race are these red-faced men. There is not a parlour, or club-room, or benefit society, or humble party of any kind without its red-faced man. Weak-pated dolts they are, and a great deal of mischief they do to their cause however good. So just to hold a pattern one up, to know the others by, we took his likeness at once and put him in here.

## THE REICHENBACH RECEIVER.

BY DAVID WILSON.

About two years ago mention was made in a medical journal of a screen which became luminous when brought near the head of a person undergoing cerebral activity. It was argued at the time that this proved the existence of some kind of brain wave.

After two years of experimenting with various elements and the "Metallic Medium" on lines first opened up by that great pioneer, Baron Karl von Reichenbach, I find that it is now possible to construct a luminous phial whose normal luminosity can be momentarily enhanced (thus producing a kind of flash) solely by an effort of the will. Whereas, however, in the earlier case the screen had to be within a few feet at the most of the seat of cerebral activity, in the present case the phial and the person making the effort of will may be separated by a distance not only many thousand times greater, but one to which, so far, I have not been able, even in the remotest degree, to fix a limit. There is, however, certainly one condition precedent to the functioning of this apparatus, and that is that the field of the "M.M." contained (*inter alia*) in the phial must be in (or be brought into) a state of rapport with the "Biod" of the person making the effort of will. This seems to be an absolute condition from which there can be no departure.

I may add that this form of receiver is now seen to be superior to any electrical contrivance for the detection of what can only be considered to be a species of brain wave, for one thing, inasmuch as the interference by terrestrial vibration is entirely obviated. Moreover, this method has withstood several severe tests.

I have ventured to give these few particulars not only because I have been asked so many questions lately as to what alterations I have made in the new wave detector, but because they will serve as a kind of introduction to the numerous experiments which will necessarily have to be made.

WHILE books may direct, it is the living truth that inspires. The wisest man is often he who reads least.—DUGALD SEMPLE.

FOLLOWING THE IDEAL.—"Man is weak, and his task must accord with his strength" is what people say. But that is as if one said: "My hand is weak, and I cannot draw a line that shall be quite straight (the shortest between two points), so, to help matters, I will take as my model a crooked or broken line." In reality, the weaker my hand, the more I need a perfect model.—TOLSTOY.

## SOME RECENT EVIDENCE.

By J. ARTHUR HILL.

Since my book, "Psychical Investigations," was put into final shape for the press some six or seven months ago, I have had several interesting sittings with my friend Mr. Wilkinson, in which I have received further confirmations, also continuative matter of various kinds. Some of this is perhaps worth describing, with a few general remarks.

As my investigation has proceeded, I have been increasingly impressed by the evidence of purpose behind the phenomena. My friend the editor of the "Occult Review," inclining to the more romantic doctrine of astral shells—discarnate but real human beings seeming too obvious and commonplace to satisfy his artistic sense—says that it is rather difficult to believe that "one person after another is brought from the other world to pay a psychic call on Mr. Arthur Hill"; and I sympathise with his difficulty, for I realise, with him, that I am a very humble individual, and that one would hardly expect blest souls in the courts of Heaven—far remote from my low estate—to put themselves to any inconvenience on my account. But facts are facts; and, while wishing to maintain a proper sense of my relative insignificance, I cannot avoid the conclusion that my friends on the other side do pay these psychic calls on me, sometimes bringing a friend whom I had never heard of but whom I afterwards track down. This appears to be done with the definite aim of eliminating explanations by mind-reading. And, after all, we do not know that it is any great labour to come "from the other world." Such language is materialistic, involving the idea of distance. For anything we know to the contrary, the spirits may be "here" as much as anywhere else; and their appearance at my sittings may involve no more exertion on their part than the turning of their attention to me, as when I think of an absent friend on earth.

And there is always a reason for these psychic calls. Sometimes I do not discover it till long afterwards. Often it is undiscovered during the early part of the communications, but becomes apparent later on in the sitting, or at the next sitting in the series. For instance:—

