

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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

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NOTES BY THE WAY.

The re-appearance, in a revised edition, of Mr. H. G. Wells' famous book, "First and Last Things" (Cassell and Co., Ltd., 6s. *net*) is one of the literary events of the time and now that the attention of all thoughtful people is so closely directed to human life, its meanings and its values, the work is bound to have many new students. Most of the book is taken up with questions which have no very special relation to the subjects to which LIGHT is devoted, although in the chapter on Metaphysics those who have gained a knowledge of psychical and spiritual realities will find much to arrest their attention. For to many of them it will appear that they have become clearly conscious of another dimension of thought, of which Mr. Wells at present has only glimpses and suspicions. He has, for example, discovered that "relentless logic is only another name for stupidity—for a sort of intellectual pigheadedness"—that is to say, there is a point at which logic breaks down in the examination of things. He dilates on this question through several pages. Some of our subtler thinkers, like Mr. F. C. Constable, could put it all into a few sentences by the aid of the new lights they have gained by a study of the psychical possibilities of life. Mr. Wells (p. 228) is apparently under the delusion that Spiritualism is entirely a question of "tapping at the underside of a mahogany table or scratching stifled incoherence into a locked slate." It is wittily put; only, like some of Lord Macaulay's epigrams, it attains brilliance at the expense of truth.

* * * *

"The dead," says Mr. Wells pontifically, "stay where we leave them . . . living they were mortal. But now they can never spoil themselves or be spoilt by change again. They have finished—for us, indeed, just as much as themselves. There they sit for ever rounded off and bright and done." Well, while we agree with Mr. Wells regarding the limitations of logic, yet it has a very definite and practical use here. What is the matter with those positive pronouncements of Mr. Wells which we have just quoted? In the first place it is clear that Mr. Wells is writing of one thing and thinking of another. He is confusing the "dead" with *memories* of the "dead," and is assuming also, quite unwarrantably, that a thing is always "spoilt" by change. He paints for us a vivid picture of his friend Bob Stevenson, and assumes (quite rightly) that wherever he now is he will retain the characteristics that marked him in life. "If he lives he lives as I knew him," says Mr. Wells. Only a supernaturalist would deny it. Bob

Stevenson doubtless continues as 'he was'—"a presence utterly concrete, slouching, eager, quick-eyed, intimate and profound," and not as some beautiful and ineffectual angel. Only, for Mr. Wells, his friend Bob Stevenson "walks for ever about a garden in Chiswick, talking in the dusk." Those who can conceive of Henley, that literary Viking, eager, masterful, strenuous (a vivid memory to some of us) as "tapping at the underside of a mahogany table, &c.," are "dreary fools and knaves." "If he found himself among the circumstances of a Spiritualist séance he would, I know, instantly smash the table with that big fist of his," says Mr. Wells. Of course if our vanished friends are by us resolved into mere memories, these memories will doubtless act out the parts assigned to them—the obedient puppets of a memory-world. But suppose they are alive, breathing, sensible creatures, with will, thought and emotion—what then? Clearly they will not be limited by our ideas, but only by their own.

* * * *

"Light on the Future; being extracts from the Notebook of a member of the Society for Psychical Research, Dublin" (Kegan Paul, 3s. 6d. *net*), is a record of communications received at sittings of a small circle of friends held in a private drawing-room in Dublin from 1905 to the present year. At first they were obtained by table-tilting; afterwards through the Ouija-board. A chapter which will arrest attention is that in which a great number of persons who have passed over are questioned regarding the pursuits in which they are now engaged. Judging from their replies it would appear that, as the personality and therefore the individual tastes are unchanged by the fact of transition, the occupation followed here, so far as it coincided with the individual's tastes and afforded expression to his or her special gifts and talents, is continued there: the artist continues his painting, the gardener his care of flowers and plants, the farmer his farming; even those who here enjoyed looking after horses and other animals are represented as still engaged in the same kind of employment, or at least in something analogous to it. All this beside what may be regarded as the more spiritual tasks of training the young, helping to raise the fallen, and cheering the lonely and depressed. The communications where they take the form of replies to questions are generally conveyed in single short sentences—almost blunt in their brevity—as when to the remark, "We are told that it is not good for you to come," the communicating entity retorts, "That is nonsense, for how could it injure me to talk to you?" But we are bound to say that in our view much of the material included in the book could well have been spared, as likely to be of little, if any, interest outside the circle for which it was intended.

NEXT WEEK we hope to publish a letter from Sir Oliver Lodge on the subject of "Critics of Psychical Inquiry."

COPIES of Mr. W. H. Evans' new work, "Constructive Spiritualism," reviewed by Dr. Powell on page 250, can be obtained from this office, price 2s. *net*, or post free 2s. 4d.

"ONE BRINGS ANOTHER."

By H. A. DALLAS.

This sentence from Mr. J. Arthur Hill's article (LIGHT, August 11th) may serve as the text for a brief statement concerning an experience I had recently when visiting him. He kindly invited Mr. Wilkinson (the medium referred to in his book) to meet me. It interested me greatly to make Mr. Wilkinson's acquaintance, and the impression he made on me entirely confirms the testimony Mr. Hill bears to his integrity and his remarkable clairvoyant and clairaudient faculties.

Mr. Wilkinson told me that he saw a friend beside me, adding that as he knew the name of this man (not, however, that he was a friend of mine) he requested me not to mention the name as given by him, for he recognised that there was no evidential value in the giving of it. It is better to withhold it, but I wish to add some particulars which are significant.

Mr. Wilkinson told me that I was going to write something about the Resurrection and that this friend would influence what I should write, as he was interested. This was quite appropriate; I had at that time an unanswered letter in my possession asking for my views on this subject; it is quite in harmony with my friend's relation to me, and to the subject, that this should interest him.

Mr. Wilkinson then proceeded to mention a woman whom he saw near me with abundance of fair hair (this hair evidently impressed him and he referred to it again later).

He mentioned the surname—not a very common name—and asked me if I knew anyone of that name; I did not; he also mentioned the county with which this person was connected. I could not identify anything said on this point. He suggested that she might be associated with the friend he had seen beside me.

A few days later I made inquiries, from one who knew my friend's *entourage* better than I did, as to whether this name was associated with him. She replied that this was so; the lady had been an intimate friend of my friend, and had died *twenty years ago*, her funeral service being held in his church. She added, however, that as the lady had cut her hair short, the description of the abundance of hair did not tally. A few days later I received another letter from the same source, telling me that she had subsequently learned that the lady in question possessed, in her youth, "masses and masses" of chestnut-coloured hair. The mention of the name and the description of the hair thus became of evidential value, though I do not yet know why she was seen with books and a cloak (those points may be verified later). The county mentioned as connected with her was correct.

I will only add that the purpose of the manifestation is clear to me; and I recognise why my friend brought a stranger (thus precluding the idea of thought-transference from my mind) to give me evidence that the vision seen by the medium was not a mere imagination of his brain or a thought image projected by myself, but was the result of a real attempt on the part of my friend to assure me of his continued interest in my concerns and of his identity.

