

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.

We had intended to preserve some degree of reticence on the subject of what is gaily termed the "rock-throwing spook," at Cheriton, but this desire was set at naught by a general incursion of the newspapers. With Mr. Hesketh, the electrical engineer at Folkestone, who first brought the matter to our notice, we felt that the full particulars should not go into print until the story had been made reasonably complete by the discovery of something that might at least suggest an explanation. Meanwhile the comments on the matter in the general Press are interesting and sometimes amusing. "The Londoner," in the "Evening News," takes up an attitude of sympathy and belief. "This," he writes, "is a chapter in a very old ghost story. Easier it is to believe it than to disbelieve it. We who are learned in ghost stories know that ghost well." And, of course, the Poltergeist is very well known both to folk-lore and to scientific psychical research.

* * * *

In recent months we have published accounts of Poltergeist phenomena in countries as distant as India and South Africa. "The Londoner" is quite logical in his views on the credibility of the subject. Mr. Warren Bell, that well-known writer for boys, gives us, in the "Evening News," another explanation. He finds a solution of "the Cheriton mystery" in a theory of the Little People, "the descendants of the cave-dwellers." "Disturbed in their many-centuries-old cave dwelling by Mr. F. W. Rolfe, the builder, and his assistant, they promptly showed their resentment by hurling at the intruders such missiles as came to hand." They are "fierce little fellows," says Mr. Warren Bell, "and very strong and active." Mr. James C. Duncan, writing also in the "Evening News," thinks an explanation might be found in "some new kind of gas given off by excavations in the cave." Then, of course, there is telepathy. But no one has yet suggested the possible presence of a stray cat. We have heard of marvellous things being done by cats at the seaside. Some familiar lines on the subject in "H.M.S. Pinafore" recur to our mind. Nobody has yet suggested cats.

* * * *

But while it would be interesting to arrive at some "working hypothesis" in the way of a solution of the "Cheriton mystery" a specific explanation is not of the first importance. These phenomena in themselves are a challenge to a self-satisfied materialism. They stir up interest and provoke inquiry. They are a part of the plan

of campaign employed by higher intelligences than those of earth to awaken stagnant minds. We see a design behind them—they are like the moves on a great chess-board. The thing is to force upon the general consciousness the idea of an unseen world and unseen agencies. It may sound an audacious guess, except to those who have watched the various moves for many years and seen something of their timeliness, significance and a kind of quiet co-ordination.

* * * *

Objection has been made to the apparent imbecility of some forms of psychic phenomena. Well, perhaps they are nicely graded to the kind of intelligence to which the appeal has to be made. After listening to some of the questions, objections and "explanations" which are evoked by such a story as that from Cheriton, one is not impressed by the quality of that intelligence. We hear much of the gullibility of those who believe in supernormal powers and agencies. But it will not bear comparison at its worst with the abject credulity frequently shown by the sceptics. Rats, gas, chemicals, inebriety, telepathy, the subconscious mind, the unknown forces of Nature, anything, everything, however preposterous, rather than the "affable familiar ghost." Let us very slightly adapt the words attributed by counsel for the defendant in that celebrated breach of promise case, "Bardell v. Pickwick": "My dear Mrs. Grundy, you're a good creature; compose yourself to this situation, for to this situation you must come." The ghost is here, and he flatly refused to be "laughed out of court."

* * * *

The following from a review of Sir William Barrett's latest book, "On the Threshold of the Unseen," in the current issue of the "Hibbert Journal" is worth quoting. The review is from the pen of Mr. T. W. Rolleston, who, after some critical observations (not entirely just) on the subject of Spiritualism, writes:—

It does, nevertheless, seem to be clearly established, by the investigations of the author and other eminent men who have concerned themselves with the question, that some power exists which is capable of displaying itself in a manner contrary to all the known laws of Nature, and behind which there is an intelligence which is not the common and normal intelligence of man as he exists in the body upon earth. It seems impossible for any reasonable man to dispute the case for further study, philosophic and scientific, of the evidence so far collected and admirably presented in the volume here reviewed.

SEER NOT LAW-GIVER.—The poet at large in the community is worse than a lion in the streets. There is no predicting his purpose: liberty, equality, fraternity, perhaps anarchy, free love, the assassination of princes. He disregards convention and overleaps custom; he derides respectability, he despises the law. Milton appears to have had a leaning towards polygamy. Burns, Byron and Shelley were reckless of social order. Landor's simple creed required merely that the last king should be strangled with the entrails of the last priest. For these things society is not yet prepared: perhaps it may never be prepared, and it is therefore perhaps justified in declining to accept the poet as a law-giver.—PROF. W. MACNEILL DIXON.

"ON THE THRESHOLD OF THE UNSEEN": SELF-CONSCIOUSNESS.

By F. C. CONSTABLE, M.A.

I have been reading with profound interest and admiration Sir William Barrett's last work; the chapter on Human Personality has deep interest for me as, for the last three or four years, I have been writing a book in which I try to worry out what personality really is. I venture, therefore, on certain constructive, not destructive, criticism of one statement Sir William has made—I think I expand rather than contradict the theory he supports.

Sir William says:—

Even when there are interruptions of our self-consciousness as in sleep, we recognise the self that wakes up in the morning as the same self that went to sleep overnight.

This statement, I think, requires consideration.

S. T. Coleridge said that "Self-consciousness is groundless because it is the ground of all activity," and with this Emanuel Kant practically agrees. The real self in each of us we may term the transcendental subject, the soul of man, the self-conscious subject or even the subliminal self, as we please. The one sheet-anchor we have exists in *self-consciousness*: we are *always* self-conscious subjects. "Self" has no meaning unless the self is self-conscious; therein lies personality.

How, then, should we read what Sir William has stated, when there is no interruption of self-consciousness even in sleep?

What is meant is that there is interruption of self-consciousness in sleep in relation to the objective (the material) universe. In sleep the self-conscious self is divorced from physical activity and its brain is at rest, so the sleeper cannot communicate with the external by use of his body and brain. The sleeper appears to his waking fellows as unconscious because he cannot use his body and brain as he can when awake. This explanation is of great importance to the Christian, the Spiritualist and, indeed, all who believe there is a soul in man. For if we hold that the self-conscious subject does not exist in sleep we make embodiment (physical activity) an implicit part of our personality; if in sleep self-consciousness is absent, *à fortiori* it is absent when death comes. Bear in mind that though in sleep there is absence of physical activity it by no means follows there is absence of psychical activity. I do not think, for instance, we can condition telepathy in time and space, and, if this be so, telepathy marks psychical activity.

I think from what I read that the theory of telepathy which I supported in "Personality and Telepathy" is making way. Shortly, I hold that telepathy is *general*, it exists in full communion between each of us as transcendental subjects (as souls). What we term "cases" of telepathy are merely *manifestations* of telepathy. They arise when this general communion emerges in community of thought or impressions between certain of us as embodied selves—as supraliminal selves. Mr. Gerald Balfour has suggested a theory of telepathy which appears to me the same as that baldly stated above.

