

# Light:

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

'LIGHT! MORE LIGHT!'—Goethe.

'WHATEVER DOETH MAKE MANIFEST IS LIGHT.'—Paul.

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## NOTES BY THE WAY.

Mr. Coulson Kernahan's 'The Face beyond the Door,' from which we hoped much, is, on the whole, disappointing. It opens well, with a solitary man, under the cloud of loss of faith in a future life, to whom, in dream, appears an angel who discusses the matter with him; but it soon ceases to interest, even as a work of art, and rapidly becomes unreal and unconvincing.

It is difficult, we know, to invent and construct such a work of fancy, and yet keep simple and restrained; and, as a matter of fact, we feel the absence both of simplicity and restraint. There is a good deal of pretty writing in the book, some pathetic feeling, and a few convincing thoughts of an elementary kind, but, all the way through, the piling up of fine writing for effect is too obvious;—and this is out of harmony with the theme.

The closing chapter—a dream of the crucifixion of Christ—is almost unbearably theatrical.

One of the best bits in the book is the speech of the unbeliever, in which he says:—

If anything can restore my lost faith in Immortality, it is this same doctrine of Evolution—or truth of Evolution as I hold it to be. The very Scriptures, at which the unbelieving scoff, trace the rise of our race, upward from the dust, to the human in Adam, and from the human to the Divine in Christ. 'Tis unscientific, 'tis a flat contradiction of Evolution, to believe that out of one type shall evolve another and a higher, and out of that higher type shall evolve one higher still, and so on, and on, through countless upward stages and ages—only to hold that death breaks the continuity by ending all.

It has been said that if man were once an ape, is not that the greater reason why one day he should become an angel? Unbeliever in Immortality as I am, there are moments when old faiths revive, even as to the sincerest believer there are moments when faith falters. Inconsistent it may be, on the part both of the believer and the unbeliever, but to be inconsistent is only to be human; and at such moments I tell myself that if Evolution be indeed the Fingerpost of Science, it is heavenward and Godward that Evolution's finger points.

'Thought Lectures' by Father Stephano (London: 'LIGHT' Office), professes to be the work of 'an old monk' who lived in Yorkshire in the early days of Henry I., written through the hands of two ladies, 'Vita' and 'Mandola.' The so-called 'Lectures' are brief reflections, sometimes not more than a dozen lines, on a variety of subjects of quite common human interest, with here and there an attempt to describe scenes in 'the other world.' They are all daintily poetic in a simple way, with an occasional beautiful thought; but no 'revela-

tion,' unless the Lecture on 'Heaven' be taken as such. Of that, the reader may judge from the following extract:—

Only those angels who minister to God, and are immediately near Him, can enter the Holy of Holies which is the approach to the Throne of God. You must go through the Holy of Holies before you can see where God Himself in Person dwells.

God the Son and God the Holy Ghost dwell in the Holy of Holies; through them you approach the Throne of God. The Holy Spirit must enter into you, and Christ conduct you to the Feet of God. The manifestations of God in the Trinity make what is called the Holy of Holies; it is the most sacred spot in Heaven; the resting-place of the Trinity. Christ rested there when He left this, your earth.

This, we must confess, does not appeal to us, and is far too anthropomorphic for our taste; but we have valid reasons for supposing the good faith of the mediums, and perhaps the good faith of 'Father Stephano.' What puzzles us is, that the good man should have 'waited many ages' only to produce at last these little Lectures,—most of them so wholesome, so nice, and so pleasant, but—O, so dreamy, or so doubtful. For all that, the little book is curious, and deserves a place with the growing number of similar curiosities.

An astonishing book is Doctor Oliver's 'The Science of the spirit, soul, and body: a page from the occult side of life.' The 'page' is really 338 pages, expensively printed and well bound; but 338 pages of the oddest rigmarole, not without sense and humour and pathos, but simply rigmarole, meandering on, with sudden gushes that promise well but end only in making the stream more turbid. The grammar, too, is, at times, execrable, and the spelling is occasionally cruel: but we are told that the unseen people wrote the book, though no mention is made of the grammar.

The remarkable thing about the book is that it contains fourteen costly full-page reproductions of 'spirit photographs,' most of them exceedingly curious, and a few of them very artistic: but the book takes no notice of them. They are simply inserted at intervals throughout the 338 pages of long-winded rigmarole.

It is, however, only right to say that the tone of the book is entirely wholesome, with vivid and occasionally turbulent appeals and warnings concerning right living, and the supreme importance of that in relation to the life beyond.

A notification at the end of the book explains that it is sold only by private subscription, by H. P. Oliver, Lennig Farm, Wisconsin, Philadelphia, U.S.

On the whole, we think the book, queer as it is, is an honest one. Its very incoherence and want of skill, and its egregious and unrepresentable composition, so little suggestive of a book got up to sell, suggest an enthusiast who is willing to spend money rather than a fraud who is anxious to make it.



'The Light of Truth' says;—

A business man who is on the verge of nervous prostration, has been ordered by his physician to go into the country for a month and do absolutely nothing with his mind. As a part of the régime the doctor has prescribed the reading of a dozen popular novels.

That is sufficiently hard on the 'popular novels,' but it is perhaps about what they deserve, so far as the 'mind' is concerned. Whether they would help to lift up a man from 'nervous prostration' is quite another thing. Our own slight acquaintance with modern novels is that when they are not worrying they are depressing.

The 'Philosophical Journal' wisely points out that Spiritualists have a most valuable ally in the Bible. It says:—

What use can Spiritualists make of the Bible? From it can be proved the truth that spirit communion is as old as its oldest records. The man who accepts the Bible must, to be consistent, accept spirit communion. The Bibliolater has the choice, accept Spiritualism or deny the infallibility of his oracle.

'The Bibliolater' will not readily admit that he is shut up to this alternative, but if we continue to bring it out, and lay it before him, for breakfast, dinner and tea, he will some day bolt it, and be all the better for it.

#### PHENOMENA IN SOUTH AMERICA.

The Spiritualist journal 'Constancia,' of Buenos Ayres, gives the following experiences, which are stated to have been contributed by a known correspondent and verbally attested by another. The narrator, Senor Federico Vanney, dates from Pergamino, in August of this year, and the phenomena occurred about two months before. The medium is stated to be a girl, who is not a Spiritualist, and is terrified by the phenomena, which she is entirely unable to explain or understand:—

June 7th.—Removal of a pair of shoes from the coach-house to the dining-room, the doors being locked. The shoes were placed on a bench, and being several times removed, they were as often replaced by an unseen hand. The shoes had belonged to a man named Boit, who had died a week previously.

June 8th.—Removal of a garment from one room to another by mysterious agency.

June 9th.—Disappearance of a comb from the dressing-table of Miss C. B. The comb was afterwards placed on the head of the medium, Miss P. H., in her house, about ten blocks distant.

June 10th.—A watch which had belonged to the late Boit was removed from a locked wardrobe and taken from one room to another, being afterwards found behind a cushion, along with a comb belonging to Miss C. B.

June 11th.—Two dresses were removed from the wardrobe already mentioned and taken into another room, the wardrobe being locked. It should be noted that the key was carefully kept in the possession of the writer of the narrative.

June 12th.—A surprising phenomenon. As a matter of precaution, Misses C. B. and P. H. (medium) placed a bunch of four keys between the mattresses of the bed in which they slept, yet the same night a family memorial was removed from the wardrobe, which had been carefully locked by the two young ladies. The memorial was found placed behind their pillow, with an inscription on the back, which read, 'Your guardian.' It should be mentioned that one of the four keys which had been placed between the mattresses was missing, namely, that belonging to the wardrobe. It was found two days afterwards at the home of 'P. H.,' hanging on a portrait of Pancho Sierra, and the same day there appeared over 'C. B.'s' bed an inscription saying, 'The key you know of, P. Sierra.'

The writer of the account says that other phenomena of the same kind have been produced. The medium has at various times seen the spirit of Boit, engaged in removing objects from one place to another.

#### LONDON SPIRITUALIST ALLIANCE, LTD.

A meeting of the Members and Associates of the Alliance will be held in the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall East (near the National Gallery), on

THURSDAY EVENING NEXT, NOVEMBER 17TH

WHEN AN ADDRESS WILL BE GIVEN

BY

THE REV. J. PAGE HOPPS,

ON

'Shakespeare's Spiritual Play, "The Tempest"  
—A Study of Spiritual Powers.'

The doors will be opened at 7 o'clock, and the Address will be commenced punctually at 7.30.

Admission by ticket only. Two tickets are sent to each Member, and one to each Associate, but both Members and Associates can have additional tickets for the use of friends on payment of 1s. each. Applications for extra tickets, accompanied by remittance, should be addressed to Mr. E. W. Wallis, Secretary to the London Spiritualist Alliance, 110, St. Martin's-lane, W.C.

Dec. 1.—MR. ABRAHAM WALLACE, M.D., on 'The Ultra-normal Phenomena in the Life of Jesus of Nazareth, interpreted by Modern Spiritualism.' At 7 p.m. for 7.30.

Dec. 15.—MRS. B. RUSSELL-DAVIES, on 'Spiritualism Pure and Simple,' with illustrations from her own personal experiences. Followed by Answers to Questions. At 7 p.m. for 7.30.

*In accordance with No. XV. of the Articles of Association, the subscriptions of Members and Associates elected after October 1st will be taken as for the remainder of the present year and the whole of 1905.*

*Article XVIII. provides that 'If any Member or Associate desire to resign, he shall give written notice thereof to the Secretary. He shall, however, be liable for all subscriptions which shall then remain unpaid.'*

#### SPECIAL NOTICES.

##### MEETINGS FOR THE STUDY OF PSYCHICAL PHENOMENA.

ILLUSTRATIONS OF CLAIRVOYANCE will be given at the rooms of the Alliance, 110, St. Martin's-lane, W.C., by Mr. W. Ronald Brailey on Tuesday next, November 15th, at 3 p.m., and no one will be admitted after that hour. Fee 1s. to Members and Associates; for friends introduced by them, 2s. each.