"SPIRITUALISM AND ITS CRITICS."

Mr. F. C. Constable, M.A., writes:—

There can be little doubt that I am only one of many when I ask you to be allowed to express my thanks to the Rev. Ellis G. Roberts for his very clear and well-reasoned argument. Those of us who have had communion with the "dead" possess absolute *personal* proof. But for scientific *evidence* we can deal only with probabilities, where the balance may be so heavy in one scale that we are justified in accepting the evidence as proof. We must proceed on hypothesis; we must not rely on abuse of our opponents or on our own preconceived ideas. In the Raymond case, if Sir Oliver Lodge and all his witnesses are merely "terminological inexactitudonists," then there is nothing to argue about. If they are not, then the evidence offered must be examined in cold blood. To the reasonable man of science the hypothesis of communication with the dead is a hypothesis which should be dealt with in exactly the same way as any hypothesis to the contrary.

THE DEATH OF TOM FOY: WAS IT FORESEEN?

By THE REV. CHARLES L. TWEEDALE.

Like Mr. Hill, whose letter appears on page 253, I have been deeply impressed by the marvellous evidence of definite purpose in the phenomena experienced by me during these last eight years. When the account comes to be published, this evidence of purpose, in the almost incredible experiences with which we have been favoured, will be a very marked feature indeed, and the book will form an unique record. It has been my frequent experience to find apparently sporadic, and at the time meaningless, phenomena linking up with other events in a marvellous manner, while at times we get things which apparently are never completed, and remain mysterious and inexplicable. The majority of our experiences, however, have shown definite purpose, and many have been of the most awe-inspiring kind, while others have been most comforting and encouraging. The death of the Yorkshire humorist, Tom Foy, reported in the papers last night (I am writing on August 11th, 1917), brings into prominence one of these sporadic communications, apparently at the time purposeless or even mischievous.

On April 11th last, my wife and I sat alone in my study for spirit communication. On this occasion we got very little, but what did come astonished us a good deal. The name of Tom Foy was given, and a message to the effect that he had passed over. I asked if it were Tom Foy, the humorist, and the reply was in the affirmative. I was under the impression that he might have been called up and so have died on active service. Therefore I did not dismiss the message immediately as unlikely, although neither of us had ever seen the man in our lives or had any communication with him, and the message seemed wildly improbable. I watched the papers for a few days, and as I saw no reference to Foy I concluded that this was one of those apparently purposeless messages which one gets at times and which are so perplexing. Judge, therefore, of our surprise on seeing the notice of his death which took place on August 10th, after a short illness, just four months after the message. Was it a warning, or earnest of what was soon to be? From whom did it come? We have had a series of deliberate warnings of the passing of several persons during the last few years. These have been made months before the passing and while the persons mentioned were in apparently good health. Both the warnings and their *exact* fulfilment—sometimes to the day, hour, and minute—have been of the most wonderful and dramatic nature, the last one so perfectly evidenced that I had thought of challenging some of the ignoramuses who have loomed largely in the press lately, to disprove it if they could; but in all these cases the warning stated that the person was to pass, not had passed. This message *re* Tom Foy's "death" is certainly remarkable, seeing that neither of the sitters ever had any communication with him normally, nor with any of his friends or acquaintances, and that at the time of the message he was alive and presumably in good health.

MR. CLODD AND SIR OLIVER LODGE: A QUESTION.

In the "Fortnightly Review" for May Mr. Edward Clodd, referring to Dr. Johnson's attitude towards Lord Monboddo, says: "But that attitude should convey the lesson to keep an open mind towards all matters, especially those which collide with our prejudices and contradict our 'certainties.'" Can Sir Oliver Lodge's Mr. Clodd be Lord Monboddo's Mr. Clodd?
F. C. C.

DECEASE OF MRS. ALICE GRENFELL.—From Professor Grenfell, F.B.A. (Fellow of Queen's College, Oxford), we have the following particulars concerning his mother, Mrs. Alice Grenfell, whose name will be well known to many of our readers as an authority on Egyptology. Professor Grenfell writes: "My mother died on August 8th, her conviction regarding human immortality having been much strengthened by messages which she was satisfied she had received some years ago through London mediums from her husband, son, and nephew. As you may have observed in the obituary notice of her which appeared in the 'Times' of the 17th inst., I am going to write a short life of her, and when it is issued will present a copy to the L.S.A. Library, as the evidence concerning the messages will be dealt with in the book."

"THE CASE AGAINST SPIRITUALISM."

The Rev. Ellis G. Roberts writes :—

Mrs. Shepherd's letter is another illustration, if any were required, of the extraordinary perversity which obsesses so many people as soon as they enter upon a newspaper correspondence. I presume that in everyday affairs they are truthful, but once they take pen in hand all regard for accuracy seems to leave them. Here is an example. I write : "No logician would be convinced by the evidence of Sir Oliver alone," and a considerable part of my letter is taken up with an elaboration of this simple truism. Mrs. Shepherd ascribes to me a statement which is exactly its opposite! What is wrong with these critics, for I find similar instances over and over again? Is it a case for the oculist or for the mental expert? Optical delusions seem common enough outside the Spiritualistic circles, whatever they may be within.

Idiosyncrasies, as the Editor of *LIGHT* points out, are not proper subjects for discussion, nor in my opinion is it legitimate to ask personal questions. There is still far too much introduction of personal matters into public controversy, although by no means so much as was the case in my youth. Like the White Knight I have my rules of combat and am rather a stickler for them. If a man is cocksure and dogmatic in matters which he understands very little better than I do myself I consider it quite permissible to "write him down an ass." But I do this only on evidence, and that must be not only his own evidence, but his volunteered evidence. I have no right to ask him questions outside the indictment: indeed, I object to the question-asking system altogether.

If Mrs. Shepherd really wishes to understand my position towards Spiritualism, which, by the way, is a matter of no relevance whatever, then I have only to refer her to what I have already written. I supply reasons only: not understanding.

Mrs. Shepherd has asked me one question which is so strongly illustrative of the utter thoughtlessness of too many Spiritualists and anti-Spiritualists alike that I must offer an emphatic protest. "Why am I not anxious to enter the séance room?" What right could my nearest friend have to ask such a question? Deep-natured men and women will quite understand my hesitation, even if they do not share it. But in my own case there is among others one reason perfectly satisfactory to anyone possessed of the merest glimmering of common sense. Because I am very nearly blind.

With your permission I will return to the subject of "Spiritualism and its Critics" at an early date. The point for which I contend is as simple as simple can be. I wish, if possible, before arriving at a final judgment, to have as clear, explicit and dispassionate a statement of the case against Spiritualism as I have seen of the case on its behalf. Is this an unreasonable position to hold?

EXPERIENCES OF THE DYING.