Now telepathy exists during sleep, and so there is psychical activity for the sleeper which imports self-consciousness. The subliminal self is always self-conscious; it is the supraliminal self which may be said to be or appear to be unconscious at times in relation to the objective universe. We call a man "unconscious" simply because, to us, he is incapable of using his body and brain as he can when awake. This does little harm in ordinary parlance, but in psychical research we must always bear in mind we are dealing with the psychical, and that embodiment with its *physical* activity is no implicit part of personality: it effects, really, a restriction on personality.

The supraliminal self is the subliminal self restricted or inhibited by embodiment in time and space.

In connection with what is written above I would refer to the very general assumption that "thought is creative." It is not necessary now to oppose the statement. But for psychical research it is necessary to bear in mind that thought is *not* creative. It is the self-conscious subject who uses thought for creation.

It is generally held that "a mechanistic theory of the

universe reduces consciousness to a mere bye-product of matter." This is not so: any theory can do nothing of itself. The fact is that the *self-conscious subject* evolves this mechanistic theory by the exercise of thought. And then the self-conscious subject—most absurdly—turns round and says, "This theory which *my self-consciousness* has evolved originated *my self-consciousness*."

FURTHER EVIDENTIAL MESSAGES.

To the previous remarkable evidential messages received by our lady correspondent, L. M. B., through automatic writing, we now add the following:—

The communicator in this case was Sergeant James Brown, killed during the war. All the verification was done by letter from Sergeant Brown's mother, an invalid; both were previously unknown to the automatist, nor has she yet met the mother (November, 1917).

March 20th, 1917.—"James saw his mother take his photo out of the sideboard drawer, fetch a blue frame, and put it in by Dad's on my mantelpiece."

Note from letter, March 22nd, 1917.—"I put an enlargement of his in a green frame and hung it over the mantelpiece. I may have had it in a sideboard drawer, because I often put photos there till I can frame them."

March 20th, 1917.—Question asked: "Can you give your sister's pet name?" Answer: "Cuffie."

Note from letter.—"One of her names is a little like it."

March 20th, 1917.—"Met Richard —."

Note from letter.—"A dear chum was killed a few months before James; he was called Richardson."

March 20th, 1917.—"Met Tiller."

Note from letter.—"I find that James had a friend named Tiller, whether alive or not I do not know."

Explanation.—Every effort has been made to find out whether Tiller has been killed, but no reply has yet come from Canada, where his home is.

April 1st, 1917.—"Met my friend Gunner Hunt."

Note from letter from friend of James Brown.—"I think my chum James did know a man by the name of Gunner Hunt."

June 10th, 1917.—A bar of music occurred in the script, after the signature.

Note from his mother's letter.—"In one of his letters he mentioned he was with a musical family, and playing and singing a good deal."

Note from letter from a sergeant.—"It certainly wears the aspect of a bugle-call."

June 10th, 1917.—"Tiller (see above) was a good man, mother, a lover of truth . . . his face reminds me of Lender . . . you know . . . Lender . . . nice chap, good chap, had a way of looking you straight in the face."

Note from letter.—"There was a boy in James' platoon whom James thought very highly of; he wrote me when he was killed; the name was given, it was like Lender."

Explanation.—A later letter says that the name was Lyder.

June 10th, 1917.—"Did you get up on F— W—; was the heat too much for you, my best one?"

Note from letter.—"At 4 a.m., on Friday, June 8th, I was awakened by torrents of rain, and thunder; as thunder always upsets me very much, I dressed and came downstairs, and lay on the sofa."

June 10th, 1917.—"Big nail Dad put for that wal . . ."

Note from letter.—"Mr. Brown drove in two nails across the bay window."

June 10th, 1917.—"Send Molly my love."

Note from letter.—"James always called her Aunt Mary, but my daughter always called her Molly."

June 10th, 1917, 8.15 p.m.—"May I write . . . Brereton . . . (A long message for his mother followed.)"

Note from letter.—"At about a quarter to 8 p.m., June 10th, I was standing at the open window, and asked him (James Brown), if he heard me, to send a message to you then."

Explanation.—Just before 8 p.m. the automatist felt a strong impulse to write, but as she was having supper, waited till the meal was over.

June 10th, 1917.—"Dear me . . . we are near . . . Judy believes."

Note from letter.—"My daughter tells me that when they were children they often played a game in which they always called each other Punch and Judy; it was many years since James called his sister that name."

(Pseudonyms are used throughout.)

A DREAM STORY FROM ICELAND.

[In LIGHT of September 30th, 1916, we reprinted some verses by Matthias Jochumsson, the veteran poet of Iceland, who is an old reader and correspondent of this journal. We have now received the following narrative from another Icelandic reader, Mr. K. R. Linnet, one of the judges of that country.]

Mjallhvit is the name of my little daughter. To-day it is her birthday, and she is six years old, but when she dreamed what I am going to tell, she was not quite five years of age.

Little Mjallhvit (the name means snow-white) has no namesake in this country. Perhaps you know an old fairy tale about little "Snow-White" and the dwarfs. It is well known here, and every child is familiar with her fate. But my little "Snow-White's" name does not originate from that fairy tale. She has a namesake in spirit-land who calls herself "Mjallhvit," and is the spirit guide of my wife (she is a psychic). At first my wife did not know the spirit's name in earth-life, but later learned that she had been called Elin Groa, and was the daughter of one Olaf. My wife saw her always in snow-white garments, and she used to call herself "Mjallhvit." Later on, when we did know her real name, we continued to call her Mjallhvit, and never use the name Elin Groa.

We had often told little Mjallhvit all about her namesake from the fairy tale, but we had never told her about "Mjallhvit" in spirit life, and I think nobody ever did—at least she herself has never, as far as I know, mentioned this namesake, but often talks about little Mjallhvit from the fairy tale; and as she is a constantly prattling little creature, it is therefore very unlikely that she has heard anything about her namesake, the Mjallhvit in spirit-land.

It has for a long time been my custom to ask little Mjallhvit about her dreams. It is my purpose to make her take notice of her dreams, as it is reasonable to think she will then more easily remember them afterwards.

One evening, a year ago, when I and little Mjallhvit were chatting together, she suddenly said:—

"Daddy, I did dream of my namesake last night."

Thinking she referred to the Mjallhvit in the fairy tale, I said:—

"Did you, darling? How did she look? Was she a nice little girl like yourself?"

"Oh, no; she was a woman as tall as mother, and she said her name was Mjallhvit, Olaf's daughter, and her mother was living down there in the town (Reykjavik)."

Now, as a matter of fact, Mjallhvit in spirit life has a mother still living in Reykjavik. But never had we told little Mjallhvit about her, nor had we ever mentioned her father, Olaf.

Supposing I tell the truth (and this I should be willing to affirm with my oath), I think this dream of a little child is rather remarkable.

As before said, it practically excluded the possibility of little Mjallhvit ever having heard anything about Mjallhvit in spirit land. Had she done so she would most certainly have spoken of her. And the strongest evidence that the dream did not arise from any knowledge of the departed Elin Groa is that the person in the dream says, "*Mjallhvit, Olaf's daughter.*" Never could anybody call her in that way. Fancy a spirit named "Sunbeam," who happened to have a father named Hopkins, calling herself "Sunbeam Hopkins." That would be just the same. I am inclined to believe nobody ever thought of her in that way. Just for that I think the dream is interesting, and thought-transference is a very improbable explanation. It seems to me to have been a deliberate attempt to exclude this explanation and give a good proof of survival. If it had been an isolated fact I should certainly not assert anything. But together with other evidences I do not hesitate to express my conviction that it is one of the many examples of spirit intercourse.