SPIRIT CONTROL.—Mrs. M. H. Wallis will attend at the rooms of the Alliance, 110, St. Martin's-lane, W.C., for conversation with her spirit control, on Thursday next, November 17th, at 3 p.m., prompt. Fee 1s. each, and any Member or Associate may introduce a friend at the same rate of payment. *Visitors should come prepared with written questions, on subjects of general interest relating to Spiritualism and life here and hereafter.*

PSYCHIC CULTURE.—Mr. Frederic Thurstan, M.A., kindly conducts classes for Members and Associates at the rooms of the Alliance, 110, St. Martin's-lane, W.C., for psychic culture and home development of mediumship. The next meeting will be held on the afternoon of Thursday next, November 17th, Time, from 5 o'clock to 6 p.m., and visitors are requested to be in their places not later than 4.55. There is no fee or subscription.

DIAGNOSIS OF DISEASES.—Mr. George Spriggs kindly places his valuable services in the diagnosis of diseases at the disposal of the Council, and for that purpose attends at the rooms of the Alliance, 110, St. Martin's-lane, W.C., on Thursday afternoons during November, between the hours of 1 and 3. Members, Associates, and friends who are out of health, and who desire to avail themselves of Mr. Spriggs's offer, should notify their wish in writing to the secretary of the Alliance, Mr. E. W. Wallis, not later than the previous day, stating the time when they propose to attend. No fee is charged, but Mr. Spriggs suggests that every consultant should make a contribution of at least 5s. to the funds of the Alliance.

MR. J. J. MORSE.—On Thursday, the 3rd inst., there was a large attendance of Members, Associates, and friends of the Alliance at the Salon of the Royal Society of British Artists, Suffolk-street, when Mr. J. J. Morse delivered an eloquent trance address on 'The Life Hereafter.' We hope to give a report in our next issue.



## SPIRITUALISM IN THE HOME.

Being an old reader of 'LIGHT,' I notice that some of your new readers have lately been asking important questions on many subjects connected with Spiritualism which, to old students, may seem very simple and even a little absurd, and I am glad that some of your able contributors are dealing with the questions in a kindly and sympathetic manner; but there are other readers and contributors who, although they have only come into contact with our great movement lately, have startled us old Spiritualists not a little with their ideas about 'Spiritualism without the spirits,' the 'sub-conscious' or 'subliminal self,' the 'astral and ethereal bodies,' &c.; and it has occurred to me that a brief account of what I think are real and simple spirit manifestations in connection with my own family, may be of service to some of your numerous readers.

About twenty-nine years ago my only son, aged seventeen years, 'passed over to the majority.' He was a strong and powerful lad, but was subject to that distressing malady, epileptic fits. He suffered for the last nine years of his life very severely, and, as is usual in such cases, he was the cause of great anxiety to us as a family—more especially to his dear mother—until one of the attacks finished his career here, poor lad! The end came rather suddenly and was a great blow to us, as he was our only boy amongst ten daughters, three of whom have also gone to the 'better land,' two of them when only a few weeks old.

My wife found great consolation through some beautiful visions she had after our boy's decease. One day a very striking-looking 'presence' came to her, dressed in a beautiful loose robe, which reached to his ankles. It was as white as snow, with embroidered sleeves, and a girdle around the waist. His face shone as if anointed, and what was visible of his form was like alabaster, and transparent. He appeared twice; the first time he saluted her and merely said 'Fare thee well,' and on the next visit he only appeared and smiled very graciously. Later on our boy appeared to his mother, dressed in the same manner as the other friend, but with a beautiful wreath of flowers around his head. He spoke to her, and told her that he was well now, and lived in a beautiful place (which he showed to her afterwards), and said that the grand and pleasant gentleman who had visited her twice was his guardian and guide, and was very kind to him. In spite of all this his mother would sometimes fall into a fretful mood; so he came again one day and sat down on the big chair in the kitchen and called her attention to himself. He then assumed a very helpless appearance, and said: 'Look, mother, this is the condition I should be in if I remained with you,' and tried to comfort her by indicating that he would have been unable to do anything for himself if he had not been taken away.

Fourteen years ago my youngest daughter, Lilly, passed away at Darlington, when she was fourteen years of age. My dear wife's grief was intense at the loss of this dear girl—she was so kind and gentle and so patient during a long and trying illness. One of my other daughters was so distressed about her young sister's decease that she took to her bed with grief; but in her agony her risen sister appeared to her in a whitish cloud, which opened gently, and lo! 'the form of the departed' appeared, and smiled on her. The form seemed like one awakened out of sleep, rubbing her half-closed eyes; then she ascended from the room and passed out of sight. This vision of her sister satisfied the mourning one, but my wife was inconsolable. At last I persuaded her to go and see Mrs. Hall, a lady medium who lived in Gateshead at that time, and who was the means of doing an immense amount of good to thousands. She has gone to her reward some years now—God and His angels bless her! My wife, accompanied by a friend, went to see Mrs. Hall, whom she had never seen before, nor had we had any correspondence with her. To my wife Mrs. Hall described a large number of our family connections—fathers, mothers, my two brothers, and an old lady, a friend of my boy's, and also the boy himself. She gave their names, and, what was still more wonderful, she described my two baby daughters—grown into two beautiful young women angels—and mentioned their names, very uncommon names—viz., Edith

Margretta and Elinor Ann—although they had passed out of our sight many years. She, however, gave no account of our dear girl who had lately passed away, and from whom her mother was so anxious to hear. Oh, the disappointment! Where was *she*? The anxious mother asked Mrs. Hall if she had not seen, or could not see, her dear young daughter who had recently passed away? 'Why yes!' Mrs. Hall replied, 'she has been standing close to you all the time; she came in with you,' and she then gave a clear description of her, and said her name was 'Lilly'! Oh, what consolation, what gratitude and thanks! My wife says that when she left the house she thought she did not *walk*, but felt as if she floated over the sidewalk to the station to get home to Darlington, to tell the news. Many times since then have we had this daughter described by various clairvoyants in various places, more especially at our own home, by her several sisters. All of our spirit friends (seen by Mrs. Hall) have been seen, clairvoyantly and otherwise, by us at our family gatherings, and many others have also given us a call now and again, and clearly proved their identity.

I am blessed with five (if not more) daughters who are clairvoyant, and my wife is now developing clairaudience, and it may be helpful if I give a few instances. Her first experiences were domestic. Having mislaid some of her belongings, and failing to remember where she had put them, she was told by a voice where to look, and she always found them. On one occasion she was at the grave of our children, intending to clean it, but she was told not to do it as it was too wet, and she might take cold. She asked who was speaking: 'Was it her son, "Johnny"?' The answer came, 'It was both of us,' meaning John and Lilly, our son and daughter. Another time, when returning home from the City, she wondered whether I would meet her at the electric car (our house being a quarter of a mile from the car, and two miles from the City); she was told 'Mr. Martin' would be at the car, but the message was corrected and given again, 'Father will be there,' &c.

Now, sir, this is Spiritualism pure and simple—the old-fashioned Spiritualism, with spirit messengers, and very rational and consoling messages. I dare say some people, like Mr. Thomson Jay Hudson and others, would ascribe all these experiences to anything and everything but *direct spirit* influence; but what about the assertions of the messengers? Either the 'sub-conscious self' is a great cheat, or the messengers are—which is it? We know that there *are* messengers, because we have seen them, touched them, heard them speak, but, sir, I know of no one who has seen, heard, and touched this 'sub-conscious self'—and I have been in the movement about thirty-seven years!

'Ferndale,' Wolsingham-road,  
Gosforth, Newcastle-on-Tyne.

T. MARTIN.

## PROPHETIC AND PREMONITORY DREAMS.

'L'Echo du Merveilleux' refers to the recent trial in which a woman, accused of poisoning persons whose life she had insured, and whose death she had predicted, alleged in her defence that she had been led to act thus by communications received in dreams, and that she was innocent of the charge of poisoning. While holding that this defence is more singular than substantial, 'L'Echo' proceeds to cite several instances of prophetic dreams, one of which occurred to a French magistrate, afterwards a Deputy. Sleeping at a remote inn, he dreamed that he was murdered in the night and his body thrown into a cesspool. A year later, having been appointed a magistrate for that district, the innkeepers were brought before him to account for the disappearance of a guest, and he, remembering his dream, roundly charged them with committing the crime and disposing of the body in the exact manner shown in the dream. Terrified by the precision of the details, they confessed all. Reference is also made to a book which has recently appeared, the 'Misfortunes of a Great Lady under Louis XV.,' in which several instances are given of premonitory dreams during the eighteenth century, most of which were fulfilled almost immediately.



## LIFE OF MR. JOHN RIDLEY.\*

Under the title, 'A Backward Glance,' Miss Ridley has recorded the life of her father, who passed, about twenty-one years ago, into the Unseen. The character of which we get a glimpse in these pages is beautiful and strong, and the record has the merit of really revealing it to the reader. Biographical records are often overcrowded, with the result that the subject is hidden from view under a mass of detail. This interesting volume is happily devoid of this serious error. It is not too spun out; and the one main object of the record—namely, to illuminate the character so that others may know and appreciate it—is carried out successfully. We feel, when we put down the book, that we have gained real acquaintance with the man himself.

It is refreshing in these days—when almost everything is done with a view to make money—to discover a man whose inventions were given free and unpatented for the public benefit. Mr. John Ridley was the inventor of a very ingenious reaping machine, an instrument which not only reaped, but also threshed, as well as cut the ears, and by which he greatly benefited the agriculture of South Australia. In relation to this invention, Sir George Grey wrote to Mr. Ridley's daughter, in 1892:—

'I felt for him' (*i.e.*, Mr. Ridley), 'for fifty years—indeed, for more than that period—a reverential regard, and shall hold him in memory as long as I live. . . . Your father showed himself the great benefactor of the country by inventing the first reaping machine which was peculiarly adapted to the climate and soil of South Australia. . . . I have no hesitation in saying that he was the sole inventor of the South Australian reaping machine, and that he gave his invention to his fellow-citizens, to be a free blessing to the entire Colony. May his name ever be held in reverence for this noble act.'

'The Stripper,' as the machine was called, enriched others, but it did not enrich the inventor, who, from a pecuniary point of view, lost by it; he gained, however, what to him was of far greater value than money—the blessedness of presenting to the Colony a gift which enabled acres of land to be rapidly brought under cultivation. This action was characteristic of the man; how much so, is evident from the knowledge we gain of him in this volume. (One sentence, near the close, well summarises the principle on which his life was based:—

'“If we suffer, we shall also reign, with Him”; that is, get power to be helpful to others. That is all the reign I desire—to conquer myself, and to help others to conquer themselves.'