M. E. R. writes :—

I have witnessed the passing, over of several of my relatives, and the look of ecstasy on the faces of three of them has taken away from me all fear of death. The deathbed of one of them will never be forgotten, even by strangers who were in the house. From the room where he lay, they heard downstairs the voice of the dying man (which till then had been barely audible) singing beautiful hymns. I had never heard him sing before. About an hour before his end he cried out, and when I asked what he saw, he replied that he wished he could tell all he saw, but he named several relatives and friends who had passed on, and who to him were plainly visible. When he saw them a most beautiful smile lit up his countenance. The hospital nurse could not stay in the room.

An aunt, an aged ripe Christian, who passed away in the same room, conversed with her parents and other friends. It was no delirium, as she said how grieved she was that we could not share her privilege. She had always dreaded the last agony, and it was a great comfort to us to know that the terror had given place to joy—the look on her face was that of one who saw angels. Two other relatives who passed away in a state of coma did not say what they saw, but the look that came and remained for some time after the end made me positive of "Life Immortal." My children, in common with most young people, could not listen to death being spoken about, but these experiences have taken away all dread.

HUSK FUND.—Mrs. Etta Duffus, of Penniwells, Elstree, Herts., acknowledges with thanks the following contributions: C. M. B., 2s. 6d.; Eland Sutton, 2s. 6d.

TESTS THROUGH MRS. ROBERTS JOHNSON.

By A. E. S.

I have been much interested in the notes which appeared in *LIGHT* of the 28th ult. (page 240) of séances given in Hull by Mrs. Roberts Johnson, the "trumpet" medium, having recently had the privilege of attending two of her séances given in Sheffield. At the first sitting nine persons were present. I was accompanied by a friend who, like myself, was strange to this kind of gathering. For two and a-half hours the sitters conversed with one spirit visitor after another. Every spirit gave his or her name (in full) when asked, and was recognised by one or other of the company as an old friend or a relation, and in most cases very interesting and helpful conversations were held. Two spirit friends, both claiming to be relations of mine, were introduced to me by David Duguid and gave their full names. I informed David that I did not know them as I had never heard the names before, but on referring afterwards to an old family Bible I found that both the names were recorded there, and that they were apparently half-uncles of mine.

Many people, I am told, have much difficulty in getting the names of spirit friends through a medium, but this was not our experience. Names were given in every case. Some of the spirit friends were people long since departed and almost forgotten. They were certainly unknown to the medium and very far from any of our thoughts at the time.

My second sitting with Mrs. Johnson was not quite so successful, and it was some time before the spirits were able to speak to us at all owing to the unfavourable atmospheric conditions. After a while, however, some very remarkable conversations were held. I will only mention two. The first was with a spirit visitor who addressed himself to my friend, giving his full name and stating that he was from Newcastle. My friend at once recognised him to be a gentleman who had taken a keen interest in his welfare many years ago, and who had been instrumental in helping him very considerably in business. The second case was that of a spirit visitor who introduced himself to me, giving his full name. He stated that he was from Newcastle, and I thereupon asked him several questions, the answers to which confirmed my opinion that it was the spirit of a gentleman I had known when I was a boy. He was quite unknown to any of the company, and I had not thought or spoken of him for years. He spoke of old times and remembered many interesting events.

After sitting with Mrs. Johnson (who, I may say, is always normal and does not go into trance), one needs no further proof concerning the possibility of spirit communication, but what I feel is required more than anything is that those who have talents and powers that can assist men and women on this stage of existence to converse with beings in spirit-life should see to it that they are fully consecrated to God in the best interests of humanity. Séances that are held merely to satisfy our curiosity or for the purpose of amusement are not uplifting and helpful.

THE MEDIUMSHIP OF MRS. HARRIS.

May I add my testimony to that of the Rev. C. L. Tweedale in *LIGHT* of the 11th inst.? I have several times heard two "voices" speaking at the same time at Mrs. Harris's séances and a voice speaking at the same time as herself. At Mrs. Wriedt's I have heard as many as four voices speaking simultaneously, and on one occasion a conversation in Dutch and another in English being carried on at the same time. Apart from the subject matter—often quite unintelligible to the medium and referring to matters known only to myself—if we can place any reliance in the evidence of our five senses, ventriloquism is out of the question.

ROSE CHAMPION DE CRESPIGNY.

THE WORKS OF THE REV. W. STANTON MOSES ("M.A. (Oxon)").—We learn from our book department that the stock of "Spirit Teachings" is almost exhausted and it is impossible to reprint during the war. The remaining copies will be charged at 5s. 5d. post free. The volume containing Mr. Moses' other works, "Spirit Identity" and "Higher Aspects of Spiritualism," is quite out of print and unprocureable.

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LONDON, W.C. 2.
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THE LATER PEPYS.

AN IMAGINARY DIARY EXTRACT.

August 20th, 1917.—On this day I did make a visit once more to earth to behold the way whereby messages may be sent from us to our descendants, as told to me by W. Pen, who is mightily taken with the idea. But Lord! it did seem to me strange and scarce to be believed, though much discourse hath passed on the matter amongst us. But Mr. Gregory, an understanding gentleman of my own days on the earth, did go with us and explain all that passed. We did enter a strange house, with many others unknown to me, some of whom were able at the matter, having long practice.

Not all was clear to me, but did listen to the talk of them that waited to hear from our side. One man, a chirurgeon as it seems, made sport of the business, saying that our messages were simple imagination, and much argument as to whether a spirit hath a body and brain. Whereat I did pinch myself to find if I were real, so strongly did the idea take hold upon my mind. But some amongst us thought very sadly of the thing, and their hearts did ake that we should be received so slightly. And it is worth considering the ill state the world is in that they should tattle so much nonsense. For here we be, as live as ever we were, and under their very noses. But I was mightily taken with a very wise woman amongst the company we visited who hath the power to see us, and did give accounts of some of those amongst us. And she did give the chirurgeon a description of a Colonell, a man of my own day who perished in the Great Plague, and who was his ancestor. He owned it was correct, but said he did have a picture at home of the Colonell, and the woman had either seen it or read his mind. But Lord! the Colonell was there for I had speech with him, and marvelled at such silly talk. My cozen Roger who had come with me do suggest that the Colonell who is a man of a brave high spirit do make himself visible to the fellow, but this, it seems, was not possible, for doubt do cast strange clouds on the mind, which makes it a miracle to me to think that the earth may know anything of us at all, for the most do not believe, in the which they are confirmed, poor fools, by acts of parliament, passed after my day. And strange it is that the Church, except for some of the clergy who stand stoutly for us, do hold with the unbelievers. Nevertheless I did rejoice that besides the woman who did see the Colonell (she being a very sweet-natured and well-disposed woman) there was present a member of the Royall Society, whose college I did help