BORGANES, ICELAND,
October 22nd, 1917.

KR. LINNET.

If you desire faith—then you've faith enough.

—BROWNING.

SIR ARTHUR CONAN DOYLE ON THE NEW REVELATION.

Sir Arthur Conan Doyle delivered his now famous address, "The New Revelation," to a large audience, which included many persons of distinction, at the London residence of Lord and Lady Glenconner, on the 5th inst. The address, although not identical with that delivered by Sir Arthur at Suffolk Street last month, was very much on the same lines. On this occasion he emphasised the importance of psychic phenomena as the only reply to materialism, and he foresaw a tremendous development for the whole subject of Spiritualism in the future. Those who had received proof positive of the reality of the unseen world were nowadays bound to state their beliefs to those in trouble. It was their duty to put the facts before the bereaved. At the same time he deprecated the idea that it was necessary for every person to make his own investigations. Those who had lost their dear ones might very well be allowed to try and communicate and thus receive the consolation they needed. But generally he thought the question of investigation was better left to trained minds who would be able to establish the facts on the same basis as other facts of existence which we all accepted without question. And he strongly advised his hearers to get away from the phenomenal side of the question and study its religious aspects.

The address was listened to throughout with profound interest, many of its salient points being received with applause.

At the close SIR WILLIAM BARRETT, having expressed the acknowledgments of the audience to Lord and Lady Glenconner and to Sir Arthur Conan Doyle, referred to the question of religion which had been dealt with in the address, in allusion to his statements on the subject in his (Sir William's) latest book, "On the Threshold of the Unseen World." His own attitude was that of Mr. F. W. H. Myers, that Spiritualism proved the preamble of all religions. When one spoke of religion it all depended on what was meant by the term. To him it signified more than the question of a life after death; it meant such a life as might be lived on this side of death—a life of self-surrender, of the consciousness of God; a life revealing itself in love and service to others. 'Eternal life meant a higher life and not merely a life of duration beyond the grave. Spiritualism helped religion by removing some of the obstacles which barred the way of those who could not without it recognise the existence of a spiritual world, and, as such, it was an avenue rather than a goal. It was one of the roads to Religion and not a religion in itself.

"THE UNSEEN WORLD."

The correspondence under this heading which has been proceeding in the "Sunday Times" during the last few weeks was brought to a conclusion in that journal on Sunday last. Two letters are published, one from Mr. M. Johnson, of St. Cecilia's, Beckenham, who gives an interesting extract from page 264 of "Reminiscences of My Life," by Henry Holiday, the artist. It deals with a case of materialisation, the mediums being two seamstresses from Newcastle. The phenomenon was made the occasion of an experiment, one of the girls being clothed in a sack, placed in a cabinet and seated on one of a pair of scales. When the materialised figure appeared it was seen that the medium had lost half her weight, which was immediately restored when the figure disappeared. The séance is stated to have taken place at the house of Mr. Arthur Balfour. The other letter, from "Agnostic," states the writer's conclusions as an investigator, that psychic phenomena are real; but beyond that he cannot go. He has found himself at an impasse. The entities who communicate are quite "unable to convey to your understanding the conditions of a non-physical life—it is like trying to explain the fourth dimension." We admit the obstruction—it has long been recognised by psychical explorers; but we have a firm conviction that as we press on it will be found like the seemingly impassable wall of which Schopenhauer, wrote, to dissolve into mist as we advance. For there is no turning back, and as we *must* go forward the obstructions must needs give way before us.

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APPLICATIONS by Members and Associates of the London Spiritualist Alliance, Ltd., for the loan of books from the Alliance Library should be addressed to the Librarian, Mr. B. D. Godfrey, Office of the Alliance, 110, St. Martin's-lane, W.C. 2.

RECTIFICATION.

It was the conclusion of a thinker of the past, who saw that life is greater than logic, that there was something to be said for error. It had its uses. Doubtless he saw that some forms of truth have to be cradled in illusions and wrapped about with fairy legends until they are strong enough to stand forth undisguised. And certain it is that error in one direction is an excellent counterpoise to error in another. When the world was beginning to settle down stolidly to the idea that death was the end of all men and all things, that matter was the only reality and the whole Universe the product of forces without intelligence or purpose, that "play of opposites" which keeps life in perpetual poise brought about a reaction. It took the form of psychical phenomena, and for a time the dull denials of Materialism were answered by the affirmations of Spiritualism, carried at times, it seemed, almost to the confines of insanity. Everything that could not be at once understood in the manifestations was put down to spirit agency with an indiscrimination truly magnificent. The floodgates were opened and things good and bad alike poured forth in a general jumble—messages noble, dignified and inspiring came cheek by jowl with communications that were little else but dreary and pretentious balderdash. All were regarded by the untrained minds operating in the new field of discovery as "spirit communications." Anything weird, sensational, *bizarre* was proudly held up as a revelation from the unseen world. There was a disposition to overlook the sane and reasonable side of these things as being too prosaic, too much akin to mundane philosophy. Imagination ran riot, and wild statements, grotesque theories, and absurdities of all kinds grew luxuriantly on the newly-turned soil. The enemies of "the new revelation" had then an easy task. It was merely to stick a mental pitchfork into the rubbish that overlaid the realities and proclaim it to be a fair sample of the kind of stuff by which the followers of the "new superstition" were deluded. But in the meantime precise thinkers, minds of balance and judgment, were concerning themselves with the matter. They were not long in discovering the real state of the case. It was not a gigantic imposture, a monstrous delusion which had seized upon the minds of their fellows—it was merely the extravagant overstatement of a spiritual reality nicely calculated to balance the equally extravagant overstatement of the materialistic idea. And these reasonable onlookers were quick to detect the flaws in both positions. In the meantime there had been a

general growth of perception and discrimination unnoticed by some of our opponents who have wakened up lately to the mortifying discovery that it is necessary to be accurate. Aforetime it was only needful to say something—whether true or false it was no matter—that should damage the Spiritualistic position. Anything, however reckless or slanderous, was good enough. That is the case no longer, as certain rash adventurers are now discovering with pain and confusion. Their methods are beginning to recoil upon themselves. There is a demand for *precise* statements whether for or against the question.

While this lesson is being rudely enforced on the critics of psychic science we may well take it to ourselves. The laws which direct the course of human evolution have done their work and brought into human life things new, strange and chaotic (although really as old as life itself) in order that they may be sifted, classified, and co-ordinated with all the skill at our command. It is a question now less of discovery than of rectification. Already we have a large residuum of evidences which are proof against the most rigorous analysis. These accumulate all the while under the methods of accurate observation and accurate statement. The time has come for precise adjustments, since those who wait for our message, having cast in their lot neither with us nor with the opposition, are becoming ever more critical, and are showing themselves as impatient of reckless and slipshod methods on one side as on the other. In physical combat one "weapon of precision" is more effective than a hundred of the clumsy engines of war used in the past. It is exactly the same in the intellectual arena where one precise statement can easily over-match a multitude of strong but blundering assertions.

We have come, in short, to the time when rectification is necessary. Every statement and every conclusion put forth must be tested by experience, and thus carry with it its own proof, for a truth convinces by its presence. It appeals to the intuitions which instantly detect a falsity without always being able to say in what it consists.