At a sitting of April 12th, 1916 (reported on pp. 98-104 of my book) a Verity Tranter was named and described, with details which turned out true. Verity Tranter was a local butcher who died many years ago. I knew him by sight only. Like many of his trade, he was—shall we say?—of not very spiritual or idealistic character; and though I can make no claim to sanctity myself, I confess that I could not feel myself honoured by his visit! Nor could I make out why he came. The medium had never heard the name before, and had never known the man. The thing seemed inexplicable, and so it remained until after my book was written. No mention was made of Verity Tranter by myself or the medium, either during sittings or in ordinary conversation, from April 12th, 1916, to March 8th, 1917. On this latter date, however, among other evidential things, came the sentence: "Did you ever know a butcher who killed cows and sold them? It is a long time since. His name is Tranter, and I think somebody who lived in this house before you had something to do with him." This seemed to me extremely improbable, for I knew all previous tenants of the house, and they were not of the sort that mixed with publicans and sinners or average butchers. But I made inquiries. And on June 2nd, 1917, I found that Verity Tranter once lived at a farm belonging to a former tenant of this house (who happens to be my uncle by marriage), and that he left it in rather unpleasant circumstances. I think the rent was in arrear and other things not satisfactory. So there was a link, quite unknown to me, between myself and this house and Verity Tranter. Query, had he come to apologise for his earthly shortcomings? I don't know. But, anyhow, I cannot tell my relative, for, though he is a zealous Wesleyan, he is pretty nearly in accord with Father Bernard Vaughan on these matters; and though Verity Tranter was certainly no angel, I won't have him called a devil!

Another instance of the difficulty of tracking things down when full details are not got through, is provided by the case of Jonathan Ainsworth, a very big man who was described as

being present at my sitting of January 15th, 1915 (pp. 72-3 of "Psychical Investigations"). He was said to have been associated with a John Hey (my mother's father), but I had never heard of any such man. On inquiry I found that a Jonathan Ainsworth had existed, but my old aunt remembers him as short and stooping. He was a contemporary of John Hey's, and known to him, but not in any special way. So I had to put that down as a "not proven" sort of incident, probably with truth behind it but undiscoverable. But when my book was out, I was informed by a reader (my friend Miss North, referred to on pp. 171-4) that Jonathan Ainsworth was her grandfather; that he was a very big man when young but was crippled in a coal mine, and walked ever afterwards with such a stoop that he looked short; and that he lived very near my grandfather. He died in 1877. The medium had never heard of him, nor had I, to the best of my belief. It has happened on other occasions that Miss North's deceased relatives, people quite unknown to me, have turned up and given their names if I have happened to have a sitting within a few days after one of her infrequent calls on me. I am on the look-out for this now, but we learn only by experience in these pioneering departments, and I have no record as to whether or not she had called just before January 15th, 1915. But in any case his acquaintance with my grandfather was sufficient to account for his coming or being brought; my ignorance of him excludes any explanation by reading the normal levels of my mind; and the difficulty I had in tracing him is proof enough to me (I could make it clearer still if I had space) that the medium had no normal knowledge of him.

It is often said by Mr. Wilkinson's control that my house is like a reservoir or gathering-ground. All my sittings take place in the same room, and they are at fairly regular intervals; consequently my friends on the other side are able to plan ahead and prepare good evidence. Also they know that I make careful verbatim reports, and that anything evidential, even if unrecognised at the time, will be ferreted out later. And it is said that "one brings another," so the group of those over there who know what I am doing is continually enlarging, with correspondent enlargement of the evidential possibilities. I have had a number of other pieces of evidence lately, but I must leave them for a later article.

## LETTERS, LINES AND LINKS.

Mme. St. Leonard (Mrs. Foot-Young), of 117, Cambridge Gardens, Ladbroke Grove, W., writes:—

In reading *LIGHT* of the 14th ult. my attention was arrested by an account sent by Mrs. E. R. Richards of an experience under the heading, "A Vision and a Letter."

Some years ago a somewhat similar incident occurred to me. I was sitting quietly one evening in company with my husband when it flashed into my mind, with a feeling akin to shame that, through an oversight, I had omitted to answer the letter of a dear friend who had been passing through a very trying time. Just as I was on the point of carrying out my neglected task a spirit friend suddenly confronted me and informed me that Gertrude (the friend to whom I have referred) was in great anxiety about me; she was reading my last letter through, and begging my "spirit guide" to impress me to write to her at once. I asked him how he got into touch with her. He replied, "Through your previous letter, which she is reading, while she is imploring me to impress you."

I at once wrote to my friend, and three days later received a letter from her, in which she told me that she had been reading my old letter, and feeling very worried about me, when it occurred to her to ask mentally my spirit guide—of whom she had heard me speak—to impress me to write to her. "Suggestion" does not satisfy my mind in this case—the key was struck, the instruments were attuned, the message was conveyed.

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## THE MEDIUMSHIP OF MRS. SUSANNA HARRIS.

EVIDENTIAL PHYSICAL AND DIRECT VOICE PHENOMENA.

BY THE REV. C. L. TWEEDALE.