to build, who did bear his testimony to us, and I do not see a cause more fit for Science to espouse. For with the great warr now raging on the earth there is much sorrowful bereavement, and it were well that the truth should be known. We found much diversion in the talk of an aged man in the circle who tells the rest that we are a sort of outlandish beings which he did term *elementaries*, and bade them beware of us. But the member of the Royall Society did say this was a ridiculous, non-sensical tale, and he did talk sharply to the chirurgeon bidding him study and not to utter vain opinions. And the good woman spoke to the like purpose, all to my great content. But all these chidings did bring in a contradictory element, which in some fashion strange to me made difficult the commerce between our party and the earth so that we dispersed, the meeting being no longer profitable. Which did remind me of the Fanatickes of my own day who did brawl in the churches to the great scandal of religion. But Lord! how strange that so many of these folk on earth should be so mightily puffed up with conceit as not to endure that any but themselves can be alive, and to talk so sillily of us, who did good work for them in our day, as that we be meer figments and fanciful existences. I did ask my cozen Roger his opinion of the business whereat he laughed, and bade me think of the days when I grieved over the rent in my fine new camlett cloak, which I had long forgot. In the days to come, he did say, the breach between our worlds will be no more than the rent in your cloak, cozen Samuel. Which to me seems a wise saying to the very degree of a prophecy, which may Heaven fulfill. And so home, at first heavy and troubled, but anon to my musique and much excellent discourse from the noble spirits of my own day who dwell near me in the beautiful country I do now inhabit. And I do reflect how that through all the griefs and follies of the earth the spirit passes unharmed, and the thought did transport me, and indeed, in a word, did wrap up my soul, and set me right again.

CRITICISM AND ROMANCE.

It is natural for novelists to rise superior to mere commonplace facts. That is what they are for—to delight us with their invention. But it is unfortunate when their active imagination gets loose in the wrong place. For example, Miss May Sinclair, whom we all admire as novelist, has some remarkable things to say in the "Medical Press" of July 25th. Her article is entitled "The Spirits, Some Simpletons and Dr. Charles Mercier," and is a rather ecstatic review of the latter's recent book. The following are examples of these flights of fancy:—

1. "I have heard Sir Oliver Lodge inform the members of this Society [S. P. R.] that scientific proof is 'cumulative,' not 'crucial,' and that therefore we have as good evidence for survival as for gravitation." We may confidently affirm—without asking him—that Sir Oliver never said that.

2. Miss Sinclair refers to "Sir Oliver Lodge's work on 'Man's Place in the Universe,'" and criticises it as "the work of a thinker who, outside his own subject, is incapable of weighing evidence." Sir Oliver will, no doubt, read this with equanimity, for he did not write the book in question. The culprit was Dr. A. Russel Wallace. No doubt, a few hundred years hence, some descendant of a Shakespeare-Baconian will find this issue of the "Medical Press" and will prove therefrom that Lodge and Wallace were either the same person or that they wrote all each other's books.

— J. A. H.

FACTS are more useful when they contradict than when they support received theories.—SIR HUMPHREY DAVY.

SOULS are, according to Thales, the motive forces of the universe.—DIOGENES LAERTIUS.

THE ATLANTEANS AND TITANS.

BY E. WILMSHURST.

The Mosaic records, the "Timæus" and "Critias" of Plato, and the old Greek writers tell us of the fate of the wicked Atlanteans, Black Magic causing their destruction; and the authorities quoted in my article on page 239 on "Lost Atlantis" also describe the disorders caused by their descendants, after the Flood, in their colonies in prehistoric Asia. Moses states that descendants of Noah fell away from his teachings, descended from India, journeyed from the East to the Euphrates and in the plain of Shinar conspired to build a tower for an unhallowed purpose, which caused the Lord to confound their purpose and their speech.

Great psychic and spiritual gifts were possessed by these immediate descendants of Atlantean Noah, and the sons of Shem long preserved them for good, but the sons of Ham soon perverted their divine gifts. Spiritualism is divine, but it may be used for good or evil by mortals endowed with free will. The sons of Ham—Cush, Phut, Canaan, Misraim, and Nimrod—soon developed into despotic, violent and oppressive rulers over the animal "homos" and half-breed progeny of the evil intercourse between the sons of God (for Adam was a son of God—see Luke iii. 38) and the daughters of men. Alexander Polyhistor quotes Berosus of Babylon as recording that Chaldea was very populous—its inhabitants being a mixture of nations, savage and disorderly, who, by despotic kings, were reduced to order by arms. Tubal-cain was probably "Alorus" of Berosus, and the Titan "Vulcan" of the Greeks; and the learned Bochart thinks the name is equivalent to the Greek "Chores-ur," meaning "artificer by fire." Cain evidently emigrated from Atlantis to a far-distant "land of Nod" and married an animal-homo wife, whose son Enoch builded a city and whose descendant was Tubal-cain.

Phallic worship (or the cult of the animal sex-organs) is traced by many to this debased period, and for thousands of years dominated religion, including that of the Hebrews; for Jacob erected the stone he had slept on and poured oil on it, exactly as is now done in the East, and the worship of Baal-Peor persistently broke out at intervals in Palestine, in spite of the efforts of pious kings like Josiah. The Book of Enoch states that the descendants of righteous Seth began to intermarry with Canaanite women in *anno mundi* 1070—calling the former "Egregori." In the Greek version of the Septuagint the Sethites are called "angels of God" (messengers). At this period the intercourse from the unseen was continuous, and not unnatural to men. Melchizedek, Philliteon, and others materialised, ate and drank with men. The Bible teems with accounts of such events, as does classic history. David, much later, received spirit writings of plans; Solomon was a master magician; Joseph, Moses, and the three wise grandsons of Judah (I. Kings iv., 31) all had psychic powers and were contemporaries of the Titans, giants, and demi-gods, of whose magic, good and bad, we read in the classical writers.

From populous Babylon spread a tide of emigration, extending naturally up the Euphrates to its sources and onwards to the Black Sea coasts of Pontus and Cappadocia, and it is in these regions that we first hear of the great royal clan afterwards known as the Titans, giants, and demi-gods. The Abbé Pezron, doctor of the Sorbonne, and Breton historian of the Celts, says that the first historical mention of them was a chieftain named Acmon, whom Stephen of Byzantium designates as "Acmon, son of Manneus": his brother was Doeas, who was an Augur, Druid, or Magi-cian, with occult powers. (In Celtic-Breton, Doe or Deoi means a "divine" (deva) as stated by Pherecydes.) These names were unknown to the Greeks, but were famous in Pontic Cappadocia, where was the city Acmonia with a Druidic grove consecrated to him as a hero and demi-god; and from the "Argonautica" of Apollonius we read that near the river Thermodon were the "Plains of Doeas," and that the granddaughter of Acmon was Themis, who gave her name to the city of Themis-cyra, and who, like Deborah of Naphtali, was a sibyl, prophetess, or medium. The Greek poets canonised her and made her a "Goddess of Justice." Acmon

and Doeas extended into Phrygia in Asia Minor before B.C. 2000, where was built the city Acmon, called by Cicero (in "Oratio pro Flacco") Acmonia, near which, he says, were Druidic groves, called "Doeantes."

Sanchoniathon, the Phœnician historian, who wrote before the siege of Troy, says that Acmon was regarded as a God-man and was called El-ion, or "the Most High," and that he was killed while hunting wild beasts and was then reckoned among the gods; that sacrifices and oblations were then offered to him, and Druidic groves consecrated to him in Phrygia and Cappadocia; and that these princes (not kings) were giants—great in bulk and power. Abbé Pezron says they were initiates in Black Magic, divinations, enchantments and charms.