At the outset of his course we find an example of this self-abnegation and self-conquest. There is something very beautiful in the circumstance to which I refer. When he was only a lad of sixteen he saw his future wife, unobserved by her, through a window in his mother's house. They did not actually meet for six years, and it was not until fifteen years later that he spoke to her of marriage. 'Never for one moment,' he said, 'in all those years did I seriously think of any other woman.' The long delay was a manly sacrifice to duty. On both sides there were parental claims which would have been interfered with by marriage. With a rare restraint, he bound her to him by no pledge; but, 'possessing their souls in patience, trusting for the present and hoping for the future, they walked apart, contented with the day's duty, and growing strong in consecrated sacrifice.' There is something better worth striving for than happiness, and that is to be worthy of it; and they did not risk the loss of this latter blessedness by prematurely grasping at the former.

I have no intention, however, of dwelling at length on the career or personality of the subject of this biography. The part of it which entitles it to a special notice in this journal is the chapter on Spiritualism.

Mr. Ridley was among those who, when Spiritualism was contemned and ridiculed, had the courage to set himself with an open mind to test the validity of its claim, and, if possible, to discover the value of the facts alleged, if genuine; with the result that, although unable to satisfy himself entirely as to the

origin and significance of the phenomena, he became convinced, as persistent investigators always do, of their reality. At the outset of his investigations in 1862 he writes:—

'In consequence of a seeming communication from my mother, I feel inclined to lend weight to statements which probably every man of science will reject at once. But then facts must be respected. No; facts that contradict the ascertained laws of Nature must be questioned and examined, but credited so far as to lead to examination. . . . If a person going to investigate with a strong feeling against the whole subject does not see anything, does that prove that nothing occurred under other conditions?' (p. 299).

William and Mary Howitt, Mr. and Mrs. Alaric Watts, Professor and Mrs. De Morgan, and many other well-known early investigators, were among his friends. Miss Ridley tells us that she well remembers that when Professor W. F. Barrett's paper on 'Thought Transference' was rejected by the British Association, at Glasgow, it caused much amusement to the Ridley family 'to read of the impossibility of an experience which was part of their every-day life.'

Probably these early investigations raised premature anticipation of immediate discovery, and this may account for the disappointment which some of the earlier inquirers—and Mr. Ridley among them—afterwards experienced. It is very natural that this should have been the case. If it is difficult to the human mind to adjust itself to the immense proportions of the Cosmic scheme, it is scarcely less difficult for it to adjust itself to the pace at which this scheme unfolds itself. Both difficulties are the result of our finite limitations. If we perceive a movement which raises a little way the thick curtain that screens from our view the hidden forces of the universe, we at once hope to find ourselves face to face with a great revelation; and it is tantalising and painful to discover that the movement is so slow that, after the span of a life-time, it has afforded us little more than a glimpse of unseen footprints. But this discovery has, perchance, taught mankind a preliminary lesson which is indispensable, a lesson of patience, observation, and persistence which shall one day find its reward. No doubt, those who, fifty years ago, were startled by the outburst of psychic phenomena that attracted so much attention, expected a much more rapid advance in discovery than actually occurred, and, not getting it, they were proportionately discouraged.

Sir William Crookes, in his presidential address to the Society for Psychical Research, in 1897, expresses something of this feeling. After stating that he regards psychical research as at least 'as important as any other science whatever,' he adds: 'Psychical science, as we here try to pursue it, is the embryo of something which, in time, may dominate the whole world of thought,' and he goes on to say that he 'follows the problems of the Society for Psychical Research with an interest which, if somewhat calmed by advancing years and by a perception of the inevitable slowness of discovery, is still as deep a feeling as any which life has left me.'

The next generation, it is to be hoped, will lay profoundly to heart the experience of the last, and will not imagine that they are going to untie these knotty problems in a score or two of years. Each generation by doing faithfully its own part will help to loosen the knots, and in the great hereafter we shall rejoice together not only in the marvellous results but in the honour of having done our part in furthering them. Mr. John Ridley did his part; not only did he visit every accessible public medium, but he had repeated experiences in the privacy of his own home. The results of some of these are interestingly described in this chapter. Of the good tests which he received I will quote only one. The method used was that of the alphabet, which was pointed to by the questioner, a knock answering to the letter required:—

'“Why of course you pause unconsciously over the letter you expect, and the medium is quick enough to see it!” said one friend, as she went to a séance. She held the pencil and pointed to the letters. Knocks came to e, n, i, r. Our friend laughed as she said: “There, I knew it would not answer to me!” She told me afterwards that the name *Kate* was in her mind all the time. “Better try to the end,” said one of the party who was taking down the letters as they were rapped out. And in the end we found the name *Catherine* spelt backwards;

\* 'A Backward Glance: The Story of John Ridley, a Pioneer.' By ANNIE E. RIDLEY. James Clarke and Co.



and in the same way a second name, *Sarah*, and the right surname. Our friend had forgotten the second name, and had never known her cousin as Catherine.' (p. 305).

"Surely very trivial effects to come from such a source" is the universal and inevitable verdict on these phenomena,' writes Miss Ridley. 'But nothing can be really trivial which leads to great effects.'

Apart from its spiritualistic interest this chapter has its special value in the biography from the point of view of character also. The man who could thus steadily and fearlessly face the unknown in this life was building into his nature the qualities which fitted him to face the unknown in the next life. He did not shrink from the recognition of the perplexing phenomena of the physical and psychical universe, because he had a profound and childlike reverence and trust for the Author of the Universe, and this same combination of the courage of a man with the confidence of a child carried him calmly through the ordeal of pain and the serious operation which were appointed for his perfecting in his later life. 'It is a truth of which we can have full assurance that we are in the hands of God,' he writes, 'and as safe in His hands as a babe in the hands of its mother.'

Beautiful and interesting are some of his letters, of which extracts are given. And the impression left on one's mind is that of a man whose whole life was kept pure by the singleness of his aim, which was the love and service of God in man, and who was saved from the extravagances which sometimes accompany a fervent and devotional temperament by a scientific trend of mind and a restrained and balanced judgment. The self-discipline which made him able, in his earlier years, to wait for the best blessing of life until other claims set him free to seek it, was continuous; so that his daughter can write: 'Things in themselves had never had much power over him, as he held himself free to use or to renounce them.'

As we read more deeply into the character, and perceive its strength and glow, its balance and spirituality, we recognise the exceeding fitness of the closing part of the record. During those last years, sorrow and weakness, bereavement and death seem to be bathed in the mellow light of the atmosphere in which, through struggle and the steady maintenance of a high aim, he had attained to live. All these experiences take their place as part of the harmonious unity of his life; and it is impossible to read the final chapter without that sense of deep admiration and enrichment which comes when we see something beautiful. The picture presented to us is at once so noble and so natural that our hope for ourselves and for humanity is strengthened: what one man has attained to be, others also can aspire to be; and in reaching this level we shall become our true selves, and the discords of life will cease.

H. A. DALLAS.

#### AN OLD WORK ON OCCULT FORCES.

An article in the '*Revue Médicale*' mentions that the ideas now known as hypnotism and suggestion are generally believed to have fallen into oblivion after Franklin had presented to the French Academy of Sciences his report against mesmerism, in 1784, until they were revived by Braid, Charcot, and others; but that this was not so. In 1802 there was issued a curious book on '*The Bio-Psychology of the Magi of Chaldea and Egypt*,' by a French physician, who devotes a special chapter to showing that a belief in powerful psychical emanations, good and bad, from the human body, was current among ancient writers, and was also supported by recent observations, while other philosophers maintained the existence of an influence of a more mental nature, extending to an indefinite distance. In this book three conclusions are formulated: That there exists a power of action in proportion to the vital energy of the agent, and to the receptivity of the subject; that this force resides in the life-principle of animals, especially of man, and acts upon its own body and on other living beings, including some entities of subtle and incorporeal nature; that desire or will is to the soul what physical forces are to inert bodies. There are also chapters on communication at a distance (telepathy), on coercive action at a distance, and on the power of prediction.

#### CURED BY SPIRIT AGENCY.

The following remarkable cure of rheumatic fever through spirit agency was related at an 'experience meeting' held at the Chiswick Spiritualist Society's hall, on Sunday evening, September 11th, 1904, by Mr. Ferdinand Friehold, who is in all probability one of the oldest Spiritualists residing in London, it being now thirty-eight years since he became convinced of the truth of spirit communion. He said:—

'I was a member of the first society of Spiritualists in Marylebone, and attended the séances held at the house of Mr. H. J. Hunt, who at that period was relieving officer for that district, and who spent his life in furthering the cause of Spiritualism. "John" and "Katie King" were the presiding spirits at those séances, and at one of them I received the most convincing proof of the identity of my brother, who had "passed on" some years previously. Many wonderful manifestations occurred, rappings being given of tremendous force, and Mrs. Hunt's work-table being carried several times across the room without material aid. "John King" touched all the sitters present with his finger, and the sensation felt was that of extreme coldness; also many flowers were brought by "Katie." On the night of my conversion to Spiritualism, I retired as usual to rest, when, much to my gratification, I was saluted with volleys of raps around my bed. Twelve months after this event I was stricken with rheumatic fever in its most acute form, all my limbs being affected in such a manner as to render me completely helpless. On the following Sunday, at 10 p.m., I received a message from Mrs. Bowes, who had acted as the clairvoyante at Mr. Hunt's circles. The message was in these words: "Take 1oz. of pulverised saltpetre, dissolve it in half-pint of sweet oil, and rub Friehold's parts affected." My wife obtained this remedy, and faithfully applied it, with the result that in the space of one week I had almost entirely recovered the use of my limbs. In order to please certain members of the family, a physician had been called in, but his remedies were placed in a cupboard and remained untouched. Upon my recovery this doctor expressed amazement at the wonderful cure he had effected, and we did not hurt his professional pride by telling him the true facts of the case. I was naturally anxious to ascertain whence the message proceeded, and at the first opportunity again attended the circle held at Mr. Hunt's house. I was then informed by Mrs. Bowes that on the Sunday evening following my attack of illness, she was sitting at home reading when the book suddenly fell from her hand to the ground, and in a clairvoyant vision she saw written on a sheet of parchment, in letters which shone like silver, the message given. Mrs. Bowes' husband returned home soon afterwards, and she then had a repetition of the vision, and as she read out the message it was written down by her husband and sent to me. It should be pointed out that both Mr. and Mrs. Bowes were in complete ignorance of my illness. At the séance I received a full explanation—my spirit brother, knowing my condition, sought the aid of a spirit doctor, who in earth life was a physician at the University Hospital, Gower-street. This doctor visited me, and afterwards put Mrs. Bowes in a clairvoyant state, and so gave the remedy which restored me in so wonderfully short space of time to complete health. I relate this incident for the glory of our Cause and the honour of those noble spirits who were instrumental in relieving me of a most painful illness.'