NOT LESS, BUT MORE ALIVE.

That the passing of the old ideas of death is most evident among those who are brought into closest touch with it is illustrated by a letter, a portion of which was quoted in the "Daily Mail" of the 4th inst. It was written to the mother of a gallant young officer who died for his country in France, by a comrade who was blinded in battle. Referring to the men who were killed beside him in the explosion which deprived him of his sight, the writer says:—

I'm sure they're not less alive, but much *more* alive, going on with finer and more fascinating work, with greater scope for development, clearer understanding, and less to bewilder and hamper them. Things must be better in the next stage, and—freed from all the clumsiness of matter—we must have finer powers to work with, and keener enjoyment. If—found something to enjoy in every minute *here*, we needn't doubt that he is doing so there.

Matthew Arnold, long ago, in "Rugby Chapel" said some fine things about the next stage, and Rupert Brooke, who was my first school friend, had some wonderful lines in one of his sonnets, where he says that we shall

Learn all we lacked before, hear, know and say,
What this tumultuous body now denies,
And feel, who have laid our groping hands away,
And see, no longer blinded by our eyes.

The grief and the loss are only for those left behind, and it is good to remember that the long lapse of time before we are together again is also on this side only. For time only belongs to this stage, and even here its existence is rather unsubstantial, for an hour under some circumstances passes as quickly for us as five minutes under others. So that the intervening years before he meets you again may not exist at all for him, but that day may follow straight on.

DR. CRAWFORD'S EXPERIMENTS: AN ILLUSTRATION.

THE CLOTHING OF SPIRITS FOR PHYSICAL PERCEPTION.

[The following remarkable record of a personal experience reaches us from the editor of a provincial newspaper.]

The profoundly interesting phenomena resulting from Dr. Crawford's experiments in psychic force and its methods of development have set me thinking upon a very remarkable personal experience which I had some eight years ago. I have been especially impressed by his statements with regard to pressure and weight, and the abstraction and re-absorption of a force of intangible subtleness, yet still measurable, from the medium and back to her. This force, whatever its nature may be, appears to be incorporated in the human body, and seems to me to be the reservoir from which the spiritual entities derive their material—the term may not be exactly apropos, but it will convey what I want to express—for building up their forms for physical perception.

The most fascinating of all my experiences of psychic phenomena was the witnessing—and in the light of the Crawford phenomena being a party to—the integration and disintegration of a spirit form. My wife passed over to the other side in the spring of 1905. Previous to that event I had taken no interest in Spiritualism, and was a disbeliever in the phenomena claimed for it. But my wife, who lost the power of speech and was unable to express or convey any final wishes a few hours before the issue, had scarcely been laid in her grave when I began to have strange happenings which compelled my serious attention, and before two months had passed I received overwhelming evidence of personal survival and the endurance of memory.

One day in the autumn of 1911 two very old friends, a lady and a gentleman, called at my house in the country on their homeward run from a holiday and stayed the night. Our conversation rambled over the events of years in which my wife was always a figure. We retired at 11 o'clock. I had extinguished my candle and was adjusting bedclothes when I observed a peculiar bright orange light about the size of an ordinary candle flame by the bedside; it passed slowly down and beyond the foot of the bedstead and came back again. There was this peculiarity about it, that when passing in front of a wardrobe mirror there was no reflection. Arriving opposite me it disappeared, and I lay down on my right side, watching for its reappearance until I fell asleep. I was awakened by hearing the hall clock below strike one. I then turned over to my left side, adjusted the bed-covering over my shoulder, and settled down to sleep again. Suddenly I was conscious of a strange pressure on my shoulder and back, which increased to such an extent that I turned my head round to see whether any person had secreted himself in the room and was pressing me down for some purpose. It was as though a strong man had gripped me by the shoulder and was exerting great pressure. I was not only wide awake, but somewhat alarmed for the moment, and was on the point of calling out.

At that moment, however, while peering into the darkness I felt a very cold current of air blowing in my face, and almost at the same instant became aware of a mass of pearly vapour at the bedside before me, and I mentally exclaimed, "I am going to see this thing through." The thought had hardly passed from my brain before I perceived the dim outline of something emerging through the vapour, and it quickly assumed the form of a face. In less time than it takes me to write, the face became perfected, revealing my dear wife, and in another second the vapour had all disappeared, and there stood my wife before me, as perfectly as I had ever seen her in natural life. She appeared in a favourite silk dress and wore a carved floral brooch which was a birthday gift from me. She smiled and her eyes were filled with animation as if she felt pleased at having at length accomplished a long desire to appear to me. I was filled with joy. "Oh! my darling," I said, "thank God for this, thank God for this!" With that she turned and moved with a gliding action, not stepping, down that side of the bedstead, around a small couch at its foot, and up the

other side towards me. I sat up in bed as I watched her motion. She turned her face full upon me, and it was suffused with a beautiful smile which I shall never forget. I said to her, "I am so glad. I never saw you looking better in your whole life." The room seemed to be filled with a lovely mellow light which brought all the details into perfect distinctness. She came up to the end of the dressing-table, still covered with many of her toilet things, and laying her right hand upon it, stood looking at me. I now asked her to take my hand in hers. She moved towards me, and I leaned towards her and held out my hand. She came up and slowly brought both her hands towards my own. "Now," I said to myself, "I shall feel her." Still looking me full in the face with the tenderest smile all the time, both her hands clasped mine. As they closed, in my surprise at being insensible to the touch, I said, mentally, "I don't feel anything." In another second the spiritual form began to disintegrate and I saw it fall to pieces and disappear, not with a sudden instantaneous vanishing, but like the vision of the ancient Etruscan tomb which vanished before the explorers as the sunlight impinged upon it, and I was again in darkness.

After the remarkable demonstrations of psychic thrust and pull by Dr. Crawford's experiments, I suggest that the extraordinary pressure which I felt at the beginning of this beautiful phenomenon was due to the withdrawal of the substance required by the spiritual entity to clothe herself in a form perceptible to mortal vision from my own body, and that when the spiritual hands clasped my own in perfect contact, though insensible to me, it was re-absorbed into my own system and the spirit became invisible. The source of the force appears to be the same—in the human body. I do not know whether I may be in some degree mediumistic or not, but rappings are as familiar to me as the strikings of the clock, and I always recognise those of my wife. Now I have others, equally as distinct—those of my son who fell in the first battle of Gaza.

M. T.

THE EARL AND THE SPECTRE.

By H. P. N.

I take the following remarkable story from "Memories of Sixty Years," by the Earl of Warwick (Cassell & Co., 1917):—

My father, though a very delicate man and much confined to the Castle when his health permitted him to stay there, never saw any apparition of any kind and was decidedly sceptical.