Abraham is said by chronologists to have left Ur of the Chaldees about 2150 B.C., or earlier according to Dr. Seiss, and his experiences with spirits are recorded and believed: it is equally credible that other descendants of Noah's sons had the same psychic gifts and experiences, especially the giants so often mentioned in the Bible as existing as late as the days of David. The materialistic peoples of the West are very ignorant of the psychic faculties even now possessed by the men of the East, as recorded by M. Jaccoliot, French judge in Pondicherry, India, and other writers. Og, King of Bashan, and Balak, King of Moab, were conquered by Moses, whose white magic was more powerful than that of their magi. Balaam's magnificent prophecy in favour of Israel testifies to his having psychic gifts as high as the prophets of Jehovah. The white magic exercised by Joshua, and the vibrations set up by the rams' horns, disintegrated the walls of Jericho; and the Anakin giants of Canaan, before whom the spies of Moses felt as grasshoppers (Numbers xii. 33), were powerless to withstand the greatly superior spiritual forces on the side of the invading Hebrews (Joshua xi. 21). Yet many who disbelieved in the non-Hebraic records of the Titans, ancestors of the Greeks and Romans, yield an unswerving belief in contemporaneous records of the magic of the Hebrews "because in the Bible." Both may be true.

MESSAGE RECEIVED BY PLANCHETTE.

The communication below, which we give without comment, was received by us on Friday, the 17th inst. :—

The following message came through planchette on August 15th, 1917 :—

Who is here ?—Fred and Harry.

Which of you is writing ?—Harry.

Have you been here long ?—Yes; we have been here all day trying to make you hear.

What is it you want to tell me ?—We want to tell you that Archie has come over to us. He was killed on Monday (13th).

Where was he killed ?—Arras.

Does mother know ?—Not yet.

Now, Harry, you know bad spirits have been here to-night. Were they here when you came ?—Yes, but your prayer drove them away.

How am I to know that this is true ?—By believing. Good-night. In God's name this is true.

Where is Archie now ?—He is sleeping.

How was he killed ?—He was hit by a piece of shell and died at once.

Where is Fred now ?—He is helping Archie to rest.

I will pray for you.—Yes, Maggie, that will help us all.

(Signed) MARGARET J. A. HYDE.

Certified that the above planchette message was shown to me on the morning of August 16th, 1917.

S. DE BRATH,
Captain, Staff for R.E. Services.

August 16th, 1917.

In forwarding the above for publication in LIGHT as a test case, Miss Hyde and Captain De Brath state that they have had as yet no intimation from the War Office. They add the subjoined information :—

Frederic Hull Hyde was a corporal 52nd Battery R.F.A., killed at Le Cateau August 26th, 1914. Harry Hughes Hyde was a gunner R.F.A., died April, 1916. Archibald John Hyde joined the R.F.A. September, 1914, and went to the front March, 1915; was last serving in Battery D58; locality unknown.

A GREAT MESSAGE.

NOTES ON AN INSPIRING BOOK.

By "Joy."

Whenever God-seeking men or women strive earnestly to say something that will help others, angels try to help them give forth a message that will do good. No man who really yearns to win souls for God and has something of the Christ-love for his fellow men ever occupies the pulpit alone. Whenever I hear such an one preach I always see an angel with him, often two or more, trying to inspire him with the right thoughts and helping him to give fitting utterance to them. Aye, and angels, too, among the congregation striving to help them to understand aright what the preacher tells them.

No one who takes an intelligent interest in the trend of religious thought can have failed to notice how little is now heard of that hard, narrow dogmatic theology which used to be taught so widely when some of us were young, and by which the vast majority of mankind were irrevocably doomed to everlasting punishment from birth. Soon hardly a vestige of it will survive. Angels are helping to overthrow it and preparing the way for the great spiritual revival that is surely coming. Swayed by influences that probably most of them little suspect, in the very strongholds of creed-fettered religions, ministers are giving utterance to what, not many years ago, would have been accounted the rankest heresy; and oftentimes without perceiving the contradictions between what they preach and the doctrines in which they still nominally profess to believe. For he who yields himself to angelic guidance is, while so doing, necessarily freed from the bonds of man-made religious tenets which impose such narrow restrictions on the love and mercy of our Father in heaven. Truly angels are sowing seeds in the hearts of men which will yield a glorious harvest in the not very distant future.

Striking proof of this I have found in a book entitled "The Men who Died in Battle," by the Rev. Dr. J. Patterson-Smyth. It is a brave, helpful little book that must do much good. In it the author boldly discards everything in the old-fashioned (and not so very old-fashioned) orthodoxy which in the past has kept so many earnest, truth-seeking men and women from accepting Christianity as it was expounded to them. It proclaims the glad message of eternal hope for all who have died in battle, or on life's battlefields anywhere. It was handed me by an acquaintance in the hope that I might find in it some comfort and consolation for the loss in battle in Flanders of my own dear son—my only son. Little does she suspect, nor, I fear, would she believe me if I told her, that I know my boy "though dead has never died" because I see him and speak with him often. Much more than is disclosed in Dr. Patterson-Smyth's little book concerning the future life has been shown me. Nevertheless I am glad that I have been privileged to read it and through it make the acquaintance of a noble-minded, man-loving Christian who responds so fearlessly and eloquently to the ministry of angels. It would trespass too much on your space to say all I would like to say about the book. It purports to tell what may be gleaned from the Bible about the future life, and especially what awaits those who have died for England. Much of it is based on the story of Dives and Lazarus; what Christ said to the penitent thief on the Cross, and the Transfiguration. Referring to the story of Dives and Lazarus the doctor says: "In the expression 'carried by the angels into Abraham's bosom' I think we have our Lord's indication that the poor soul does not go out solitary into a great lone land."

Of the Transfiguration, he writes: "Does it not suggest at once the deep interest which they [Moses and Elias] and their comrades, the great souls within the veil, were taking in the great scheme of redemption that was being worked out on earth? Does it not suggest that those in the spirit-land are watching our doings here?"

Here we see the mind of the trained doctor of divinity at work, careful to deduce from his texts no more than he can find warrant for in them. Note the words that I have italicised. Ground for hope he discovers, but nothing approaching absolute assurance.

Contrast what I have quoted with another passage in which the doctor addresses himself, in imagination, to one who has lost a son in battle:—

Think of your boy as serving on one side of the veil, and you at the other—each in the presence of Christ. Think how he is being lovingly trained and disciplined; how all his activities are being used in self-sacrificing deeds for others. Not in a glorified selfishness, in thanking God that he is safe though his brethren be lost. Ah, no! but in perfect self-sacrifice, even as his Lord. Think of him as learning to fight for righteousness, to help the weak, ay, mayhap, to go out—God's brave young knight—into the darkness after some one who has missed Christ on earth. Realise that, and your whole life must perforce grow nobler. And realise that you will not have to wait for the Resurrection or the Advent to meet him and learn all.