FERDINAND FRIEHOLD.

#### SYMPATHY BETWEEN MAN AND ANIMALS.

A writer in the '*Figaro*' alludes to the history of the Emperor Rudolf II., who spent much of his time at his castle in Bohemia, along with artists and savants, among them the celebrated astronomer, Tycho Brahé. The monarch had a lion for whom he manifested a very singular affection, and which he kept with him as much as possible. Strange tales were current at Prague as to mysterious compacts, exchanges of 'fluid,' and even a sort of spiritual affinity between them; it was said that magnetic emanations were exchanged by the mutual gaze of the man and the animal, and that the Emperor had several times told his attendants that the death of the lion would be a most serious thing for him. In fact, the monarch's end was marked by some extraordinary circumstances, which some thought were due to melancholy produced by the fixed idea that his brother was trying to murder him. He is said to have appeared at his palace windows, covered with blood, and to have predicted the misfortunes which soon afterwards overtook Bohemia. About the same time the lion died, and the Emperor was not long in following it. He died in 1612.



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### A STRENUOUS SEEKER'S STORY.

#### I.

The chief interest of 'Fragments of Prose and Poetry,' by F. W. H. Myers (London: Longmans, Green, and Co.), is found in the touching little autobiography entitled 'Fragments of Inner Life.' This tells the story of the preparation of Mr. Myers for the real and the really good work of his life, the production of 'Human Personality, and its survival of bodily death,' of which it may be truly said that for this alone life was worth living for him.

Mr. Myers passed through several phases of mental and spiritual experience, as apparently contradictory as any phases of experience could be, but we believe every one was necessary, and that every one helped. The son of a country clergyman, he was born into and, for a while, lived in a lovely Keswick Parsonage. 'It was in the garden of that fair Parsonage my conscious life began,' he says, '*Ver illud erat*. The memories of those years swim and sparkle in a haze of light and dew. The Thought of Paradise is interwoven for me with that garden's glory.' Then came the earthquake. His father died when he was eight years of age, and the gates of 'Paradise' were closed.

This it was, we believe, that determined the current of his life, and put the production of 'Human Personality' at the end of it. But, before that could be, there was needed the desert: and the desert had to be traversed. When his father died, the little emotional lad was overflowing with faith and hope and love. He was the comforter of his mother, an extract from whose diary is given. 'I could not have believed,' she writes, 'that a child of eight years old could have given such sympathy and such comfort. . . It has seemed at times as if words were put into his heart expressly for me. . . Never shall I forget the fervour with which he broke out into the Hymn for All Saints' Day, when I was mournfully saying one Sunday—*"That dear voice we shall never, never hear again."* "Oh yes, mamma, you *will*—it is *now* singing praises although we cannot hear the new song with our fleshly ear." . . Once when I said, "There can never be joy again," or something like it, Freddy said to me, "You know God *can* do everything, and He might give us, just once, such a vision of him as should make us happy all our lives after." All this indicated the flow of the inner life which had such a worthy ending. But, as we have said, there was, first, the need of the desert.

Mr. Myers was early steeped in the Classics. On his sixth birthday his father began to teach him Latin, and he could afterwards say, 'From ten to sixteen I lived much in the inward recital of Homer, Aeschylus, Lucretius, Horace and Ovid. The reading of Plato's Gorgias at fourteen was a great event; but the study of the Phædo at sixteen effected upon me a kind of conversion. At that time, too, I returned to my worship of Virgil, whom Homer had for some years thrust into the background.' In 1864, naturally enough, he went to Greece, and few men, he says, can have drunk that departed loveliness into a more passionate heart. 'I looked through my open porthole close to the Lesbian shore. . . I sat in Mytilene, to me a sacred city, between the hill-crest and the sunny bay. I climbed to the summit of Syra,—

More like a man

Flying from something that he feared, than one  
Who sought the thing he loved.

For, gazing thence on Delos and on the Cyclades, and on those straits and channels of purple sea, I felt that nowise could I come closer still: never more intimately than thus could embrace that vanished beauty.'

Alas for an ideal which roots itself in the past! he cried. Nothing was left of all the olden glory. The spirit had fled: the actors had departed: he found only the lovely scenery and the silent stage. 'The world rolls onward, not backward,' he said, 'and men must set their heart on what lies before. . . I left Greece with such a sadness as I have known in some twilight sculpture gallery, when I have pressed my face for the last time to the unanswering marble, and turned to go with eyes tear-brimming and a bitter-sweet passion of regret. . . The vanishing of the Hellenic ideal left me cold and lonely.' That was the second stage which, though sorrowful and disillusioning, helped him on his way.

Then came an awaking to practical Christianity (which he had 'long neglected') through the agency of Josephine Butler. She introduced me, he says, to Christianity, so to say, by an inner door; not to its encumbering forms and dogmas, but to its heart of fire. But this also had its day. Again there was 'disillusion' which, he tells us, came to him from increased knowledge of history and of science, from a wider outlook on the world. Sad it was and slow; a recognition of insufficiency of evidence, fraught with growing pain.

'Christianity, while it could last,' he says, 'was enough. Its drawback was the growing sense of unreality, of insufficiency; the need of an inward make-believe. The Christian scheme is not cosmical; and this defect is felt so soon as one learns to look upon the universe with broad impersonal questioning, to gaze onward beyond the problem of one's own salvation to the mighty structural laws on which the goodness or badness of the Cosmos must in the last resort depend.'

So, through the loss of ideals and through Agnosticism, this strenuous seeker marched, bidding farewell even to Christ, so far as the search for the great secret of life beyond death is concerned. Christ, to him, was a 'Pioneer.' 'But, like the Norseman's discovery of America, his work grows more and more remote. . . A new discovery is needed,—to be made by no single Columbus, but by the whole set and strain of humanity.' Such an inquiry, he says, must be in the first instance a scientific, and only in the second instance a religious one: and, in the spirit of that conclusion, he began his great work, for which all his studies, experiences and disillusionings had prepared him.

What happened then remains to be told.

LONDON SPIRITUALIST ALLIANCE.—At a meeting of the Council of the London Spiritualist Alliance, held on the 3rd inst., forty-three new Members and Associates were elected.



## THE BLESSEDNESS OF RECEIVING.

When the Great Teacher said, 'It is more blessed to give than to receive,' He did not wish to lower our estimate of receiving, but to raise our estimate of the blessedness of giving. He was not measuring the worth of giving by comparison with that which is mean and valueless; that would have been no true comparison. He recognised the blessedness of receiving, and taught that it is surpassed in excellence by the blessedness of giving. How rarely, however, is His teaching inculcated in its true proportions. Those of His followers who have grasped something of His exalted ideal concerning giving are apt to undervalue altogether the grace of receiving. They will say, 'It is needless to emphasise this, for the selfish greed of men teaches only too easily the advantages of receiving. Men know well enough how to take, but learn with difficulty how to give.' This is quite true. But the only way in which instincts, passions, and appetites can be rescued from misuse is by holding up to view the ideal use and showing in what way they may be sanctified to the advancement of the soul. They must be redeemed, not crushed. Selfishness and greed will never teach man the *blessedness* of receiving. It is the blessedness, not the advantage, that they should be taught to find.

Unselfish, spiritually-minded persons sometimes try to crush in themselves the joy of receiving. When do we find preachers taking for their theme the grace of receiving? They do, of course, preach gratitude, but this is not exactly the same thing. In order that giving may be a joy, and that the giver may realise full blessedness in giving, it is necessary that the receiver should realise the joy and blessedness of receiving. A generous giver may be able to dispense with gratitude; he may give anonymously so as to avoid recognition, but he cannot dispense with the happiness, the blessedness, of knowing that his gift has gladdened the receiver. Anonymous giving is sometimes desirable, especially when the gift is munificent, but it is chiefly because of human infirmity that it is so. If men and women were less liable to vanity, were more unself-conscious and spontaneous, the other method would be preferable, because giving and receiving are two aspects of a natural sacrament; they are meant to be a bond of communion between souls. Grace is required equally for both. If a man cannot give graciously without the inspiration of the Divine Spirit of Love, neither can he receive graciously without the same inspiration.

We lose much by depreciating the blessedness of receiving. The Christ never did so; by His example He taught us to set a high value on this, to treasure the joy of it; not in proportion, certainly, to the material value of the thing received, but in proportion to the generosity, or affection, or kindness, or courtesy involved. When He was slighted by the omission of an act of courtesy in the house of the Pharisee who had asked Him to dine with him, He did not pass the matter by as of no account, but showed, by the gracious way in which He recognised the gift of affection of the woman who washed His feet with her tears, that He understood the blessedness of receiving, and could appreciate outward tokens as sacred. When another woman poured out precious ointment on His head, He did not fail to find the full blessedness of the gift of which He was the receiver. His experience was full both as receiver and as giver, and, therefore, He was capable of comparing the two conditions. Knowing how beautiful it is to receive when the gifts are indications of spiritual emotions and God-like impulses, He taught that even this joy is exceeded by the blessedness of giving.

We have all suffered probably at some time or another from the low ideal as to the blessedness of receiving which

prevails among otherwise good people. They seem sometimes to think that they ought not to cultivate this grace, and rather assume that it is an impulse to mortify. Even Robert Browning makes Rabbi Ben Ezra say:—

'Rejoice we are allied  
To that which doth provide,  
And not partake.'

Hyperboles are permitted to poets, and this overstatement is excusable as a means of emphasising the idea of the glory of self-sacrifice, but it is none the less a one-sided ideal, not in accordance with facts. As a matter of fact we *are* allied to that which partakes as well as to that which provides; such arbitrary distinctions are of course impossible. Moreover, that we ought to rejoice in not being allied to that which doth partake, if it were possible not to be so, is quite a false sentiment. 'To partake' in the loftiest spirit, in the spirit of Christ, demands grace only one degree less exalted than the grace of giving.