But once when he was away from Warwick, staying for his health in furnished rooms at St. Leonards-on-Sea, he had a very curious experience, and one that affected him considerably. He had gone to sleep one night rather early, and awakened at midnight to find a soft, mysterious light in the room—a pervasive glow that seemed to come from nowhere and to embrace everything. It lit the end of his bed, where there was a skeleton figure partly draped with a red scarf, and holding what looked like a javelin. As my father gazed, the figure poised and threw the javelin. It passed through the wall above my father's head. Then the glow faded, and he fell at once into a deep sleep until his valet arrived with his hot water and to draw the blind. He noticed at once that the man was looking very perturbed, and asked him what was the matter. "Something very sad, my lord," was the reply. "The landlady's daughter, a young girl who sleeps in the room next to this, died suddenly in the night." To me the special interest of this strange story, which I had from my father's lips, lies in his eminently practical nature and mind. He had no fancies, he would not have permitted himself to indulge in any; sane, sober and serious, the supernatural had no hold on him, and yet, while the haunted Castle could tell him nothing, he had this strange and inexplicable experience in rooms at the seaside. I have learned to believe that if you are susceptible to influences and manifestations, Warwick Castle can supply all you need, while if you are not responsive, you can pass the quietest of days and nights even in the oak bedroom that spirits are said to favour. My own inability to see things has occasioned me no regret.

If the above occurrence was not due to a chance dream (which suggestion hardly seems satisfactory), what is the explanation? Did his lordship's subconscious mind in some way become aware of the death, and proceed to the elaboration of a dramatic vision symbolical of the event?

IS A NEW RELIGION NEEDED?

BY BERNARD H. SPRINGETT.

Let me at once utter an indignant "No" to the above query, and thereby set an affirmative and positive seal of assurance on what, as a Freemason and mystic, I feel inspired to write as a reply to the numerous problems and suggestions that seem to be troubling so many of your readers at the present time.

On the occasion of the reading of that most important and instructive paper at Suffolk-street by Sir Arthur Conan Doyle in October last, Sir Oliver Lodge gave us a right key to the problem of the moment, when he boldly asserted that it was in "Churchianity," not in Christianity, we must hope to find improvement. For Christianity is still, as it ever has been and ever must be, a perfect realisation of union with God through Christ, to all faithful and true hearts, content to accept its original simple teachings of love, reverence and belief, unsullied by any of the ancient or modern additions and attempted introductions of matters of ritual, matters of individual construing of forms of doctrinal belief, which must be as displeasing to the Almighty Father of all as they have been, in all ages, distressing to the faithful and humbler followers of inspired teachers who have placed adoration and worship before ritual and doctrinal disquisitions.

Does any real believer in the existence of a Supreme Deity, into whose presence we shall eventually enter, venture to think that when we pass out of this plane to the next we shall only find there men of our particular form of worship?

My education in Freemasonry, the oldest form of religious teaching that I am acquainted with, has led me to believe, as the only fundamental preparation for eternal life, in the first and last clauses of the Apostles' Creed, leaving all other questions, beyond the existence of a supreme Deity and the immortality of the soul, as matters of opinion, helpful to salvation, but not absolutely and dogmatically essential.

Now a belief in those two great principles is one which has been understood and practised by the ancient Egyptians, Aztecs and other Asiatics who left their mother Continent, Buddhists, followers of Confucius and Zoroaster, Jews and Mahometans, right down the ages, and not alone by the races which have accepted Christianity.

Will any sane person doubt that the Kingdom of Heaven, or by what other name he prefers to call it, which he is himself striving and working to reach, will contain many just and devout souls who passed over without ever having so much as heard the name of Christ, much less gained any knowledge of His teaching of the Gospel of Love, though we feel sure that they have since had full opportunity given them of acquiring that knowledge?

Those who have examined into the most ancient forms of the religion of Egypt will agree with me that the original precepts contain a definite foreshadowing of the Gospel of Christ, just as the death of Osiris foreshadowed plainly the death of Christ on the cross, while none can doubt the full and perfect belief of the Egyptians in the doctrine of the resurrection. But each succeeding generation of Egyptian priests found it necessary, apparently, to bring into the simple grandeur of the old belief a mass of ritual, secret and profane rites, hideous debauchery, immorality and vice.

What percentage of those who condemn freely the later evils of Buddhism, and the misconceptions of the teachings of the Buddha, to conform to the requirements of weak human nature, would thereby affirm that Buddha was not an inspired messenger, or that his message was to blame?

Similarly, was Mahomet really the false prophet that so many persons who themselves profess a Christianity they never attempt to follow would have us believe? Has one in a thousand of those who condemn the teaching of Mahomet ever read the Koran, and decided for himself whether it is the teaching contained in that book, or what has been read into it and deduced from it, that is opposed to the teaching of Christ?

Right down the ages, since man was created, the way of

salvation, the path of return to God, by the help of a mediator, has been within the grasp of the faithful, the meek and the humble followers of all religion which teaches belief in an Almighty Father. But inasmuch as it was essential to God's own conception of an ideal man that he should have a certain share in the working out of his own salvation, so has it seemed impossible for errors and false doctrines to be eliminated, whether the religion for the moment is that of Egypt or India, Judea or China, Arabia or Western Europe.

The simple teaching of Christ, the Divine Master, has been just as despised and rejected, added to and subtracted from in individual attempts to improve upon its grand first principles as that of the teachers who preceded or followed Him. Romanists and Protestants, Churchmen and Nonconformists have alike been switched off into doctrinal questions and controversies, utterly unimportant, and only provocative of schism, doubt, and cold indifference.

A change must come, is at our very doors. Through the lifting of a portion of a veil, so as to permit of more direct influence and instructive guidance from our friends who have passed over, Spiritualism, if it is preferred to call it by that name, is being permitted by an All-Wise God to assist its older co-worker, Freemasonry, in breaking down barriers, pointing out errors, and leading men through Christ to a closer union with God.

Spiritualism, if used aright, is not a new religion. No new religion can be wanted, since Christ came and showed us the way to Eternal Life. Spiritualist teaching, with the glimpses it is being increasingly permitted to give us of a life beyond the grave, is the keen handmaid of Christianity, not its opponent or attempted replacer. But Spiritualism, like all other forms of religion, is closely beset by its false teachers, with their unnecessary and objectionable ritual, satisfying only the cravings of ignorant, uninspired, and wrongly-ordained ministers and a certain class of over-emotional, unreasoning followers.

Discrimination, complete self-control, and a pure and simple faith in Christ, the Divine Teacher, are necessary if we would take advantage of the lifting of the veil, and ensure that our progress in spiritual knowledge shall be blessed and helpful to ourselves and to those around us.

DOMINIC AND THE DOMINICANS.

Of the series of lectures on "The Origin of the Monastic and Mystical Orders" which Mr. W. J. Vanstone has been delivering at the Rooms of the Alliance, perhaps the most eloquent was that in which on the 6th inst. he dealt with the Dominican Order and its founder. The story well illustrated the apparently contradictory aspects of a man's character for which devotion to a narrow, intolerant creed may be responsible. Domingo de Guzman, better known as Saint Dominic, was born in 1170 at Calahorra, in Castilla la Vieja, Spain, and was educated at the University of Palencia. Ascetic in temperament and ardent in disposition, he combined a violent hostility to heretics with absolute personal unselfishness, an example of which was afforded at a time of famine, when he sold not only his furniture but his cherished books in order to relieve the distress. Having joined the clergy he soon made himself known as a fervent preacher. His zeal becoming inflamed by the progress of the Albigenses, he proceeded to the south of France to effect their conversion, but as the arguments employed by himself and his followers failed to achieve their purpose he conceived it necessary to adopt other methods, and in 1208, with the papal legates, he obtained the permission of Pope Innocent III. to hold courts to try individuals suspected of heresy and inflict upon them any penalty up to capital punishment. (This was the origin of the Inquisition, though that court was not formally established till 1223.) In 1209, at Dominic's instigation, the Pope proclaimed a crusade against the Albigenses, in which many thousands of these so-called heretics were slaughtered. In 1215 the order of Preaching Friars (afterwards called Dominicans), which Dominic had already practically founded, received the Pope's formal recognition. It was

based on the rule of Augustine under which its members could possess no property or income. Dominic is stated to have performed many miracles, including raising the dead to life. He died in 1221. Mr. Vanstone proceeded to give an account of the subsequent history of the Dominicans, who were known in England as Black Friars and in France as Jacobins, of their hostility to the Franciscans, and of the power which the two bodies exercised in Church and State from the thirteenth century onward.