When your death comes he will be waiting for you. He has been praying and watching over you. He will tell you of all that has been happening. And together in Christ's loving presence you will work and wait and help your brethren and look forward to the heaven that is still in the future.

There is no doubt and uncertainty here, no mere "suggestions," no striving to make his statements conform to what is revealed in Scripture. All is unqualified assurance. It is no longer the trained doctor of divinity alone who is preaching. It is the man whose heart has been touched by the—to him—unseen ones who are influencing him, and who, yielding himself wholly to their guidance, gives forth boldly, eloquently, fearlessly what they impress upon him to say. How true, how gloriously true it is none know better than those Spiritualists who at times are privileged to penetrate beyond the veil and hold converse with angels.

Many similar passages I might cite that will bring comfort and solace to many whose loved ones have been slain in battle, and who would accept it only when offered them by one who is a properly accredited representative of the Church. I do not know what is Dr. Patterson-Smyth's attitude towards Spiritualism. Probably, like that of the bulk of the clergy, it is either contemptuous or hostile. No matter if it be. He is bringing the glad message of Spiritualism to many who would not heed it if presented by Spiritualists even if accompanied by proofs which Dr. Patterson-Smyth does not, probably cannot, give, and in place of which he can only offer suggestions and inferences from the teachings of Scripture.

The bulk of his readers will not require proof from him. They will happily accept as confirmation the response which their own hearts will make to his message. And others will take it for granted that the proofs must be contained in the Bible because Dr. Patterson-Smyth implies that they are. It is not without significance that the book has received the benediction of the Bishop of London.

The good doctor is truly preparing the souls of many for the great spiritual revival that is coming in which the ministry of angels will be acknowledged.

MR. ALFRED VOUT PETERS.

A PROPOSED TESTIMONIAL.

We have received the following letter from Mr. C. S. Saunders, of "Eynsford," 79, Upper Tulse Hill, London, S.W.:—

Many of your readers will be concerned to hear that Mr. A. V. Peters has been very ill, and has recently undergone a serious operation.

It occurred to me that there could be no more fitting time than the present to show our appreciation of his valuable services to our common cause, and that a testimonial from your readers would probably be particularly acceptable just now.

I shall be very grateful if you will open your columns for a subscription on his behalf, and I have much pleasure in enclosing three guineas as my small contribution. I am sure that Mr. Peters' wonderful clairvoyance has been a comfort to thousands.

Mr. H. Withall, the Acting-President and Treasurer of the L.S.A., will be pleased to receive subscriptions to the Testimonial, the amounts at present in hand being as follows:—

	£	s.	d.
Mr. C. S. Saunders	3	3	0
London Spiritualist Alliance, Limited	3	3	0
Mr. and Mrs. H. Withall	2	2	0

A GENERATION AGO.

(FROM "LIGHT" OF AUGUST 27TH, 1887.)

It is becoming daily more apparent that the occult in various forms is leavening the literature of the moment. When we look back to the literature which has saturated the literature of imagination for so many years; when we remember how the gospel according to "John Halifax" has been the saving agent in that literature for a whole generation; when we think of the glorified animalism which has run side by side with maudlin sentimentality, as the companion to the rainbow, all the colours inverted and dimmed; when we recall the Belfast address of Professor Tyndall—delivered before the world generally was aware of how he loved his Bible—and recollect how the struggle was then between heterodoxy and orthodoxy, not between matter and spirit—when all this comes back to us, it is difficult to realise that now "Phantasms of the Living" is in the same Mudie's catalogue as Mr. Laing's "Modern Science and Modern Thought." Yet it is so, and the fact is a serious one, demanding very earnest consideration.

—From "Unspiritual Spiritualism."

PENNY PROPHECYING.—The "Christian Herald," which indulges in that kind of interpretation of prophecy at one time identified with Dr. Cumming, of Crown-court, has come to the conclusion that the signs of the times point to a revival of Popery; not, indeed, the Popery which frightened the late Earl Russell into writing the Durham Letter, but a Popery which the editor is very careful to describe in a footnote. This footnote should be interesting to Spiritualists: "The Church of Rome is, as yet, only an infant compared to its future development as the full-grown Scarlet Woman, which will be a coalition of Popery, Mohammedanism, Hindooism, Buddhism, Spiritualism, &c., and will be the Established State Church over the future ten kingdoms of Britain, France, Spain, Italy, Austria, Greece, Turkey, Syria, Egypt and Tripoli in 1897."

MENTAL EFFECTS OF MUSIC.

Schumann was once playing a Schubert march with a friend and suddenly asked him if he did not see strange shapes before him. "Of a truth I did," he replied. "I found myself in Seville, but more than a hundred years ago—among promenading Dons and Donnas with trains, pointed shoes, poniards, &c."

"Strange," returned Schumann; "our visions were identical to the very city!"

Franz Grillparzer, the dramatic poet, had reason to thank the revivifying power of music in the case of his great trilogy of Medea. He had worked it out more than half in his head when he was prevented from going on with it by many hindrances—his mother's death, illness, travel, domestic contrarieties, &c., until years had elapsed; then when he essayed to finish it he found that he had forgotten the plan he had formed and was unable to go on with it since he had made no notes of his scheme. During the earlier period he had played the classical symphonies on the piano with his mother while his mind was deeply engrossed with the framing of his play, and it so happened when in later years he took them up again he found that the strains of Haydn, Mozart and Beethoven brought with them the forgotten scheme in all its details. Their influence revived what he had thought was buried beyond recall and he set to work and finished the play.

Dr. Pedrone of Padua notes that one of his patients not only experienced separate keys as of different colours, which is not an uncommon occurrence, but that every instrument appeared as a different colour. Thus, he heard the piano as blue, the clarinet as red, the saxophone as yellow, the guitar as a golden yellow, the kettledrum as a chocolate brown.

—"Reason."

TRANSITION OF MR. JAMES W. SHARPE.—As we go to press we hear with regret of the demise of Mr. James W. Sharpe, M.A., whose name and work will be known to many of our readers. He was notable not only for his ability as an advocate of psychic phenomena, but also as a mathematician of exceptional skill, who has contributed greatly to the advance of the science. We give elsewhere in this issue a brief memorial sketch by a friend of the deceased gentleman.

A QUESTION FOR FATHER VAUGHAN.

Father Bernard Vaughan, who thinks it witty to speak of Sir Oliver Lodge as "The Seer of Birmingham," and "This scientific necromancer," informs us that Sir Oliver was "bamboozled by spirits travestying and personifying the human soul. . . I have quite as much right and reason for saying they are Satanic spirits as he for calling them human souls."

Turn now to a greater than Father Vaughan, belonging to the same Church in an earlier period:—

When Friar James was dying, his friend Friar John "besought him dearly that he would return to him after his death and speak to him of his state; and Friar James promised this, if God so pleased." A certain day was agreed on for the fulfilment of the compact, but there was no appearance of Friar James, though we should have rather expected it, for Friar John would undoubtedly be in a state of expectation. On the day following, however, Friar James appeared, and was duly reproached by Friar John for unpunctuality. "Wherefore hast thou not returned to me the day that thou didst promise?" To which Friar James humbly replied: "Because I had need of some purgation."