What a giver has a right to look for is the fulfilment of his objects. If his object is to give pleasure he is wronged if the receiver does not derive as much pleasure from his gift as it is possible to derive. By the apathy of the receiver the giver is deprived of some measure of the blessedness of giving. For a truly generous giver does not make sacrifices for the discipline of his own soul, but for the benefit of others. The blessedness of discipline will still be his, even if his sacrifice fails to give pleasure, but a larger blessedness is withheld. And if the receiver recognises no personal touch of kindness in the gift, it equally fails to bless the giver fully. The notion that the gift is given 'on principle' or 'to God alone,' is apt to chill the whole proceeding. We cannot give to God alone, if by this expression we mean that the consciousness of human relations is to be left out of count. The man who builds a glorious temple to the glory of God will please God far more if he is prompted by a love of his fellow worshippers in so doing, and a desire to raise their souls by his offering, than he would do if the effect on man were forgotten. He who gives from love to his brother man, whether the gift be a kind word, or thought, or untold wealth, will, if he has entered into the spirit of the words, 'It is *more* blessed to give than to receive,' desire that the receiver should experience to the full the significance of his gift, and should derive all the pleasure from it he intended; and especially will it fulfil his purpose if he recognises its sacramental character as an outward token of personal kindness and sympathy; the thing signified being of far greater and more enduring value than the external gift or passing action by which it is conveyed.

Gratitude is acknowledged to be a duty, but appreciation is more rarely inculcated as such. And yet appreciation is one of the most beautiful attributes of character, and one which sweetens and adds grace to life more than many another. Without it even the joy of God Himself must be incomplete. His joy in His works involves the joy of His creatures. He has given to His creatures 'all things richly to enjoy,' but He gives the capacity for intelligent appreciation to man, His child; and He Himself expects to find the blessedness of giving, in man's sensitive recognition of the beauty of His gifts, and of their significance, alike when they are bestowed upon us through the loveliness of Nature, and through the kindness of our fellows. If the blessedness of receiving is missed, giving is emptied of delight.

THE POINT OF CONTACT.—The 'Sunflower' says: 'If a man tells you he is obsessed by an evil spirit, ask him what he has been doing in the past to invite it; or what is in his mind or heart not in accord with spirituality that attracts it; or what secret vice he possesses that makes such companionship possible?'



### 'THE PERFECT YOGI.'

A very remarkable pamphlet bearing the title, 'The Yogi and His Message,' has come into our hands. It is remarkable in more respects than one. It contains the substance of two discourses delivered to his fellow countrymen by a Swami who describes himself as 'a Hindu of Hindus.' His name is not well-known in England, but in India, and particularly in Bengal, he is a man of high repute.

An Indian journal, edited by a barrister-at-law, speaks of him in the following terms: 'Swami Dharmananda Mahavarati hardly touches a religious topic without illuminating it for the popular reader—a scholar of singularly wide learning, great profundity of thought, and a real insight into the mind of Indian sages.'

In another Indian newspaper he is described as 'a profoundly learned writer, scholar, theologian, linguist, and traveller . . . a great saint who is like a seer (a *rishi*).'

We are told that he has travelled over Europe, America, Australia, Japan, Siam, China, Turkey, Persia, Burmah, Ceylon, and many other countries, and that he is learned in most of the languages of both the hemispheres. Any utterance by a man of such erudition, and held in such high estimation by his countrymen, would deserve respectful consideration. But this utterance has a special claim on account of the theme with which he deals.

The Yogi of whom he speaks, and of whom he declares himself to be a devoted disciple, is Christ. It is not often that a Hindu of high caste thus openly avows faith in Christ, and this fact of itself is sufficient to arrest attention. This learned Swami tells us that he has, for more than a quarter of a century, been studying the character and teachings of Christ, whom he now publicly proclaims to his countrymen in eloquent and stirring language as 'the Yogi of Yogis.'

He boldly faces the ready objection that Christianity as seen in its adherents is not worthy of the attention of high-minded moral Hindus. His indictment of many professing Christians is severe, and is only too true, but he is too wide-minded and too just to allow this to be a plausible excuse for indifference to Christ. A man who has seen so much of the world of men in various countries has a right to be listened to when he testifies, as he does in these lectures, to the beauty of Christian character, and to the fruits of Christian ethics, as he has seen and known them among those who are more than nominal Christians.

He asks his hearers whether they would wish the value of their ethical standard to be judged in all cases by the conduct of their children, and he appeals to them as fair-minded men, not to take their estimate of Christ from the behaviour of those who are only His followers in name, but to turn to this ideal Yogi Himself, and thus to determine their answer to the question, What think ye of Christ? As to what he himself thinks of Christ, he leaves us in no doubt. In words of great fervour he professes the profound admiration, and veneration, in which he holds Him. 'I take Jesus Christ,' he says, 'to be a priest, a prophet, a true Yogi, and a true divine messenger'; and further on he calls Him 'the most perfect Yogi.'

In our issue of April 9th we had occasion in one of our leading articles to call attention to the 'Fact of Christ,' and to the impression which that Fact produces on the minds of thoughtful inquirers who approach it without preconceptions which result from early training. We cited the utterances of such men as the late Keshub Chunder Sen and Mr. P. C. Mozoomdar, and we pointed out that there are indications of a new Dawn in the East, and that that Dawn may lighten our Western darkness by showing us the Christ, in whom we have so long professed to believe, more clearly than we have yet seen Him. These lately published discourses of the Swami confirm our expectations in this direction.

But there are other points of interest in these lectures besides this central and dominant one. The Swami himself is a Yogi, and when he speaks of the occult powers of Yogis he speaks from knowledge, not from hearsay. In his travels, he says, he has seen some master-minded Yogis; and he tells

us that in 1899 he formed acquaintance with one who was then in his two hundred and sixty-fifth year!

It would, perhaps, be indiscreet to reproduce, as isolated statements, some of the marvels, to the reality of which he testifies. As isolated statements they would seem incredible; they should be read in their proper setting in the discourse of this sincere and erudite man. The confidence he inspires renders credible what otherwise would, perhaps, surpass belief.

It is interesting to know that the Swami is convinced that Christ visited India. This was alleged by the 'controls' who influenced the writer of that well-known book 'Hafed,' but we were not aware that any real evidence exists in support of the truth of this statement. It seems, however, that there is evidence of a kind to commend itself to this learned student as satisfactory. He says that Hindustan was known to the ancient Jews as 'the Home of the mighty people,' and for further information on this point we are referred to his Bengali Essays.

Those who wish to read these two lectures can obtain them from Mr. Goswami J. J. Bharati, publisher, Calcutta, and they are, in our opinion, well worth careful perusal.

### SPIRITUAL SIGHT.

'The Light of Reason,' for November, lays great emphasis, in no fewer than three articles, on the necessity of 'seeing' correctly by means of the spiritual sense of sight. W. H. Gill, in an article on 'Seeing and Believing,' says, after alluding to deceptions of the outward sight by legerdemain:—

'The fact is, believing is not seeing but *knowing*. . . There are three kinds of vision, namely, physical, intellectual, and spiritual; and also, corresponding with these, three kinds of knowledge. In other words, man possesses an outer sight, an inner sight, and an inmost sight. To see truly he must co-ordinate and balance these three perceptions of his threefold nature by subordinating the evidence of his senses to that of his intellect, and the evidence of his intellect to that of his spiritual nature. . . Faith may be regarded as a graphic power acting through the eyes of the soul, like light through a lens, and forming within the heart of man spiritual images. . . The objects of faith are the things of the spiritual world. . . Faith, therefore, may be regarded as a kind of indirect vision, for, as St. Paul says, it is "the substance of things hoped for, the evidence of things not seen." That is, as the writer explains, "not seen directly but indirectly by their "evidence" in the shape of spiritual perception or realisation, for the things of faith are not the less real and substantial because they are not material." 'Faith is not a mere intellectual assent as expressible in a creed or formula. . . Faith is more than mere passive belief in something unseen by the senses. It is an active belief in that unseen something in spite of its being flatly contradicted by the evidence of the senses, or by purely metaphysical deductions, or by the specious arguments of sophistry.'

Laurence Saunders writes on the 'Ethics of Sight': 'Good is diffused over the universe, but evil is localised. We must look above and beyond immediate evil to recognise the ultimate and predominant Good.'

Emma Allum refers to the difference in the inward or spiritual sight, as in the outward vision. If we learn to accept calmly what befalls us, and purity is our constant aim, our spiritual vision will become so enlarged that our eyes will see 'the King in his beauty.'

### MR. SPRIGGS' DIAGNOSIS.

A gentleman who had previously consulted many doctors, and spent a considerable amount in seeking means of cure for his invalid wife, writes as follows:—

'You will, I feel sure, be pleased to hear that my wife, whom Mr. Spriggs so kindly saw, has quite recovered. I also feel that we owe gratitude to the invisible friends, as, from the time we adopted the treatment suggested by Mr. Spriggs, all pain, which previously was incessant, ceased; and now, with the exception of the weakness naturally arising from her long illness, she is quite herself again.'

This is another example of the value of correct diagnosis, enabling the right kind of treatment to be applied to the case. The name of the gentleman whose wife was thus benefited can be seen by *bonâ fide* inquirers at the office of 'LIGHT.'



## TALKS WITH A SPIRIT CONTROL.

In the absence of Mrs. M. H. Wallis, friends attending the weekly 'talk' on Thursday, October 27th, had the opportunity of discussing matters relating to the spirit world with Mr. E. W. Wallis's control 'Standard-bearer.'

Referring to a communication recently given by Mrs. Wallis's control, 'Morambo,' which was mentioned, the control made some interesting remarks as to the difference between what he, and others, had actually experienced in the spirit world, and the ideas and anticipations he had formed during earth-life. Most people were influenced in their conceptions of the after-death state by their theological views, and the teachings of the various churches; he personally had not found any such 'heaven' as his earth-teaching had led him to expect. Those arriving on the spirit side often remained for long periods (as time is counted on earth) without awaking to the fact that they were now in a larger field of operation, with increased means of knowledge and activity. Such spirits are frequently brought back to earth in order that they may realise their true state and condition and obtain a new light on the experiences they underwent during the earth-life, and on the differences between the two sets of conditions.