Some time ago I had two noteworthy sittings with Mrs. Harris, one private, the other with several persons present, and both in absolute darkness. A few particulars with regard to them may be of interest to the readers of *LIGHT*. During the public séance the majority of the sitters testified to the fact that the information given to them by the voices was evidential. In the case of one lady, who afterwards informed me that it was her first sitting, a clear, powerful masculine voice talked for a long time, giving extraordinary information concerning a child, a law suit and an estate, which the lady acknowledged to be absolutely correct, and some further details of which she gave me after the sitting. The voice then asked her to sing an old song in a foreign language, which she did, the voice joining in beautifully. The lady said this was the gentleman's favourite song and that he used to sing it with her before he passed over.

In my own case I was told at the private sitting by the voice that my father died as the result of a kind of operation, and was asked whether I remembered it. Then the statement was made that "there were two doctors pulling at him." This was extraordinarily evidential. My father died as the result of an internal displacement. Two doctors were summoned, and they were tugging and "pulling at him," as the voice said, for a couple of hours. An error of judgment on the part of one of them in conducting a minor operation resulted in a fatal injury which caused his death. This has never before been published, and was known only to myself and one or two members of my family. As both medical men have now passed over I can mention it, but the fact has hitherto been kept strictly private for obvious reasons. At the public sitting my wife's grandmother was declared to be present, and greeted me. Mrs. Harris then said, "She has a girl with her." I asked for the girl's name, and the name "Mary" was given. My wife's grandmother adopted a girl named Mary, who died at an early age, and was buried in the same grave with her.

This is correct, but not evidential, as it had been published in Admiral Moore's "Voices."

I had previously informed Mrs. Harris that at a sitting in my own house, on singing a certain hymn, my brother-in-law came and sang in a deep bass voice. During this second sitting, Mrs. Harris asked me to sing that hymn. Immediately the trumpet roared the tune in deep bass. This experience, while not evidential owing to the fact that I had previously mentioned it, was interesting as showing the volume of sound which could be produced. After sitting some time, the various members of the circle were touched by the trumpet. I opened my left forefinger and thumb and rested my hand upon my knee. Suddenly the small end of the trumpet was accurately placed between my thumb and finger, resting in their grip. It was pitch dark, and although we had been in the room more than half an hour, and so become accustomed to the darkness, and I have very good sight, I could not see a trace of the faces or hands of the sitters. Later a musical box was set going, and immediately sounded to be floating in the air and passing round the circle. As it soared about the room it began to touch the sitters. I held up my face without saying a word to anyone, and mentally requested that the box might rest on my face. It came near, hovered over my head like a bird, playing all the while, and then gently rested on my forehead and remained there playing for a brief space. Both the placing of the trumpet in my grip and the depositing of the box on my forehead were characterised by absolute precision. There was *no fishing*, or feeling about, but perfect precision. This was most interesting as showing that the intelligence at work could not only see perfectly in pitch darkness, but could also read my thoughts. I am certain that Mrs. Harris did not leave her seat at any time during the sitting, as I had tight hold of her hand with my right all the time, and never for a moment relaxed my grip. I have experienced this perfect precision of touch in

absolute darkness at Mrs. Wriedt's séances also, having had the large end of the trumpet placed on my forehead, with the delicacy and precision that a person in a good light might place the rim of a wine-glass.

A few days ago I was asked whether I thought Mrs. Harris could produce the voices by ventriloquism.

Towards the close of the circle sitting I was specially favoured by an experience which showed that these voices could not be produced by ventriloquism on the part of Mrs. Harris, nor by her direct use of the trumpet.

A powerful, clear and distinct male voice was talking to a lady at the other side of the circle.

Suddenly "Harmony's" voice sounded on a level with my knees and she began to talk rapidly to me about my book. She continued to talk to me steadily for two or three minutes, during the whole of which time the man's voice was steadily talking to the lady. The voices *did not alternate*, but sounded together, and half of what "Harmony" said to me was drowned by the deep voice of the man. No ventriloquist can produce two voices, one a man's and the other that of a young girl, simultaneously. This experience is, I think, a complete answer to the theory of ventriloquism.

## DREAMS AND PSYCHOMETRY.

Professor Denton, who is regarded as the discoverer of psychometry, was a lecturer on geology at Boston, U.S.A. He was, however, an Englishman by birth and a graduate of an English University, as mentioned in the deeply interesting book, by himself and his wife, entitled "Nature's Secrets," from which we take the following extract:—

Into the land of dreams, over whose boundary philosophy never ventures, where the law of gravitation is suspended, over whose fields the living and dead walk and converse, where beggars are kings and queens, to where kings and queens, terror-stricken, flee, pursued by avenging ghosts, boldly marches psychometry, and maps out for us a portion of this enchanted land. Persons who have been examining specimens for me have sometimes fallen asleep, and on their relating their dreams I have, at times, been able to trace a direct connection between them and the articles that they were examining.