EVIDENCES OF A HUSBAND'S RETURN.

Mrs. A. L. Robertson, of Tunbridge Wells, sends us a very striking piece of testimony to the genuineness of the mediumistic powers of Mrs. Mary Davies. Mrs. Robertson, who lost her husband last April, was, after some months' interval, persuaded to see Mrs. Davies. By what will be seen was a strange coincidence the appointment was fixed for July 19th at 2.30 p.m. The two women had never met before, and Mrs. Robertson is sure that Mrs. Davies could have known nothing about her or her husband. We quote our correspondent's account of what occurred:—

After a few quiet moments, Mrs. Davies described my dear one quite accurately and said he was standing by my side and was pointing to the clock, saying, "Tell her to look at the clock." I knew instantly why he said this: it was to remind me that at that same hour and date thirty years before he had asked me to be his wife. Mrs. Davies knew nothing of this, and I did not explain it until the end of the interview. She went on to say, "He now opens his arms and takes you in his embrace, and places your head upon his breast, and he says" . . . then followed the words he had used to me thirty years before, which I feel are too sacred to be given for other eyes to read. I was much impressed, but even then could not realise it was truly the spirit of my dear one who was by me, and visible to Mrs. Davies. She then said, "Now he shows me something which I cannot at all understand. He is by a table which is covered with large pieces of white paper, all full of small holes." "Oh," I exclaimed, "that is to prove to me that it is he, himself, who is here, because during the last year of his life he was a great invalid, and had to give up all his mental studies, and so amused himself by cutting music rolls for the Angelus piano-player. I have one hundred and seventy rolls, all cut by him with a small knife from the musical score. This is such a unique possession that he feels it is the best proof he can give me of his presence with us."

I will not trouble you with anything further; this will be sufficient to convince any open and unbiassed mind that Mrs. Mary Davies is not a bogus medium.

THE LATER ÆSOP.

THE IMBECILE AND THE PHILOSOPHERS.

In a certain town an assemblage of Transcendental Metaphysicians met continually to debate the great Riddles of Existence. On a day the problem set was an Exceedingly Subtle one—a Hyperabelian Question upon which great issues were said to turn. It ran thus: "If 1 and 1 are put together is the answer correctly stated as 2 or 11?" On this knotty point they disputed for hours to the awe and admiration of all the Ordinary People privileged to hear them. There was only one exception in the person of a Man of Defective Mind who looked on with such an expression of Utter Perplexity that his neighbour inquired whether he was thinking about the Problem "No, indeed," said he, "for there is no problem that I can see, except for learned men. I was only wondering why it is that people call me an Imbecile."

D. G.

THE JENNENS' MEMORIAL INSTITUTE. — Owing to the absence of Miss Jennens from London, the Jennens' Memorial Psycho-Therapeutic Institute, 14, Osney-crescent, Camden-road, N.W. 5, will be closed until January 15th. Since it was opened in August last, one hundred free treatments have been given at the Institute, in all cases with highly satisfactory results. The late Mr. Jennens could not have his memory perpetuated in a way more in accordance with the character of his life and work.

CONTEMPORARY OPINION.

In the November issue of that excellent monthly, "The Future," we find among the "Notes" some allusions to psychical research, which the journal treats in a respectful spirit. After remarking that "without an assurance of life after death, many a member of the human family would commit suicide under the conditions which man's inhumanity to man imposes upon us," the writer observes:—

It is not a question of rewards and punishments, not a question of the suffering poor and the ill-treated of this world coming into their own in the next; belief in such a scheme of things is dead in most of us. But it is a question of the existence and persistence of a personal spiritual self (that functions through the flesh temporarily only for the term that is called "life") when the mortal coil of the body has been thrown off. . . . We may glibly talk about spooks and frauds. Fraudulent persons exist everywhere, and psychical research knows them well in the form of mediums. The history of Christianity is full of frauds approved by the Church. The illustrious beggar carrying on his body the *painted* (wound) marks of the Christ or of Martyrs was encouraged by monks and unscrupulous professors of Christianity. A thousand tricks have been employed consciously by the Church's adherents to impose upon the credulity of the multitude, but some great truths of Christianity stand fast, nevertheless.

We have written at some little length on the subject, because it would seem that the war has thrust upon us the duty of reconciling science with religion. Physical science without religion is German barbarity; physical science hand in hand with religion should bring about, if not the millennium, conditions of life calculated to render happy a fleeting existence.

NATURAL LAW AND THE SPIRIT WORLD.

N. G. S. writes:—

In his list of questions and answers (p. 378), Sir Oliver Lodge makes a suggestion, which is not quite unfamiliar, to account for the fact, which seems to disturb many people, that the spirit world is described as very like our own, and in some ways surprisingly unspiritual. He says that after death we shall be ourselves: therefore, we shall interpret our new (etherial) world in terms of our present material surroundings. Hence, if we see houses and trees there, it will not mean necessarily that the houses and trees really exist, but that something exists which we interpret as houses and trees. Anyhow, he says, the "thing in itself" cannot be known to us on either plane: it is all a matter of interpretation. When the optic nerve is stimulated, no matter what the stimulus may be, we interpret it as light, that being the nature of the optic centre. The spirit presumably has optic centres; therefore he sees—trees and houses!

It appears to me that this argument is in the mode known as the *non sequitur*. The theory, moreover, requires us to believe that our senses here give us no true picture of the external world, but a picture which is merely a more or less arbitrary interpretation of certain stimuli, of the true nature of which we are quite ignorant. That our senses give us no knowledge of the ultimate structure of matter one may readily admit; but when we are asked to believe that the houses we seem to live in and the trees we seem to cut into planks may have no real existence as such, we are entitled to ask in turn for some further elucidation of his theory, which Sir Oliver applies both to this world and the next. In the light of the theory it is rather puzzling to find him referring to eyes and retinas as though he were sure, at any rate, of *their* existence!

PSYCHICAL PHENOMENA AND RELIGION.

The Christmas number of "The Christian Commonwealth" contains, among other good things, an interview by its special commissioner with Sir Arthur Conan Doyle on the subject of "Psychical Research and Religion," in the course of which Sir Arthur said, regarding the religious truths conveyed through the phenomena of Spiritualism:—

The humbler phenomena have little connection with the creed of Spiritualism. They are a device of the Great Designer, by which public attention is drawn to the matter. The higher phenomena, such as automatic writing and trance speaking, have certainly much to do with religion. They are the means by which the truth comes through. But I may add that the truths seem to me to commend themselves by their own intrinsic worth. They are the one line of thought which makes Christianity reasonable to me and to many more.