As to the virtue and efficacy of prayer, earnest desire always brings its own response, placing us in communication with the great realm of spirit existence; and when directed to a certain personality whom we reverence, and whose help and guidance we desire, it brings us into a state of close relationship and communion with him. In the act of prayer, as well as at other times, people lay themselves open unconsciously to the influx of spirit influence, which may be good or bad, elevated or otherwise, according to the nature of the aspirations formed. We might be more open and receptive if we were aware of these influences, and thus we might both attract good to ourselves and learn to repel evil.

With regard to magnetism and healing power, there were forces on all the planes of existence; spiritual forces, mental forces, and bodily forces. Thus, attached to the living body there were powers of influencing other living persons, which were called by such names as animal or vital magnetism, or psychic force. Healing spirits could focalise and direct these forces, and employ them in imparting health and strength to others. Those who were aware of the existence of an ocean of superphysical power could draw from it the forces they needed, to be employed for the good of others. Many, however, were groping in the dark, not knowing whence they derived, nor how they received, these healing agencies.

On the question of our influence on the spirits of those who had gone before, the control said that these spirits were on many planes. Nothing that we could do would injure an advanced spirit; if he returned for awhile to earth conditions it would be to aid those on earth, and not to his own detriment, for all help given to others was to the spirit's own advantage also. As to the spirits on the lower planes, they were there only so long as they persistently refused to turn towards a higher life and sphere of action. Whenever there was any tendency to do this, the spirit was helped and encouraged by the sympathy and good wishes of others, whether on earth or in the spirit world; so that although advanced spirits did not go among the obdurate, and preach to them, they were always ready to help those who showed any tendency towards a better frame of mind. In this sense, if those on earth only knew it, their sympathy and prayers were of the greatest benefit to those departed ones who were trying to raise themselves to a higher spiritual level.

ONE WHO WAS PRESENT.

**THREE PALMISTS GO TO PRISON.**—The Blackpool palmists who were recently fined £25 each had to appear at the police-court again on Monday last, as other cases against them, which had been adjourned on their undertaking not to commit a similar offence in the meantime, were to come up for hearing. Several of the defendants were let off on payment of costs (4s. 6d.), but Madame Ellis, Thos. Vane, and Madame Elvira Dixon, who demanded trial, were each fined £5, with special costs, £8 13s. in all, and were sent to prison for one month in default. Madame Bianca Unorna did not appear, and her case was adjourned for a fortnight.

## 'SUB-CONSCIOUSNESS.'

In a little work under the above title, issued by the Modern Medical Publishing Company, of 57 and 58, Chancery-lane, W.C., as No. 5 of the 'New Self-Help Series,' Mr. R. Dimsdale Stocker has brought together, in compact and useful form, a great number of considerations of a practical nature as regards sub-consciousness. Thought currents and auric colours, telepathy as an explanation of 'coincidences,' the receptivity of the sub-conscious mind, the difference between 'mere fancy' and imagination, the reality of thought, the conditions for securing receptivity and concentration, are first briefly yet lucidly explained. Then we are introduced to the dream-consciousness, and the author contends that, 'when we retire from the scene of our daily life, when we become dead to that which lies around us, we become doubly responsive in other directions'; also 'that *you* never sleep, and that, consequently, you are as responsible when asleep as when awake.'

Mesmerism and hypnotism are briefly described, and much stress is laid on the power of suggestion, even by unspoken thoughts addressed to the persons to be influenced. But why do people—this author, for instance—write about hypnotism and suggestion as though the words had precisely the same meaning?

An excellent chapter is devoted to the 'Wonders of the Will,' and the nature of true will-power, as distinguished from mere bluster or obstinacy, is carefully explained. 'Whereas brute force destroys and breaks down, causes jars, commotions, and upheavals, the magnetic will is constructive and makes for harmony, mutual aid, and equilibrium.' Great emphasis is laid on the value of right self-suggestion, both for acquiring true will-power and for the restoration of bodily health.

In the last chapter genius is said to proceed from the perfect adjustment of the higher side of the mind with the lower; and here we note that the author has dropped the term sub-consciousness, and uses the more legitimate prefix *super*; thus, 'Genius is primarily a function of the super-conscious functioning of the mind. . . The genius of great men depended upon their recognition of the powers upon which they were enabled to draw. . . Be what you *are*: so shall you be a genius.'

## 'ALLAN KARDEC' AND CLAIRVOYANCE.

In connection with the centenary of the birth of 'Allan Kardec' (Léon Hippolyte Denizard Rivail), which was celebrated in many parts of the world on October 3rd, the 'Revue Spirite' gives the full text of an unpublished record, entirely in the handwriting of the master, which has lately been found among old papers.

The record is dated Paris, October 20th, 1863, and refers to a Mlle. V., of Lyons, who was endowed with a remarkable power of 'second sight,' being able not only to see spirits in the normal state, without trance, but also to see things at a distance with great precision. Calling upon Rivail at Paris, she only found his wife at home, he himself having gone to his country house in order to work undisturbed. As the visitor expressed her regret, Madame Rivail asked if she could not see him by spiritual sight. She became passive for a moment and then described his exact surroundings, the room he was writing in (which was not his study) and his place in it, near one of three windows; she said he was surrounded by a crowd of spirits, some being of very high degree, and they showed her a book on which was written 'Gospels.' No one knew, not even his wife, that he was then writing a book on the Gospels, for he had kept the title secret from everyone. All the details as to the house and room were perfectly correct, the clairvoyante having no knowledge of the place.

**MRS. MANKS.**—As indicated by an announcement in our advertising columns, Mrs. Manks will ere long be returning to the United States, after a sojourn in this country which has lasted much longer than was at first anticipated. Her departure will, we know, be sincerely regretted by the many friends she has gained on this side of the Atlantic. Her kindness of heart and cheeriness of manner—to say nothing of her psychic gifts—have won for her the affection and esteem of all who know her. She has given generous support to the movement in the Metropolis and has done valuable work, especially in the direction of assisting inquirers and satisfying investigators of the more scientific type.



## LETTERS TO THE EDITOR.

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

## 'Gospel of the SS. Twelve.'

SIR,—When one has to write a criticism of the review of his book under conditions which hamper the free use of his pen in protesting against it forcibly, it is hard to express himself with sufficient clearness. In the review which appeared in your issue of September the 24th last, and which only now I have been able to notice, I must decline with all respect to allow as infallible the utterance of my reviewer on most points. I beg to call the attention of your readers to certain misstatements, unintentional no doubt, but none the less misleading in their effect on those who never read the book. I will be as brief as I can. In addition to the letter introducing my work in your issue of October 8th, I beg to say:—

1. I am not aware of any 'incongruities,' and I will only be thankful to any who will point to me examples of 'incongruous matter' for which I am responsible. But perhaps the prophetic anticipations of certain crying evils of modern civilisation are regarded as 'incongruities' (anachronisms) by my reviewer. As well speak of Paul's graphic picture of these and other evils of *this* age as incongruities. If the Apostles foresaw these evils of the latter days, is it any marvel that their Master did?

2. All I have written I have received from the four translators in the unseen who impressed it on my mind, not in my private study, nor in any science, but for the most part (by their direction) walking or sitting with my MS. in the open air and often in dreams and visions of the night, and of the reality of their presence with me influencing me, I am as certain as I am of my own existence and identity.

3. The phenomena were not to overwhelm my reason. I regret now that I mentioned even what I did of them at all, and certainly I will withdraw them in any other edition. This generation, evil and frivolous, seeketh after a sign, gapes for phenomena, rather than accept the truth on its own merits. To satisfy them would be a never-ending task, for vulgar curiosity is insatiable. Is a statement *more true* because phenomena happen to accompany it? Well does the Master say, 'This is an evil and adulterous generation; it seeketh after a sign and there shall no sign be given it but the sign of the Son of Man, the inward Truth to those who receive it.' Phenomena may be very well to prove the *unseen presence* of the departed, but they evidence nothing more, as they only mislead curious minds, and the ignorant who rest in these things. Still it may be noted as a curious coincidence, to say the least, that the hymn mentioned in the preface, being not in the recognised collection 'used by the people called Methodists,' has been inserted since the publication of this Gospel. (See new Edition, June, 1904.)

4. The work is compared with Mr. Sampson's, which differs from it not 'root and branch' but only in *phraseology*, which is *religio-scientific* rather than *archaic*. The *spirit* is the same, and it is the *Spirit* which giveth life and light. Now Mr. Sampson's book, which is written in the region of ontology, on the contrary, confirms the doctrine of sex (or what corresponds to it) in the Godhead in the clearest manner and to a much greater extent. I cannot accept the permission to kill sub-human animals for food; and here is the only place where the reviewer can point to a 'root and branch difference.'

5. When by friend and foe this Gospel has been pronounced remarkably free from incongruities such as are to be found in the 'authorised and accepted' version of a Church which has cut herself off (rightly or wrongly) from the Mother Church (of the East-West) which has never condemned this Gospel of the SS. Twelve existing long before the period 490 A.D., when Pope Gelasius condemned as 'spurious' another book of the same name, but much later, I feel I have said enough.

6. Readers must, if well informed, observe the wholly Eastern character of this Gospel, *e.g.*, in the relative position of the Eucharistic consecration occurring *before* the Great Intercession, while the consecration is effected not by the words 'This is my body' alone, but by the prayer of invocation of the Eternal Spirit which is to be found in *all* the ancient Liturgies of the East.

7. Lastly, I would call attention to the 'placing in the Church' four ministries: apostolic, prophetic, Evangelical, and Pastoral, as recorded by Paul (Ephesians iv.), which has puzzled the Church in various ages, which, not finding in the accepted Gospels any mention of Jesus ever having done such a thing, has let them not unnaturally fall into abeyance, till revived by special revelation in the Catholic Apostolic Church, erroneously called 'Irvingites,' and which

proves that St. Paul had this before him when writing the Epistle to the Ephesians. There are several other instances of this kind, showing that this Gospel was written before the Epistles, not the Epistles before the Gospels, as now confidently asserted by higher criticism, but, of course, this is nothing to those who look only at the *letter* 'which killeth' and not into 'the spirit which maketh alive,' and see not in it the true likeness and utterances of their Elder Brother, their Saviour, and their Friend.

EDITOR OF THE 'GOSPEL OF SS. TWELVE.'

October 22nd, 1904.