In some cases they were evidently a continuation of the psychometric examination, revealing facts of which previously the dreamer knew nothing. Many of the visions seen by us in our sleeping hours may proceed directly from the objects we have handled through the day, the persons we have come in contact with, the food we have swallowed, or the bed we lie upon. Very sensitive persons may be affected by influences so slight that it would appear to one unacquainted with these matters utterly impossible for them to affect an individual.

"Several years ago, during a severe winter, the Schuylkill River, near Philadelphia, became thickly bridged over with ice, and thousands of persons resorted thither for the exercise of skating, sliding, &c. Among other inventions for the amusement of those visiting the place there was a post sunk through the ice, at the top of which there was a pivot and a horizontal revolving arm or shaft attached to it. To the end of this the drag-ropes of sleds were attached, so that, by pushing the shaft, the sleds, with persons on them, might be made to revolve swiftly in a circle upon the ice. Among the rest, a negro got upon the sled, and the person in charge of the shaft caused it, for sport, to revolve so violently that the negro was thrown outward by the centrifugal force, and striking violently against a large projecting piece of ice, was instantly killed. This occurrence was witnessed by a physician, a friend of my informant, who happened to be present. On that same evening the physician had occasion to prepare a dose of pills for one of his patients, a lady extremely susceptible to magnetic influences. As he was mixing the ingredients of the pills, and rolling them in his fingers, he related in all its particulars to persons in his office the occurrence he had witnessed on the river during the day. The pills were afterwards despatched to the lady by another person. The next day the physician, seeing one of the lady's family, inquired concerning her health. In the answer that was returned it was stated, among other things, that she had a singular dream the night previous. She dreamed that she was somewhere on the ice, where many people were sliding and skating; that she had there seen a negro thrown from a revolving sled against a cake of ice and instantly killed. Her dream, as related, was an exact reproduction of all the essential statements of facts which had, without her knowledge, been given by the physician while he was preparing the pills, and



concerning which facts she had received no information from any quarter."—"American Phrenological Journal.")

As the doctor rolled the pills in his fingers, his influence was communicated to them; and when swallowed by his patient a direct psychometric line of communication was established between them. Along that passes the inquiring soul, and receives from him the image so recently and so strongly impressed there, and thus the dream.

There are many facts to show that persons asleep are much more sensitive to refined influences than when awake; and many remarkable circumstances related to dreaming may be explained when the enlarged powers of the soul, which psychometry familiarises us with, are taken into account.

When I was at Canadice, in the State of New York, a gentleman of that place, named A. C. Bishop, informed me of a singular dream that he had had. During a snowstorm in the previous March, the stage broke through a bridge about half-a-mile above the village, was overturned into the water, and the mail-bag swept down the creek. Many persons sought for it day after day, among whom was Mr. Bishop himself. It was all in vain, however, and they came to the conclusion that it must have been washed away, and, covered up with the gravel, carried down by the stream to its mouth. A month after this, when the snow had all melted off the ground, he dreamed that he saw the mail-bag lying in a certain place. So strongly did the dream impress him that he awoke, but slept again and dreamed it a second time. In the morning he told his dream to several persons in the shop, who laughed at the idea of finding the mail-bag then; but on going to the place, which he immediately did, "I found it," said he, "not ten feet from the place where I dreamed that it was."

A Methodist clergyman at Carleton Place, Canada West, informed me that a gentleman of his acquaintance, having on his finger a heavy gold ring, went out in a boat on the Mississippi River, a small stream in the neighbourhood, on a pleasure excursion. On his return he discovered that the ring was gone. After searching for some time in vain, all gave it up as lost. A young woman who lived in a house near the river, and who was acquainted with the parties and the circumstance, dreamed that night that she was on the river bank, and, looking into the water, saw the ring by the edge of a particular stone. She told her dream next morning, and, on the spot being visited, the ring was found in the identical place where she had observed it in her dream.

As psychometers discover the condition of distant objects which they have never beheld, so dreamers find what in the waking condition they might look for in vain. *How* this is accomplished is not so easy to explain.

#### A DISAVOWAL.

Mrs. Mary Davies (93, Regent-street, W.), writes:—

On May 15th last, in connection with the prosecution against me, the Press generally gave currency to a statement that I was associated with a man who was of evil reputation and a traitor to his country.