I ask Father Vaughan whether we are to consider this (and there are innumerable similar stories in Catholic literature) as a vision in which a Satanic spirit was travestying and personifying (he means personating) a human soul, and thereby bamboozling poor Friar John? And if not, why not? There are many similar cases, not only in Catholic literature but also in the Proceedings of the Society for Psychical Research, notably in Volume X.; and I should like to know, as a matter of interesting information, how Father Vaughan will separate—so to speak—the sheep from the goats.

—J. ARTHUR HILL in the "Psychic Gazette."

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We have to acknowledge, with thanks, the following further donations to this fund:—

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THE faith, no doubt, may have been once for all delivered to the saints, but we are not told anywhere that it was once for all fully understood by the saints or by anybody else; and as mankind develops, as intellect grows greater and love grows wider and stronger, it is quite certain that we can understand more of the great truths than our forefathers were able to understand; otherwise human evolution would be a farce.—C. W. LEADBEATER.

LEGAL DROLLERY.—The genuineness of the phenomena is no defence. By these Acts, said Baron Pollock (in *Monck v. Hilton*, 1877, 2 Ex. Div., at p. 280), "dealing with the supernatural is itself made an offence, apart from any deceiving or imposing on others." The expression is not happy since we do not know what is "supernatural." . . . Therefore, according to Baron Pollock, the law forbids any dealing with something it cannot define. "You are not to deal with *x*," says the law. "But what is *x*?" replies the investigator. "I haven't the vaguest idea what it is," retorts the law, "but anyhow you are not to deal with it."—"Psychic Science and Barbaric Legislation," by DR. E. T. POWELL.

MATTER AND CONSCIOUSNESS.—Infinite Being must be infinite in an infinite variety of ways and directions. Our conceptions of the nature and quality of God are frequently vague and uncertain. In speaking of God as spirit, which conception in many minds implies the opposite of matter, the difficulty has been even to apprehend what is meant by spirit. To-day, with the new views of matter emerging as a result of a fuller investigation of it, there is growing a clearer understanding of what is meant by the term God. However changing matter may be, however much it may appear and disappear, there must be something behind and underneath it which is real. Matter is a mode of Divine Being. As such it is related to Being; and all the permutations of matter become so many expressions of consciousness. We cannot, therefore, predicate that what we know as the universe is the only form of manifestation of Infinite Being. — From "Constructive Spiritualism," by W. H. EVANS.

THE PROGRESS OF PSYCHIC SCIENCE.

Cumulative experimental evidence has long been available sufficient to convince any open-minded inquirer that human personality survives the death of the body, and that it is possible under certain conditions for the "dead" to communicate with those still living in mortal bodies. But opposition to investigation of the subject, and incredulity as to the conclusions suggested by the evidence, have been persistent both on the part of official religion and of the dominant (the materialistic) school of science. It is very difficult to get a revolutionary fact bearing upon prevailing religious ideas into the mind of religious people that are quite sure they hold already all the truth about things unseen and eternal which it is possible at present to know. And equally difficult it is to get a revolutionary discovery recognised by men of science who assume the adequacy and indisputability of the working hypotheses which have satisfied them for years. Now at length, through the patient and persevering efforts of Sir Wm. F. Barrett, Sir Oliver Lodge, and other men of unquestionable scientific position as well as of religious convictions, the prejudice and opposition against Spiritualism is being in some degree worn down. . . . By all psychical researchers it is now admitted as indisputably proved that, in connection with some persons (conveniently specified as "psychics"), super-normal phenomena sometimes occur (raps, levitation of objects without bodily contact, automatic writings, &c.), which indicate intelligence and will, but which are not produced by the conscious will of those persons themselves.

—J. BRUCE WALLACE, M.A., in "The Christian Commonwealth."

GLIMPSES.

A few mornings ago, at a certain station on one of the tube railways, a man entered the train carrying several baskets of strawberries and an armful of carnations. The scent of fresh fruit and flowers filled the car, and the warm, lifeless air became sweet as with the odours of some old-world garden. The electric lights, the advertisements and the row of stolid passengers seemed to fade away, and blue sky and sunshine hung above the speeding cars, the hum of insects and the notes of birds replaced the hollow reverberations of the tube, and the allure of a life with Nature entered into the rhythm of the journey Cityward. Similarly there are moments when by some happy chance—it may be the sight of a cloud, a leaf, or a moving form—the mind is led to an intuitive recognition of a deeper something that stirs the soul. For a brief space we are the possessors of a purified and intensified consciousness, which enables us to escape from the fetters of sense and self and enter into the realm of spirit. The superficial, museum-like world we have created for ourselves is transcended, and we pass into a greater and more comprehensive one whose essence is Reality.

—ARTHUR BUTCHER.

SIR OLIVER LODGE'S ADDRESS AT HAMPSTEAD GARDEN SUBURB.—We are asked to state that the paragraph from the "Daily News" referring to the above address (reproduced by us on page 256 in the absence of any special report) is incorrect inasmuch as it is calculated to convey the impression that Sir Oliver favours the idea of seeking advice on present-day problems from the great men of the past, a notion which is quite foreign to his views and rather represents what he deprecates.

THE influences affecting phenomena are extremely subtle and imperfectly known. But I have repeatedly learned this from practical study and experience: The unuttered thoughts, the will, the *animus*, of persons promiscuously present at a sitting for phenomena, have an effect upon their character and facility of production, which is none the less potent because occult and incredible to the unprepared mind. I have known a medium—whose honesty was never questioned, and in whose presence the most indubitable phenomena would readily occur under the severest test conditions—to be medially paralysed by the presence of two or three persons, each bringing, perhaps, an adverse spiritual environment, and not only intent on the detection of fraud, but earnestly hoping to find it.—EPES SARGENT in "The Scientific Basis of Spiritualism."

JAMES WILLIAM SHARPE.

On August 10th, 1917, there passed away from earth a most charming personality—the subject of this notice. Probably no schoolboy has ever, by transparent goodness, more completely won the esteem of his youthful contemporaries. This early promise was fulfilled when he entered Gonville and Caius as a scholar, taking his degree as tenth Wrangler; then being elected Fellow of that learned society. For several years he was on the teaching staff at Charterhouse School, but a breakdown in health caused his retirement to Bournemouth. Himself a man of absolutely blameless life, he was always ready to make kindly allowance for those of a less virtuous temperament. With all his keen interest in the things of this life, he never, as a convinced Spiritualist, lost sight of the Great "Beyond." Subjoined are some extracts from a letter to his widow—the writer being himself a Senior Wrangler and Fellow of the Royal Society:—"I can hardly remember the time when I did not know Mr. Sharpe. . . . He always took the greatest interest in anything that affected me or my family, and I always looked forward to seeing his fine, open face and hearing his kindly welcome when I came to see him. The immense range of his interests and the width of his knowledge in a great range of subjects made him the most delightful conversationalist. That I shall never again hear him discuss the philosophical and scientific subjects in which he was so deeply interested, I regard as an irreparable personal loss. I owe a great deal to the stimulating effect of his original views and to his comments upon current events, and I shall never forget the enthusiasm with which he entered into the discussion of matters connected with my work and the immense trouble he took with the proofs of my book. Although he was not strong in health since his illness at Godalming, his many interests enabled him nevertheless to get much enjoyment out of life."