## 'Case of Spirit Obsession.'

SIR,—I have read Mrs. Bathe's article on this case with much interest, and perhaps the following may be considered pertinent to the matter. I have been deaf in both ears since I was sixteen months old, and I am now in my sixty-fourth year. Intermittent fever produced thickening of the tympanum of the left ear, and perforation of the tympanum in the right ear with discharge. I have been always subject to strange noises in my ears, such as voices all talking at the same time, snapping noises, and many other queer sounds. But these do not, and never have, troubled me in the slightest degree. For this reason: *I bring my will-power to bear on them.* Though a fully-convinced Spiritualist, I realise perfectly well that these symptoms are not caused by incarnate spirits, but are due to the condition of my internal ears. I syringe my ears occasionally with pulverised boracic acid, dissolved in warm water, and, exerting my will-force, I dismiss this auricular hubbub from my mind. Of course, in the case of a perforation there is always a danger of its affecting the brain, and it is possible there may be perforation in the case of Mrs. Bathe's *protégé*, yet I think that the exercise of the powers of the will would be of the greatest benefit to this man. It is scarcely understood how very powerful are the effects of strong thinking and willing in keeping in subordination the worries of the earthly body. I submit that it is towards the cultivation of his will-power that the deaf man's efforts should be directed.

BASIL A. COCHRANE.

30, George-street, Manchester-square.

## Investigating a Case of Spirit Obsession.

SIR,—I think the readers of 'LIGHT'—I certainly answer for myself—must be much indebted to Mrs. Effie Bathe for her most interesting and suggestive account of her experience in investigating the sad story of the deaf man. One cannot do otherwise than much admire her courageous disinterestedness, and her vivid portrayal of the whole matter. It would be encroaching too much on your space, otherwise I should feel tempted to expound a little concerning the very probable connection between similar spirit obsession and insanity. The key to this lamentable condition may be found in the fact that when the patient is sound in body and with no apparent physical cause for the occult nervous lesion, he is already, while still in the body, entering into a state of psychical separation from his spiritual principle (the Atma of the Buddhists). This separation occurring in time, *i.e.*, during his life, is therefore *out of order*, and terrible. The healer, to heal this condition, would have to be one of those rare beings known in classical and early religious times as 'efficient'—for 'this kind goeth not out but by prayer and fasting.'

It may be, also, that though the patient may be sound in body, he may have, either from birth or from sin (*i.e.*, transgression into forbidden territory without a passport), been smitten with what is called in the classic phraseology 'the orbicular wound'—which 'cannot,' it is said, 'be healed in this world or the next.' When, then?

The whole question is one of the gravest importance and interest, for we know that no man is forgotten of God—but *man* may forget God.

Rock Ferry.

ISABEL DE STEIGER.

## Obsessions.

SIR,—I have reason to agree with your correspondent 'J. W. M.' And I, too, wait for Dr. Peebles' book. When I was quite a young man, and knew nothing about what is called Spiritualism, I had a horrible experience. Call it a dream if you like. A monstrosity jumped up from the floor upon me while I was sleeping on a couch, and said to me, 'I'll make you feel pearls,' and so I did. I never want to feel the same sort of nervous horror that I felt then. If a voltaic battery had been let loose upon me the sensation could not have been worse. But then and there the torturer was snatched off me, and then and since I have had reason to think that I was cared for by a protective agency.



I like Alfred Dixon Lord's explanation of levitation, which I know quite well has happened, and may happen again. Cases of that sort are within the knowledge of anyone conversant with the phenomena written about in 'LIGHT.'

Please let me take this opportunity of thanking Mrs. Effie Bathe for her valuable contribution concerning the deaf man; and I and you, and all of us, are indebted to Dr. Forbes Winslow for his open-minded treatment of that class of case.

GILBERT ELLIOT.

Highfield, Mottingham, Kent.

#### 'A Puzzled Psychic.'

SIR,—If 'A Puzzled Psychic' takes notice of the advice of every Spiritualist, or medium, or spirit, he will be in the same position as the old man and the ass and the boy, mentioned in the fable. My advice is, 'Use your own common-sense.' The Spiritualist's idea of guides is, to me, a very unreasonable one, and not borne out by daily observation. If a man has a guide who guides him in all his worldly affairs, where does the moral or social responsibility of a man come in? If spirit A guides a man B in his doings, then B does not work out his own salvation; and he is a simple doll, automaton.

This idea of guides ought to be exploded, as it is injurious. If B gets into a corner of difficulties, and cannot get out, then it is reasonable for A to help B, if he can. But for B to be in the leading strings of A all his life is absurd.

'A Puzzled Psychic' must, in spiritual, psychic, and physical life, walk alone. How mediumship is a sacred office I cannot comprehend. A medium is only an instrument for an outside entity to use. We are told that poets and painters and writers are under inspiration at times; but it does not follow that their works are necessarily of sacred things. Our best men in any walk of knowledge, science, or art are not necessarily saints. In fact, many of our most vigorous mediums are far from being immaculate. A chapel is not a sacred place when used for a concert; it is when used for worship. A medium is nothing more nor less than a musical instrument; to-day it plays hymns of praise, to-morrow it plays a dance tune.

If 'A Puzzled Psychic' gives up his whole life to controls, then he will lose his individuality eventually and become a suitable subject for an asylum. All extremes are injurious. As for that mysterious entity, 'sub-conscious self,' what is it? It is supposed to be a conscious, intelligent entity, connected with a man, of which the man is ignorant, and which can act intelligently without consulting the man. We only know of three intelligent forces in man; all others are imagined to help men out of disagreeable difficulties. First: The microbic intelligence which carries on the involuntary animal functions of life, such as making bile, blood, &c.; second: The conscious entity called the *mind*, which is the cause of all thought, word, and deed; third: That mysterious intelligence which is called the *conscience*.

Besides these three, we know of no conscious body, or entity, in man. We cannot, consistently with reason, charge a body of which we know nothing with deceiving us.

Does not 'A Puzzled Psychic' experience the same variety of opinions on earth with regard to earthly matters that he has been relating with respect to spirit matters? Of one hundred opinions on any subject you cannot find two alike. Let each one be guided by his own reason, and let others alone. There are as many minds as men. If any man thinks to formulate a creed which shall embody the teachings of Spiritualists he will have a pretty mess of dogmas. There is no certainty in Spiritualism outside these proven facts: 'After death we again live and can often commune with living men by physical means, &c. We awake after death in the same mental and spiritual state that we fell asleep; after death we can progress if we wish.'

Outside these facts there is no law by which a man is guided. Circumstances alter cases.

JOSEPH CLAYTON.

#### 'Is Theosophy Anti-Christian?'

SIR,—Your able contributor, 'J. B. S.', has struck a chord, in his article under the above heading, that is a distinct advance of the question under discussion upon what has previously been said. I have not been able of late to follow very closely the progressive teachings of Mrs. Besant, and therefore am not in a position to speak definitely upon her views either of Theosophy or of Christianity as they stand at the present time. But from what I have learned of theosophical teaching I can only assume that *Theosophy* (rightly interpreted) is *Christianity* (rightly interpreted); but that in much of both theosophical and Christian teachings and interpretations, there are so many accretions of traditional and doctrinal errors that it is of the first importance that we get deep enough down in the survey of both systems, and discover the true bed-rock on

which they are founded. And this bed-rock, it will surely be found, is one and the same in both systems. How distinctly do I remember, years ago, attending a notable public debate at Prince's Hall, in which Mrs. Besant was publicly challenged by a reverend gentleman named Coles, a clergyman of the Church of England, and the powerful effect of Mrs. Besant's utterances is still fresh in my mind.

I do not know what Mrs. Besant's view of Christianity, in contrast with Theosophy, may be now. I am quite prepared to believe that she takes her Christianity from such fallacious and heretical interpretations too much accepted and expounded as 'orthodox' in the Christian Church to-day, and such as her opponent at Prince's Hall may have deceived her into the supposition is the Christianity of Christ. If such is the case, then I, a Christian clergyman, who loyally holds to his subscription to the Creeds and Articles of the Christian religion, say that Theosophy is anti-Christian. But if Mrs. Besant's view of Christianity is such as she represented so faithfully and powerfully on the Prince's Hall platform years ago, then Theosophy is not anti-Christian, but profoundly Christian.

I repeat, Sir, let us all, before we pass judgments on our neighbours' thoughts and opinions; before we call the followers of Moses, Krishna, Buddha, or Christ, heathen, anti-Christian, or any other term of adverse criticism, get down to the bed-rock of the whole sum of religion. Let us follow the streams of coincidences, of similarities, of synchronisms, which are to be seen winding in and out of the darknesses of all religions, East or West, in this world, and trace them to their farthest sources. If I may be allowed to don the cloak of the prophet, I am prepared to prognosticate that the fruits of this research will be the discovery that all these winding streams of truth, synchronous with all religions, are from one source—the sum-total of truth; and that all religions are as much 'Christian' as the religion of Jesus Christ, even as 'J. B. S.' has so well put it in his article, 'Is Theosophy Anti-Christian?'

The Rectory,

Turks Islands, B.W.I.

H. E. SAMPSON.

#### Lyceum Work.

SIR,—When speaking before the Fulham Society in July on the subject of Lyceum work, I suggested that a Sunday once a year devoted to the interest of the Lyceum movement in London might, perhaps, be of use in arousing more interest than at present exists.

I find that the suggestion has met with some favour in certain quarters, and am therefore pleased to say that the Stoke Newington committee have kindly given me the use of Gothic Hall for Sunday afternoon, February 26th, for the purpose of holding a preliminary meeting of Lyceum children and their conductors, when I hope a resolution may be passed fixing on a Sunday to be known in future as 'Lyceum Sunday,' and deciding, among other matters, the form in which such a Sunday should be annually celebrated.

I should like, if I receive the assistance and co-operation of friends interested, to be able to defray the cost of children and conductors visiting Stoke Newington on the date named, and also to provide tea.

Other details may be made public in due course.

A. J. CASHE.

30, Summerhill-road, West Green, London, N.

#### National Union Fund of Benevolence.

SIR,—Kindly allow me to acknowledge, on behalf of my committee, the following contributions to the Fund of Benevolence received during October, and to cordially thank all the subscribers.

It is with pleasure I note some increase over the last month's receipts; but I must again earnestly appeal to your kindly readers for contributions, as funds are *urgently* needed.

Subscriptions and donations should be sent to

Yours faithfully,

(MRS.) M. H. WALLIS,

Hon. Financial Secretary.

'Morveen,'  
6, Station-road, Church End,  
Finchley, London, N.