I desire emphatically to disavow any such association. I have no knowledge whatever, nor ever had, of the views and actions—political, social or private—of the person referred to. The only link I had with him was on grounds connected with Masonry, in the mysteries of which no one could be more profound than he.

It is scarcely necessary to stress my own patriotism, as my public knows that since the beginning of the war my Intercourse Services at Kensington have been solely such as to encourage and fortify every patriotic effort, and I deliberately repudiate the stigma implied by the statement quoted above. The reason it has not been disavowed before is that the worry of this cruel prosecution nearly killed my husband, whom I have nursed back to life.

May I add that my son was specially mentioned in General Smuts' dispatch of February 10th in connection with heroic conduct in the recent fighting in East and West Africa; that my husband is an old sailor with a distinguished record; that my father was a Crimean veteran with medals for Alma, Sebastopol, and Balaklava, and that his grandfather fought at the battle of Waterloo.

UNDER the title "The Witness for the Defence" the Council of the Reading Spiritual Mission (Blagrove-street, Reading) have published as a twopenny pamphlet the very able and vigorous reply which its resident speaker, Mr. Percy R. Street, made last January to a violent pulpit attack on Spiritualism by a local minister, the Rev. I. Siviter. Mr. Street challenged Mr. Siviter at the time to substantiate his charges in a public debate, but his clerical antagonist very wisely refused to be drawn.

## A LETTER AND A MESSAGE.

### SOME ADVICE TO INQUIRERS.

We are asked by an esteemed contributor to publish the following:—

TO THE EDITOR OF "LIGHT."

SIR,—I am directed to send to you, with a view to publication, the enclosed extracts from a message received by me on June 9th, 1917, and to say that if there be any earnest reader of *LIGHT* who desires to hear further from the same communicator on any subject that is of real importance to the world, he may address the present writer through you and confidently expect an answer.

Under no conditions may the identity of this writer be made known, or his whereabouts. It should be enough that he is known to the Editor, and is not one that seeks either notoriety or emolument.

The answers may be delayed somewhat; but this will not cause them to be overlooked, for the readers of *LIGHT* are readers, and not merely subscribers.—Yours, &c.,

"Αγγελος.

As the possession of objects once worn by one's friends makes communication easier, so, much more, does the possession of that which was once a part of the person.

Now this fact, which can very readily be made subject of proof, is the true explanation of that reverence for the bones of the saints which has characterised the superstitious of the Christian era, not less than those that were before the advent of the Christ. They are but blind leaders of the blind who insist that this is purely superstitious, and to be condemned utterly, for in their blindness they remain in ignorance of eternal laws that operate for weal or for woe. There are no such superstitions that find not their origin in some fact, observed by such as are psychically awake to the realities of soul-life; and it were well indeed to investigate, and trace back to its rational source, that which has become superstition.

It must not be believed by any that there is intrinsic merit in the finger-bone of Jude, or even of the Christ—were such a thing to be obtained. Nor must it be supposed that if a man have in his possession what would be to you of greater value, namely, some hair that was once a part of the visible presentment of your father, or your mother, or your grandfather, or others with whom you would confer on matters of moment, that that man could be in any way benefited thereby; for the benefit to be derived depends entirely on soul-attraction, and one may well ask what soul-attraction there could be between any worldly-minded priest and those whose lives were free from all such taint of evil.

Yes, it were indeed well that they who dearly love their sons who devote themselves to the cause of the Supreme in their efforts to aid in turning back the forces of the evil one should ask of those sons such guerdon as a small number of the hairs of their heads would be; for let it be known that every son slain in this war, whose mother loves him with a pure and an undying affection, shall come back, as it were from the dead, to comfort her in soul for his absence from the body; and if she have on her person the hair that he has given to her, it shall make this a task of less difficulty.

Men will ask how we can know this. Let them know that as this war is the prelude to the new revelation that shall indeed save the world, so all that love the good in this our world, and are such as can aid materially in such matters, are at this very moment at work preparing the souls of those whom you call deceased, that they may speak with those that they most dearly love; and so the whole world shall know that the Supreme hath in store for the world some blessing greater even than that greatest they have known, namely, the birth and life of Jesus the Christ.

Nevertheless, let not the bereaved hie them to the persons who for filthy lucre undertake to give them messages from beyond the grave, for this were an evil too great for words to express. That there be those who prophesy thus, and exact the

payment of a small fee, that they may be able to buy bread for themselves and their dependents, is as it should be; but let not men forget that, as there are many of the clergy of every kind who serve outwardly for the sake of the material reward, and who know not the Higher Power as a Power that saves them from all sin and purifies them from every taint of worldliness, so are there many that hold communion with those whom men call dead, that make their gift a means for selfishly grasping this world's goods in return for lying messages.