E. E. K.

SIGNS AND PORTENTS.

A STORY OF VISIONS IN THE SKY.

The "Daily Express" special correspondent at Grays, writing in the issue of that paper for the 20th inst., says:—

A strange spiritual obsession has laid hold of the minds of hundreds of persons in this little riverside town, who emphatically assert that for several nights past, about 9.30, while the after-glow of the sun suffused the sky, three unmistakable apparitions, angelic in form, have appeared in the heavens, with wings outspread, immediately above the training-ships in the river.

At first it was thought the supposed angels might be aeroplanes, but this theory was dispelled by their stationary attitudes and the absence of the familiar sound of aircraft.

Eye-witnesses tell me that they could neither believe nor deny the evidence of their senses. Nor were they inclined to regard what they have seen as merely fantastic shapes formed by the clouds.

One said, "I am neither a dreamer nor a believer in spiritual phenomena, but at the same time I plainly saw three figures outlined against a rainbow which answered in all respects to Gustave Doré's pictures of celestial beings. What they were passes my comprehension. Of course, I must take it for granted that they were cloud shapes, but I did not imagine them. There they were, three of them, and, what is just as wonderful, many people say they could read the word 'Peace' in a sort of halo over their heads."

Such is the state of the public mind here that the "peace angels," as they are called, are talked of all over the district, and, while some are derisive and facetious on the subject, it is astonishing to note the earnest way in which the majority regard the matter, standing about in groups watching every sign in the evening sky.

UNDER the title "Kial Mi Scias Ke La Mortintoj Revenas" ("How I Know the Dead Return") the Boston (U.S.A.) Esperanto Society has published—not for profit but as "a tribute to one of the greatest Esperantists"—a translation into Esperanto of the record of personal experience contributed by the late Mr. W. T. Stead to the "Fortnightly Review" in January, 1909, and reprinted by him in his preface to "After Death," the enlarged edition of "Letters from Julia."

SOCIETY WORK ON SUNDAY, AUG. 19th, &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.*—Mr. Edwin Haviland spoke eloquently on "God," and Mrs. Fox sang a beautiful solo, "She is far from the Land." Sunday next, Alderman D. J. Davis, J.P. See front page.—G. C.

LONDON SPIRITUAL MISSION: 13B, *Pembroke Place, Bayswater, W.*—Dr. W. J. Vanstone, "The Unseen Presence"; Mrs. A. Jamrach, "The Mission of Spiritualism." For Sunday next, see front page.—I. R.

TOTTENHAM.—684, *HIGH-ROAD.*—Mr. Hanneford spoke on "Enthusiasm." Sunday next, at 7 p.m., address by Mr. A. T. Connor; 3 p.m., Lyceum.—D. H.

FOREST GATE, E.—EARLHAM HALL, EARLHAM GROVE.—The services of Mrs. Longman were much appreciated on Sunday last. Sunday next, 6.30, Mr. Stevenson.

WIMBLEDON SPIRITUALIST MISSION.—Excellent address by Mr. John Kelland. For prospective announcements see front page.

CROYDON.—GYMNASIUM HALL, HIGH-STREET.—Address by Mr. G. R. Symons much appreciated. Sunday next, 11 a.m., service and circle; 6.30, Miss Violet Burton. Circle after evening service.

BRIGHTON SPIRITUAL MISSION.—1, *UPPER NORTH-STREET* (close to Clock Tower).—Sunday next, 3 p.m., Lyceum; 11 a.m. and 7 p.m., Miss Mills, addresses and descriptions. Also Monday, 8 p.m. Friday, 8 p.m., public meeting.—R. G.

RICHMOND.—14, *PARKSHOT (OPPOSITE PUBLIC BATHS).*—Miss V. Burton, trance address. Sunday next, Mr. H. Boddington, address. Wednesday, 29th, Mrs. Neville, address and clairvoyance.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—Morning, Mrs. Annie Boddington answered questions; evening, Mrs. Beatrice Moore, address and clairvoyance. Sunday next, 11 a.m., Mrs. Maunder; 6.30 p.m., Mr. Brown.

MANOR PARK, E.—THIRD AVENUE, CHURCH-ROAD.—Interesting address by Mr. Fielder. Sunday next, 6.30, Mrs. Maunder. Monday, 27th, 3 p.m., ladies, Mrs. Hall. Wednesday, 29th, 7.30, Mr. Sturdy.—E. M.

WOOLWICH AND PLUMSTEAD.—PERSEVERANCE HALL, VILLAS-ROAD, PLUMSTEAD.—Mrs. Neville, address and clairvoyance. Sunday next, 3 p.m., Lyceum; 7, Mr. G. Tayler Gwinn, address. The new secretary is Mrs. J. M. Piggott, 7, Brookhill-road, Woolwich, S.E. 18.

HACKNEY.—240A, AMHURST-ROAD, N.—Mrs. E. Marriott, address and excellent descriptions. Sunday next, 6.30 p.m., Mrs. A. de Beaurepaire, address and descriptions. Monday, 8 p.m., Mrs. Sutton, clairvoyance. Friday, 8 p.m., Miss Cowley, psychometry.—N. R.

HOLLOWAY.—GROVEDALE-ROAD (NEAR HIGHGATE TUBE STATION).—Morning, addresses by Mr. and Mrs. A. W. Jones, followed by remarks by Messrs. T. O. Todd and Parry and Mmes. Rooft and Marson (Manchester); evening, in Mrs. J. Miles Ord's absence, Mr. and Mrs. Jones occupied platform; splendid audience.—R. E.

READING.—SPIRITUAL MISSION, 16, BLAGRAVE-STREET.—Services at 11.30 a.m. and 6.45 p.m., addresses by Miss Mary Mills. Monday, 13th, lecture on Astrology.—M. C. S.

WINCHESTER SPIRITUALIST CHURCH.—Lance-Corporal P. R. Street (London Scottish) gave an address on "A Spiritual Rationalism."

S.N.U. PARLIAMENTARY FUND.—Mrs. M. E. Orlowski, of 171, New Cross-road, S.E. 14, offers her services as clairvoyant and psychometrist on the first and third Mondays in each month (afternoon or evening) to societies or groups of Spiritualists, for expenses only, the surplus proceeds to be given to the above fund.

DIRECT VOICE PHENOMENA.—Mr. James Shaw, hon. secretary of the Glasgow Association of Spiritualists, writes that the Rev. Susanna Harris has just completed a three weeks' engagement with the association, circles being held daily. "The results were most satisfactory, the tests received in a great number of cases being most startling, while several messages were given by David Duguid, the author of 'Hafed, Prince of Persia,' the evidence of identity being most convincing. There is no doubt that such seances are a great help in propaganda work."

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