THE REV. WALTER WYNN'S EXPERIENCES.

The "Young Man and Woman" for December contains a further instalment of the investigations which the Editor, the Rev. Walter Wynn, is making into the phenomena of Spiritualism. He believes that the phenomena are real and that they prove the existence of an after life; for while many of them are undoubtedly accounted for by the subconsciousness of the medium or sitter, others can only be explained by the survival of human personality. It will, in Mr. Wynn's opinion, prove of the greatest value for the Psychical Research Society to continue its work, but he holds that all investigation should be limited to experts as he has had "incontestable proof" that "wicked and lying spirits can and do communicate." After expressing his gratitude to Miss McCreddie and Mr. Vango for the great assistance they have given him he reports two very good test cases—one being a message through Miss McCreddie from a former deacon of his, the medium giving accurately both the Christian and surname of the communicator; the other, a table-tilting message through his own mediumship from his son Rupert Wynn, imparting a piece of information of which Mr. Wynn was ignorant at the time but which he afterwards found to be correct. He then proceeds to narrate as warnings to the unwary three cases of a type very familiar to experienced Spiritualists—the first, a manifestation of the presence of an unhappy spirit seeking to escape from the burden of its misery, the second an instance of the urgent need on the part of students of psychic phenomena of keeping a level head, and the third what appears on the face of it to have been a genuine case of impersonation and falsehood on the part of a control. Mr. Wynn, in conclusion, announces his intention of issuing the whole of his experiences in book form under the title of "Rupert Lives: Proof of Human Survival."

HOW NOT TO INVESTIGATE.

Assuming the investigator to be in relation with a spirit of whose integrity, wisdom and power he has satisfied himself, as it is his sacred duty to do before trusting to his keeping the mighty interests that are at stake, then he will have to consider that this intelligence has his plans and methods, with which he can only slightly interfere. He will be forced to decide whether he will allow evidence to be produced at the will of the controlling spirit: whether he will consent to remain, to all intents and purposes, the passive recipient of what is vouchsafed; or whether he will dictate his own conditions, prescribe what he wishes to be done, refuse what he does not understand, and so place himself in relation with some lower intelligence who will bow to his will. He may be well assured that the very fact of his being able to command and subjugate the intelligence that should guide and teach him is proof that he can learn nothing from so complaisant an instructor. He has driven away the spirit that could elevate, and has attracted one over whom he can lord it. It is to the latter course having been so frequently adopted that I trace much of the disfigurement and defilement of our modern Spiritualism.

"M.A. (Oxon.)" in "Spirit Identity."

A GENERATION AGO.

(FROM "LIGHT" OF DECEMBER 17TH, 1887.)

The following startling statement is made in a perfectly matter-of-fact way by the "Church Times." I had no idea that the English Church Union was a Spiritualistic society, but apparently it is and a highly successful one too:—

Another admirable innovation is the yearly celebration which the E. C. U. has established for its deceased members. This was held on Monday at St. Mary Magdalene's, Munster-square, and was very largely attended.

The Newcastle "Weekly Leader," a provincial journal of the first rank, has commissioned Alderman Barkas to contribute to its columns a series of articles detailing his thirty years' experience in the investigation of the phenomena of Spiritualism.

—From "Jottings."

LETTERS TO THE EDITOR.

Dark Séances.

SIR,—I have just heard that Mrs. Wriedt's sight has been damaged by giving dark séances and am told that such are a great strain on the eyes. I think this might easily be averted by a few simple precautions.

In my own astronomical observations with a powerful telescope, if faint details are to be seen and drawn, then one must prepare the eyes by sitting in a very subdued light for some while before attempting to use the telescope, and then in actual darkness. Going from sudden light into total darkness, or from darkness into a brilliant light, is extremely bad for the eyes—and the observations!

The same must apply with far greater force to dark séances both for the "direct voice" and materialisations, or, indeed, any exhibition of psychic power. We are told that light has a disintegrating effect on the particles, drawn from the mediums and sitters, which go to make up the spirit-voice or form. Hence if the lights be turned up suddenly after a dark séance, these particles are dissipated and cannot return to the medium. As a consequence, he or she loses some of the vital force, and the strain on the nerves must be very great.

All danger could, I think, be avoided by subduing the light gradually before the séance commences, and turning it on still more gradually after it has ended. A fairy light, night-light (well shaded), or a dark lantern would have the desired effect. The sitters would not find the darkness so intense if their eyes were prepared beforehand, as I have suggested, and certainly there would be far less strain on the nerves—without considering the comfort of the spirit-friends, who must find a sudden illumination very trying.

We should do all in our power to shield the medium from harm, and not treat her as if she were a lifeless machine able to bear any sort of usage.

I should like to know if at any "direct voice" séance a gramophone record of a spirit's voice has ever been successfully taken. This should be possible, as the sounds are all objective. —Yours, &c.,

IRENE TOYE WARNER, F.R.A.S.
(Société Astro. de France, &c.)

"Ardagh," Horfield Common West,
Bristol.

November 30th, 1917.

[Not all of Mrs. Wriedt's sittings are given in the dark. We have heard the "direct voice" through her mediumship in the daylight. But this, of course, does not affect the validity of our correspondent's argument.—ED.]

THE ROMANCE OF SCIENCE.

Radio-activity is an explosion of great violence, the energy exerted is millions of times more powerful than the highest explosive substance yet made in our laboratories. One bomb loaded with such energy would therefore be equal to millions of bombs of the same size and energy as used in the trenches; one's mind stands aghast at the thought of what would be possible if such power could be used for war purposes. A single aeroplane, let alone an airship, would carry sufficient to annihilate a whole army or lay the biggest city in ruins with the death of all its inhabitants. On the other hand, if used for economic purposes power could be so easily obtainable and in such quantity that the productive capacity of the world would be enormously increased; there would be no more poverty, no more starvation; food would be so abundant and all other amenities of living so easily procurable, that the conditions of a millennium would be experienced; the present disproportionate difference between the rich and poor would disappear, money would lose its value, therefore its charm and temptations, and all causes of quarrels between classes and strife between nations would cease to exist. —"From the Watch Tower," by Sydney T. Klein.

"THE NEW REVELATION."—A full report of Sir Arthur Conan Doyle's address on this subject, delivered at 34, Queen Anne's Gate, on the 5th inst., is appearing in "The Christian Commonwealth," commencing on the 12th inst.

By the kindness of Dr. Abraham Wallace we have secured a few of the remaining copies of his address to the L.S.A. on December 3rd, 1904, entitled "Jesus of Nazareth and Modern Scientific Investigation," which was referred to by Sir Arthur Conan Doyle in a recent interview reported in "The Christian Commonwealth." These can be supplied at the price of 6d. each (7d. post free) on application at this office.

SOCIETY WORK ON SUNDAY, DEC. 9th, &c.

MARYLEBONE SPIRITUALIST ASSOCIATION.—*Steinway Hall, Lower Seymour-street, W. 1.*—Mr. W. J. Vanstone, illuminating address, "Some Essential Elements of the Spiritual Movement."—77, *New Oxford-street, W.C. 1.*—3rd inst., Mr. A. Vout Peters, fully recognised clairvoyance. For Sunday next see front page.