Let, therefore, the mothers and the fathers, and all others who love their so-called dead, refrain from placing themselves in the hands of the stranger—through whom may come both false messages and great evil to the soul and the mind, and even, it may be, to the body—but let them rather wait, in patient hopefulness, for the soul that would communicate with earth for any good purpose shall inevitably find a channel that is pure and free from guile, and the message shall be delivered without fail.

Then, and then only, may they with safety seek for further communication in these troublous days; and that not unless there is that in the message that could not have been known or guessed by the channel of communication, or by her guide. For let men beware of the evil souls in our world, that fight more deadly against the enlightenment of the world to-day than ever before, for they know that the day of salvation is at hand, and employ every device to deceive and to betray, and, if it be possible, even to prevent the birth of that One that shall surely be born.

That they shall not prevail, makes it not that they may (not) cause great havoc through those media that attract to themselves, by their love of this world's goods, the souls that are in rebellion against the Supreme.

Rejoice with exceeding joy; for great indeed shall be the glory that shall be manifest.

---

#### JOANNA SOUTHCOTT'S SEALED BOX.

Some interest has been aroused in the Press by the prospect of the forthcoming revelation of the contents of this mysterious chest. The "Daily News" has had two or three allusions to the subject. Here is one:—

Now that the sealed box of prophecies left by Joanna Southcott, the Devonshire domestic servant who a century ago "shook the world," is to be opened, we shall have a test applied to the seer without precedent in this country. Joanna is only a name to-day, but in her generation she had a following of one hundred thousand, and her claim to be the woman mentioned in the Apocalypse was seriously admitted. Her "Book of Wonders," written in the year of her death (1814), is known only to the students; but the war has suddenly brought her name again before the doubting public, and when the box is opened by the bishops we shall all know on what basis her claim to prophecy rested.

According to a paragraph in the "Evening News," however, the prophetess did not trust all her prophetic eggs to one basket—or box. Mr. J. E. Catley, of Bedford-place, Bootle, we are told, states that his wife has a Joanna Southcott box which she received some years ago from an elderly lady in Liverpool, since dead, and which was only to be opened under exceptional circumstances. There were, she thinks, twenty-four boxes made at the time of the deposit of the prophecies, and these were given to special persons to be "handed on to posterity." Mrs. Catley does not know what her box contains, for it has never been opened.

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Of all the weakness which little men rail against, there is none that they are more apt to ridicule than the tendency to believe. And of all the signs of a corrupt heart and a feeble head, the tendency of incredulity is the surest. Real philosophy seeks rather to solve than to deny.—LYTTON.

"If," said Emerson in his essay on "Self-Reliance," "if a man claims to know and speak of God, and carries you backward to the phraseology of some old mouldered nation in another country . . . believe him not." And in like manner we may say that if a man claims to tell us something concerning a future life, and can only take us back to the opinions and traditions of the ancient world, he is merely wasting our time and his own.

#### HEAVEN.

By THE REV. F. FIELDING-OULD, M.A.

Whatever the range of their projected thoughts, finite beings, it would seem, can only, in their essential personality, be in one place at a time. It would apparently follow that heaven, whatever else it is, must be a place with geographical and spatial relations to other localities. There, in anthropomorphic language, is the "throne" of God, Christ's position of honour at God's "right hand," and the "place" to be prepared for the apostles.

"I go to prepare a place for you." But heaven is also "an ethical condition of the soul." We make our heaven or hell and carry it about with us, the light or dark, the beautiful or hideous aura which our habitual thoughts weave as a surrounding atmosphere, and in which man's soul *lives* more truly than in man's house. We think we dwell among the refinements of Park-lane or in the squalor of Rotherhithe, but we really live in our own aura.

*Heaven is the aura of God*, and if our own aura is pure enough to mingle and harmonise with it, we are already in heaven, like "the Son of Man which is in heaven," though He was still walking the earth.

The road to heaven, then, is not laid out as a certain number of miles in a given direction, it is just progress in holiness; to draw near to God is the only way of drawing near to heaven. So Christ says, not "I show the way," but "I am the way." We approach the heavenly place by acquiring the heavenly quality. Here is the "fourth dimension" again: "Behold I go forward," says Job, "but He is not there, and backward, but I cannot perceive Him, on the left hand, but I cannot behold Him: He hideth Himself on the right hand that I cannot see Him." The search, the advance, must be on another plane; the journey is not in miles through the blue sky, but from imperfection to perfection. We are not, after all, carried to heaven by angels. Personal love and purity are the wings which shall lift us there, and they take a long, long time to grow. But though heaven is a condition, it may very well be also a place where those in such a condition congregate "I dwell in the high and holy place with him also that is of a contrite and humble spirit."