Amounts received: From H. M. M., 3s.; Mr. and Mrs. W. Appleyard (annual subscription), £2; Mrs. Fraser Hewes, 5s.; W. S. D., 2s. 6d.; W. C., Derby, 10s.; A Friend, 5s.; N., 1s. 2d.; from the sale of three books (presented) 3s.; total, £3 9s. 8d.

#### Bureau for Intercommunication.

SIR,—Can you or any of your readers tell me if anything came of the proposal made in 'Letters from Julia' (which I have just read) to establish a bureau for inter-communication between this world and the next?

PERCY WYNDHAM.



## Psychometry from Hair Combing.

SIR,—I was recommended by a lady friend to send some hair combings to a medium in Portsmouth, for the purpose of psychometry. I did so, sealing the hair, and requesting that it should not be unsealed. I asked no particulars, and was not only curious but sceptical (being a Low Church woman). However, two days afterwards I received the following reply, which was the very thing I desired to know :—

‘DEAR MADAM,—With your article I am shown a tall girl, dressed like a parlour-maid, dark, very fresh colour, and long, thin face; and I hear the name “Jane.” I almost feel I am she, and I feel as if I must rush out from your presence, having stolen from you your chatelaine (or something of the kind). I now go and pack my trunk and get a short man to carry it. He takes it through a grove and I find myself after some time in a house, and the first thing I do is to take out from the trunk the stolen article and put it under the bedclothes. It is a very small house which I enter, and I see quite plainly little wooden palings round the outside window. Now I feel sorry and fear every moment the police will come. But no! I hear a voice; “It’s my mistress! I will confess, and I know she will forgive.” Do forgive. Do not prosecute; it will be the greatest lesson she has ever had to withstand similar temptation.’

Now, sir, this was exactly the whole case. I had missed the very article named and my maid had left my house under just the circumstances mentioned by the medium, and her description both of the girl and the house I found her in was accurate. I have, of course, forgiven, and I feel thankful for such help from the spirit world in proving to me that the spirit friends do know what takes place, and also that they can help when the right motive exists.

Southsea.

F. M.

## SOCIETY WORK.

Notices of future events which *do not exceed* twenty-five words may be added to reports *if accompanied by six penny stamps*, but all such notices which exceed twenty-five words must be inserted in our advertising columns at the usual rates.

BRIGHTON.—BRUNSWICK HALL, BRUNSWICK-STREET EAST.—On Sunday last good inspirational addresses were given by Miss Maltby, and a gentleman who has recently been developed amongst us. Speaker on Sunday next, Mr. E. W. Oaten (of Portsmouth), at 11 a.m. and 7 p.m. On Wednesday, the 16th inst., Mrs. Russell-Davies will speak.—A. C.

BALHAM.—4, STATION-PARADE, HIGH-ROAD.—On Sunday morning last the subject dealt with was ‘Thought and its Origin’; and in the evening we were urged to prepare for the revolution which was at hand. Questions and clairvoyant descriptions followed. On Sunday next, at 11 a.m., ‘Rites and Ceremonies: Yes or No?’ at 7 p.m., Faithist Teachings.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—On Sunday last the morning public circle was well attended. In the evening Mrs. John Checketts gave an inspirational address on ‘The Kingdom of Heaven.’ On Sunday, November 13th, at 6.30 p.m., the Rev. F. O. Matthews will speak and give tests. The Sunday morning circle meets at 11 o’clock.—J. C.

SHEPHERD’S BUSH.—73, BECKLOW-ROAD, ASKEW-ROAD, W.—On Sunday last Miss Maryon gave successful clairvoyant descriptions. Mr. E. Burton, chairman, read from Swedenborg’s ‘Impressions of the Spirit World.’ At a large after-circle Mr. Atkins gave good impressional clairvoyance. Public circle, Thursday, at 8 p.m. On Sunday next, Mr. Drake; subject, ‘Do we believe?’ Clairvoyant descriptions by Mrs. Atkins. A hearty welcome to all.—E. B.

CAVENDISH ROOMS.—51, MORTIMER-STREET, W.—On Sunday last Mr. J. J. Morse delivered an excellent trance address on ‘Dawn after Dark,’ to a large and appreciative audience, and ‘Tien’ once again demonstrated his great ability as a spirit teacher. Mr. Morse read as a lesson Ella Wheeler Wilcox’s poem, ‘Which are You?’ Mr. Henry Hawkins, vice-president, ably conducted the meeting. On Sunday next, at 7 p.m., Miss MacCreadie will give clairvoyance; doors open at 6.30 p.m.—S. J. WATTS, Hon. Sec.

CLAPHAM SPIRITUALIST INSTITUTE, GAUDEN-ROAD.—(On Sunday last Mr. John Lobb, L.C.C., delivered an address, in which he demanded compensation from the churches for withholding spiritual information which they are paid to give. His experiences have been remarkable. Rev. F. O. Matthews followed with excellent delineations. He will give a special séance on Tuesday next (see advt.). On Sunday next, at 11 a.m., free healing and clairvoyance. At 7 p.m., usual service. Thursdays, at 8.15 p.m., Mrs. Boddington, clairvoyance.

PECKHAM.—CHEPSTOW HALL, 139, PECKHAM-ROAD.—The Sunday morning circle continues to increase in attendance, and good work is being done. On Sunday evening last Mr. Fowler presided, and Mr. Pettitt gave a trance address on ‘Jacob’s Dream.’ A circle followed. The social and dance on the 2nd inst. was a big success. On Sunday morning next, at 11, circle; and service at 7 p.m.—VERAX.

CHISWICK.—AVENUE HALL, 300, HIGH-ROAD.—On Sunday morning last the open circle was largely attended. In the evening Mr. Ronald Brailey’s address on ‘The Father’s Presence’ was much appreciated. On Monday last, at the Town Hall, Mr. Paul Preyss lectured upon ‘Cranial Psychology,’ illustrated by satisfactory head readings. On Sunday next, at 11 a.m., public spiritual circle; at 7 p.m., Mr. J. Pettitt, trance address. On Monday next, at the Town Hall, Mr. J. Lobb. (See advertisement.)—H. P.

HACKNEY.—YOUNG’S ROOMS, LYME-GROVE, MARE-STREET.—On Sunday last Mr. Robert King gave an interesting address on ‘Astrology’ to a very large audience, who were amply repaid for their attendance. The annual general meeting was held on the 2nd inst. The balance-sheet showed that the society is in a healthy condition. The following officers were elected: President, Mr. John Lobb; vice-presidents, Mr. J. N. Rist and Mr. H. A. Gatter; hon. secretary, Mr. J. N. Rist, 39, Mildenhall-road, Lower Clapton, N.E. On Sunday next, at 7 p.m., Mr. Ronald Brailey, address and clairvoyance. November 27th, Rev. F. O. Matthews; particulars advertised later.—H. A. G.

FOREST HILL.—99, DEVONSHIRE-ROAD.—On Sunday last, after an invocation by Mr. Barton, Mrs. Turnpenny delivered an impressive and uplifting address. Clairvoyant descriptions were also given by several friends.—T.

CATFORD.—24, MEDUSA-ROAD.—On Sunday evening last Mr. W. Millard delivered a trance address on ‘The Soul’s Desire for Purity.’ At the after-circle Mr. Love gave some excellent tests.—R.

LEYTON.—22, BELMONT PARK-ROAD.—On Sunday last Miss A. J. Chapin delivered an intellectual trance address on ‘The State of the Soul just Before and After Death,’ and gave very convincing spiritual messages.—E. W.

PLYMOUTH.—BANK-CHAMBERS, BANK-STREET.—On the 2nd inst. Mrs. Trueman conducted the meeting. On Sunday last Mr. Le Cras gave an instructive address, and Mrs. Trueman’s clairvoyant descriptions were well recognised.

PLYMOUTH.—108, GRENVILLE-ROAD.—On Sunday last Mr. W. H. Evans discoursed on ‘The Problem of Evil’ to a crowded meeting. The clairvoyant descriptions by Mrs. Evans were much appreciated.—W. E.

PLYMOUTH.—ODDFELLOWS’ HALL, MORLEY-STREET.—The meetings on the 2nd and 4th were well attended. On Sunday last Captain Greenaway gave an excellent discourse on the ‘Evolution of the Spiritual Man.’ Mrs. Pollard’s clairvoyant descriptions were much appreciated.—A. W. C.

NORTH LONDON SPIRITUALISTS’ SOCIETY, 19, STROUD GREEN-ROAD.—On Sunday last Mr. Jones presided, and spoke on ‘Mediums,’ followed by Messrs. Brooks, Emms, and Hewitt. Mrs. Jones gave clairvoyant descriptions, and an address on ‘Spirit Communion.’—T. B.

PORTSMOUTH.—LESSER VICTORIA HALL.—On Sunday morning last very fine trance replies to questions from the audience were given by Mr. E. W. Oaten, and in the evening he delighted a good audience with an address on ‘Preparation necessary for the After-life.’—H. B.

SOUTHAMPTON SPIRITUALIST ASSOCIATION.—On Sunday last Mrs. Johnson, of Leicester, favoured us with a return visit, and addressed a large audience on ‘The Holy Trinity,’ and gave clairvoyant descriptions which were nearly all recognised.—A. P.

TOTTENHAM.—193, HIGH-ROAD.—On Sunday evening last Mr. J. Macbeth Bain discoursed on ‘The Use of Psyche’ (soul). The address was of a high order of spirituality, and provided much food for thought. Mr. Macbeth Bain brought some of his books, to be sold for the relief fund of the Bethesda quarrymen.—N. T.

NEWCASTLE-ON-TYNE.—NELSON-STREET.—On Sunday last Mr. Jas. Lawrence discoursed on ‘Spiritualism, Rationalism and Socialism.’ A good after-séance was well attended. At the Philosophy Class a logical paper, read by Mr. S. Smith, on ‘The Attainment of Real Knowledge,’ was well discussed.

NEWCASTLE-ON-TYNE.—TEMPERANCE INSTITUTE.—On the 2nd inst. Mr. Lawrence’s delineations were well recognised. The second anniversary tea, social and dance, on the 5th inst., was largely attended, and a very enjoyable evening was spent. On Sunday last Mr. James’s address on ‘The Spiritual Rights of Man’ was much appreciated. The after-circle was successfully conducted by Mr. James.—J. G. W.