LONDON SPIRITUAL MISSION: 13B, *Pembroke Place, Bayswater, W.*—Mr. Ernest Meads on "The Mystery of Mediumship." Mrs. Jamrach on "The Birth of Christ." For Sunday next see front page.

CHURCH OF HIGHER MYSTICISM: 22, *Princes-street, Cavendish-square, W.*—Mrs. Fairclough Smith spoke in the morning on "We are compassed about by unseen witnesses," and gave an address in the evening in the absence of Mr. Macbeth Bain. For Sunday next see front page.

WOOLWICH AND PLUMSTEAD.—**PERSEVERANCE HALL, VILLAS-ROAD, PLUMSTEAD.**—Address by Sergt. Newton. Sunday next, 3 p.m., Lyceum; 7, Mr. H. Ernest Hunt, address.—J. M. P.

TOTTENHAM.—684, *HIGH-ROAD.*—Address by Mr. G. R. Symons. Sunday next, 2.30 p.m., Lyceum; 4, address by Mr. T. C. Dawson.—D. H.

WIMBLEDON SPIRITUALIST MISSION.—Interesting address by Rev. Robert King. For prospective announcements see front page.

READING.—**SPIRITUAL MISSION, 16, BLAGRAVE-STREET.**—Services, 11.30 and 6.45 p.m. Addresses by Mr. E. Deadman. Sunday next, Miss Felicia Scatterd.—T. W. L.

FOREST GATE, E.—**EARLHAM HALL, EARLHAM GROVE.**—Excellent address by Mr. Halls, and answers to questions. Sunday next, Alderman D. J. Davis, at 6.30, in No. 13 Room.

BATTERSEA.—45, *St. John's Hill, Clapham Junction.*—Good morning circle. Study group addressed by Mr. Spriggs. Evening, Mr. Miles, address. Sunday next, 11.15, circle; 3, Lyceum; 6.30, Mr. Connor. 20th, 8.15, Mr. Meadwell.

CAMBERWELL NEW-ROAD.—**SURREY MASONIC HALL.**—Morning service conducted by members of church; evening, Mrs. Cannock, excellent address and clairvoyance. Sunday next, 11 a.m., Mrs. Mary Gordon; 6.30 p.m., Mrs. Podmore.

HACKNEY.—240A, *AMHURST-ROAD, N.*—Mr. Richard Bodington, excellent address on "Looking Back." 3rd inst., Mrs. Brookman, psychometry. Sunday next, 6.30 p.m., Mrs. Maunders, address and descriptions. Monday, 8 p.m., Miss Gibson.—N. R.

MANOR PARK, E.—**THIRD AVENUE, CHURCH-ROAD.**—Address and clairvoyance by Mrs. Edith Marriott. Sunday next, 6.30, Mr. Hannaford, address. Monday, Mrs. Marriott, address and clairvoyance; Tuesday, 7.30, address and clairvoyance.—E. M.

BRIGHTON.—**THE SPIRITUALISTS' CHURCH (AFFILIATED TO NATIONAL UNION OF SPIRITUALISTS), WINDSOR HALL, WINDSOR-STREET.**—Sunday next, 11.15 a.m. and 7 p.m., Mr. F. T. Blake (president, S.C.U.), addresses and descriptions. Wednesday, 8 p.m., public meeting.—R. G.

CLAPHAM.—**ADJOINING REFORM CLUB, ST. LUKE'S-ROAD, HIGH-STREET, CLAPHAM, S.W.**—Sunday next, 11 a.m., public circle; 7 p.m., continuation of last Sunday's lecture by Khwaja Kamal-ud-Din, B.A., LL.B. Friday, at 8, public meeting. 23rd, Mr. G. T. Gwinn, president U.L.S.—M. C.

BRIGHTON SPIRITUALIST BROTHERHOOD.—**OLD STEINE HALL, 52A, OLD STEINE.**—Excellent dedication meetings, Sunday and all the week, led by Mrs. Jennie Walker, S.C.U. Sunday next, 11.30 and 7, Mrs. Campbell, of London. Tuesday and Thursday, at 7.45, meeting for inquirers. Questions and clairvoyance.

HOLLOWAY.—**GROVEDALE-ROAD (NEAR HIGHGATE TUBE STATION).**—Morning, Mrs. Agnes Smallman, address on "Angels" much enjoyed; evening, Mr. J. Forsythe and Mr. Clegg gave experiences in Lyceum work; good attendance. Sunday next, 11.15 a.m., Mr. Parry; 3 p.m., Lyceum; 7 p.m., Mrs. A. de Beaurepaire. Annual General Meeting on Wednesday, January 2nd.

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SUCCESSFUL SOCIAL.—The Little Ilford Society of Christian Spiritualists, Church-road, Manor Park, held a very successful social meeting and dance in the Lecture Hall, Public Library, on the 8th inst., in aid of the Parliamentary Fund. The following artistes took part: Miss Doris Goode, Miss Louie Watson, Miss Edie Mott, Mr. Harry Crisp, and Mr. Wital Watson (songs and duets), Miss Neville (recitations). Mrs. Wheeler was at the piano. Many dances were enjoyed. Our boys in khaki and blue gave tone to the whole affair. Mr. Watson, our president, had his son and nephew home on leave, which made the gathering complete. Thanks are due to the artistes, to Mr. Pitman, who so ably officiated as M.C., to the members and friends who gave to the refreshment stall, to the president, who carried out all arrangements and acted as musical director, and to all who helped to make the evening such a success.

WITCHCRAFT ACT AMENDMENT FUND.—We published last week a portion of the list of subscriptions received by the treasurer of the Spiritualists' National Union, Mr. T. H. Wright (10, Victoria-avenue, Sowerby Bridge), in November. We now give the remainder: Per Rothesay Circle (Mrs. Morton £1, Miss B. Raven 5s., Friend 3s.), £1 8s.; Earby Society (per Mrs. Brotherton), £1 10s.; Mrs. Elizabeth Wright, Huddersfield, 10s.; Hucknall Spiritual Pro. Church, £3 13s. 6d.; Huddersfield Spiritual Church (Mmes. Peace, Chappell and Pearson, 5s. each), 15s.; Macclesfield Spiritual Society £1, Mr. Geo. Hirst, Macclesfield, 5s.; Mr. and Mrs. Armitage (per Mrs. Challiner, Blackpool), 10s.; Mrs. Dwyer 10s., Mesdames Challiner, Sharp and Hall 5s. each; Mesdames Gill, Coupe, Barlow and Pickles 5s. each; Mesdames Eaton and Platt 1s. each; Friend (Barry Dock), 2s.; Hyde Society (M.O.P. 14s. 5d., collection 7s. 9½d.), £1 2s. 2½d.; Huddersfield (Peter-street) Society (M.O.P.), 14s. 8d.; Mr. J. Ashworth, Nottingham (M.O.P.), 17s. 6d.; Brook-street Society, Chester, £1; Tottenham (London) Society, collection, 8s. 3½d.; Queen-street Society, Leicester (second donation), £1 10s. 6d.; Midland District Union (Smethwick Society, 14s. 6d., Saltley Society 2s. 8d.), 17s. 2d.

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