After reading "Raymond" some people are grievously disappointed with the conditions of the next life there hinted at. They wonder where are "those good things which pass man's understanding" and which they had confidently hoped to inherit immediately after death. But neither "Raymond" nor any other of the well-known Spiritualist books deny the existence of the heaven of unimaginable glories; all they say is that ordinary people *do not at once go there*. And the bitter critics of "Raymond" we have met are quite ordinary. "The richness of our heaven must be in exact relation to the growth of faculty by which we are able to apprehend it." There are many "mansions," dwelling-places or states of being; we shall gravitate to the one we are suited for. Death is the gate by which all leave this world, but there are many inner doors which must be passed before we enter heaven.

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#### SIR OLIVER LODGE ON SPIRIT HELP AFTER THE WAR.

Sir Oliver Lodge, speaking at Hampstead Garden Suburb on the 6th inst., said that, in the problems of reconstruction which would arise out of the war, he believed that great and powerful assistance would be given to earnest workers by spirit helpers, eager and powerful to aid. He believed in the continuity of life after death, and many great men had lived on earth whose advice would be of infinite value at the present time. It was inconceivable to suggest that the Highest Intellect which ever existed on this earth was uninterested in our doings, and though it would be strange if the war brought about a revival of faith in His teachings, it was far from impossible. It was his firm belief that science would shortly prove the definite survival of human life after death and the existence of a larger world which swayed our thoughts and actions.—"Daily News,"

## SOCIETY WORK ON SUNDAY, AUG. 5th, &amp;c.

*Reports and prospective announcements are charged at the rate of twenty-four words for 1s.; and 3d. for every additional ten words.*

**MARYLEBONE SPIRITUALIST ASSOCIATION.**—*Steinway Hall, Lower Seymour-street, W. 1.*—Instructional address by Mr. Horace Leaf; excellent attendance.—77, *New Oxford-street, W.C. 1.*—Monday, July 30th, successful clairvoyance by Mrs. Annie Britain. Sunday next, see front page.—G. C.

**LONDON SPIRITUAL MISSION:** 13B, *Pembroke Place, Baywater, W.*—Mr. Peckham, "The Art of Self-Instruction." Mr. P. E. Beard, "The Great Adventure." For Sunday next, see front page.—I. R.

**TOTTENHAM.**—684, *HIGH-ROAD.*—Mrs. Marriott gave an address and clairvoyance. Sunday next, 7 p.m., Mr. G. R. Symons; 3 p.m., Lyceum.—D. H.

**WIMBLEDON SPIRITUAL MISSION.**—Uplifting address through Miss Violet Burton. For prospective announcements see front page.—R. A. B.

**CROYDON.**—**GYMNASIUM HALL, HIGH-STREET.**—Address by the president much appreciated. Sunday next, at 11, service and circle; 6.30, Mrs. Julie Scholey. Circle to follow evening service.

**MANOR PARK, E.**—**THIRD AVENUE, CHURCH-ROAD.**—Address by Mr. Lund. Sunday next, 6.30, address by Mr. Todd. 13th, 3 p.m. (ladies), Mrs. Greenwood. 15th, 7.30, Mr. Connor.

**BATTERSEA.**—45, *ST. JOHN'S HILL, CLAPHAM JUNCTION.*—In the unavoidable absence of Sergeant Meadwell Mr. Scott, Mr. Love and our president gave short addresses. Sunday next, 11.15, circle service; 3, Lyceum; 6.30, Mr. Love. 16th, 8.15, Mrs. Fielder. Doors closed 8.30.—N. B.

**BRIGHTON SPIRITUAL MISSION.**—1, *UPPER NORTH-STREET* (close to Clock Tower).—Mrs. Jennie Walker, addresses and descriptions. Sunday next, 3 p.m., Lyceum; 11 a.m. and 7 p.m., Mrs. De Beaupaire, addresses and clairvoyance. Friday, at 8, meeting for inquirers.—H. E.

**CAMBERWELL NEW-ROAD.**—**SURREY MASONIC HALL.**—Morning, Mr. Brown, address, Mrs. Ball, personal messages; evening, Mrs. Mary Gordon, address and clairvoyance. Sunday next, 11 a.m., Mrs. Annie Boddington; 6.30 p.m., Mr. and Mrs. Tilby.

**HOLLOWAY.**—**GROVEDALE-ROAD (NEAR HIGHGATE TUBE STATION).**—Morning, interesting address by Mr. Pulham on "Healing"; excellent clairvoyance by Mrs. Pulham; evening, Mrs. Podmore, address and clairvoyance. Sunday next, 11.15, the first of a series of lectures by Mr. T. O. Todd, on "The Great Renunciation: The Prophet"; 3 p.m., Lyceum; 7 p.m., Mrs. Mary Gordon. Wednesday, first visit of Miss Susan Tyne, of Leeds.

**READING.**—**SPIRITUAL MISSION, 16, BLAGRAVE-STREET.**—Mr. Brett gave able addresses, morning and evening. Meetings at 11.30 a.m. and 6.45 p.m.—M. C. S.

## FACT OR FICTION?

Before us, as we write, lies a cheap reissue of a psychic novel by Victoria Cross entitled "Evelyn Hastings" (T. Werner Laurie, ls.), which we are told in a forenote gives some of the author's own experiences. She specially vouches for the incident of the heroine's child-life narrated in the prologue, which indeed is of a type not uncommon in the annals of psychic research, and is far less incredible than the tale of how in her school days the girl is locked up for the night by a cruel governess in a small dark, damp room in which she has to fight for her life with rats. No clue is afforded to the identity of the respectable seminary for young ladies where this happened, and we cannot but regard it as a nightmare of the writer's imagination. But the main interest of the story centres in the dreamland meetings between Evelyn and her soldier husband who had been wounded and is reported dead—meetings which not only assure her of the falsity of the report but enable her to foresee to a minute the exact time of his return, with the result that when the "dead" man finally arrives she scandalises her mother by taking his appearance as a matter of course and refusing to swoon or show any sign of unusual emotion. The worst of facts embodied in fiction is that one can never be quite sure where the facts end and the fiction begins.

## WITCHCRAFT ACT AMENDMENT PARLIAMENTARY FUND.

Writing on the 26th ult., Mr. T. H. Wright, treasurer of the Spiritualists' National Union, Ltd., informs us that the amount of subscriptions paid into the above fund up to June 30th was £248 15s. 1½d., since which date he has received the following sums, bringing the total up to £295 4s. 5½d.:—

	£	s.	d.
Per Mrs. M. Thompson, Accrington—			
Balance left over from Carter-street Society ...	8	0	0
Mr. and Mrs. Tabener, 5s.; L. H. & N. H., 10s. ...	0	15	0
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7, Alum Rock Spiritualist Room, Saltley, Birmingham (balance of £5) ...	3	0	0
Dundee Society ...	1	0	0
Dunbury Society (Profit on Propaganda Meeting) ...	4	10	0
Quamby Society ...	5	0	0
Earby Society (per Mrs. Brotherton) ...	0	10	0
S.L.S.M. (per Mr. C. J. Williams, London) ...	1	3	6
"Cestrian," Chester ...	0	10	0
Per North Midland D.U., Queen-street Pro., Leicester ...	1	7	6
"Midland D.U., Mrs. Inkpen, Birmingham Society ...	0	8	6
"South Liverpool Society ...	0	10	6
Dudley Society ...	0	8	6
Camberwell Society ...	5	0	0
Mrs. E. M. Fowler, Earley, Reading ...	2	2	0
Per Mrs. A. Manrach, Manor Park ...	1	4	0
"Mr. E. Shackleton, Keighley—			
Heber-street Society, 17s. 10d. Speakers' fees as follows: Mrs. Shackleton, Mr. Gledstone, Mrs. Midgley, 7s. 6d. ...	1	5	4
"Mrs. Lawson, Derby ...	1	10	0
"Mrs. H. Butterworth, Barrow-in-Furness ...	0	10	0
"Mr. J. H. Mountain, Leeds Psycho. ...	0	7	3
"Mrs. C. Phillips, Abertillery ...	0	10	4
"Mrs. C. Horsfield, Hyde ...	0	16	0
"Mrs. A. J. Eastwood, Abertillery ...	0	3	7
"Mrs. Pickersgill, Shipley Society ...	0	7	4
"Mrs. Brown, Walsall: Mr. J. Venables, jun., 10s.; Mr. W. A. Goold (second donation), 10s. ...	1	0	0
"Mr. J. J. Morse: Mr. Shaw, Stockport ...	0	2	0
"Mrs. Annie E. Carline, Leicester ...	1	0	0
"Miss G. L. Parker, Abertillery ...	0	4	6
Mr. J. Oates, Sheffield ...	1	0	0
Attercliffe Spiritual Church, Sheffield ...	1	0	0
Heber-street Lyceum, Keighley ...	0	4	0

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