

# Light:

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

'LIGHT! MORE LIGHT!'—Goethe.

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

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## CONTENTS.

Notes by the Way.....	589	The Mystery of God.....	594
L. S. A. Notices.....	590	Andrew Jackson Davis and 'The	
Spirit Identity.....	591	Harmonial Philosophy.' An	
A 'Simple' Explanation?.....	591	Address by Mr. E. Wake Cook	595
'The Odour of Sanctity'.....	592	Miss Lilian Whiting in London	597
Mesmerism and the Subliminal		Rev. R. J. Campbell on Spirit	
Self.....	592	Communications.....	597
Test Messages through 'Plan-		Conscience and Future Judgment	598
chette'.....	593	Spirit Guidance.....	598
The Uses of Spiritualism.....	593	Jottings.....	599

## NOTES BY THE WAY.

Is it not one of our fruitful sources of unhappiness that we pitch our claims too high, and with a note that easily becomes querulous because the claim is not fulfilled? And yet, when we come to think of it, what claims have we? The Universe is vast, and manifold; and, compared with its multifarious life, we are only like motes in the air. Again, what claims have we? The mysterious aerial currents that drift the human motes along may be more important than the whole of them. One wise writer, anonymous we are sorry to say (yet why be sorry?—what matters the name of the mote?), has seen this, and duly noted it, with as much simplicity as charm:—

This is the height of our deserts :  
A little pity for life's hurts ;  
A little rain, a little sun,  
A little sleep when work is done,  
A little righteous punishment,  
Less for our deeds than their intent,  
A little pardon now and then,  
Because we are but struggling men,  
A little light to show the way,  
A little guidance when we stray,  
A little love before we pass  
To rest beneath the kirkyard grass,  
A little faith in days of change,  
When life is stark and bare and strange,  
A solace when our eyes are wet  
With tears of longing and regret.  
True is it that we cannot claim  
Unmeasured recompense or blame.  
Because our way of life is small,  
A little is the sum of all.

A good 'orthodox' 'organ' grinds out the following soothing tune: 'The sincere Christian has abundant reason to be cheerful and to wear a smiling face. He is himself redeemed, and, according to God's own word, under His favour and gracious care'; and the inference is that the heretic, or the non-Christian, whatever that may mean, is not under the Father's 'favour and gracious care.'

It is quite possible that many will think this is all right; we are so familiar with its phrasing: but how essentially unheavenly it is! One usually genial critic is repelled by 'such a picture of smug satisfaction,' and says:—

How can any Christian be happy with the thought that he is saved, while the majority of his fellow-creatures around him are on the way to destruction? Oliver Wendell Holmes said, with intense feeling, that it was no credit to a person who held such a belief that he was not in the insane asylum. Dr. Hedge was not only a profound philosopher, but in his quiet way a wit of the first order. He invented brief descriptions of his fellow-clergymen, in which he lit off their characteristics by repeating their first remarks on entering heaven. Among others he described our old saint, Dr.

Gannett, as, immediately after his entrance into heaven, hobbling with his two canes to the balustrade over which he could look into the infernal world. Instantly he exclaimed, 'Can nothing be done for these poor creatures?' Nobody who believes that the case of these poor creatures was hopeless after they had passed the gates of death has any right in this world to wear a smiling face. In order to do so he must train himself to hardness of heart, in imitation of that Judge of all the earth who is capable of inflicting such judgments upon the subjects of his wrath.

The Indian editors of 'The World and New Dispensation' are making a special effort to interest English readers in their homely but fruitful little venture. In a new prospectus they set forth the unifying ideal of Religion for East and West. For its own sake, as what we have called 'fruitful,' as well as for any assistance it may be to their Magazine, we quote the concluding paragraphs of the circular:—

The Journal will seek, among other things, to provide a medium for recording religious experience and interpreting the truths of religious philosophy. These truths may be indicated thus:—

(1) One religion is immanent in all religions.

For in all religions of the world is the working of the One Self, and all world-scriptures are charged with the presence of a common divine element, a common cry for the Highest, a common ethical ideal.

(2) This Religion is progressive in its revelations to the human race.

When we find that religions show their hidden harmonies and spiritual affinities not simply in the reverence they kindle and the aspirations they quicken and the ethical ideals they announce and the symbols and ceremonies they use, the thought deepens that there is but *One Religion progressively unfolding itself in various religions*. As one inter-elemental Energy operates in all forces, as one Life functions in all forms of life, so One Religion progressively realises itself in all religions.

(3) This Religion, the 'One-in-the-all,' is not only a harmony of religions but as the Science of God (Brahma-Vidya) is in harmony also with the progressive deliverances of reflective consciousness (Science, psychical research, philosophy and history). Religion, in other words, is a synthesis of all experience.

(4) This Religion is at once profoundly mystical and pre-eminently practical.

As such it is filled with social idealism which strives to realise in Society and State the 'Kingship of Love' as distinguished from the 'Lordship of Force'; it gives recognition to all humanitarian movements; it believes in the Brotherhood of Nations; it reverences Humanity as the eternal revelation of the Spirit; it believes that West and East, though twain to-day, shall meet; for only as the two streams run together—the one represented by the culture and Christian consciousness of the West, the other by the wisdom and Mystic consciousness of the East—may the fields of time be fertilised by Faith and the world's higher life have a vigorous flow in its progress to the Eternal Self.

Subscriptions or orders for the Magazine may be sent to the Rev. Kanti Chandra Mitra, 3, Ramanath Majumdar's-street, Calcutta.

Referring to 'the spiritual hypothesis,' Mr. Grumbine's 'Divinity' gets a little under the surface when it says that Science finds it difficult to get at and deal with the spiritual phenomena 'because they are produced in an extraordinary

and superphysical way.' 'Science,' it says, 'cannot use mystery as a basis of fact, nor as a rule of operation. It must deal and begin with the known, and reduce the unknown or mysterious to the known.' The 'known focus' is lacking. Everything is uncertain, both as to repetition of experiments and the guaranteeing of results. This, says 'Divinity,' is why scientists have been so slow in accepting any theory which purports to have anything to do with spirits. The sources are ungraspable and elusive.

All this is perfectly true, but not so true as to be utterly unlike anything ever worked at by scientists. Still, we readily admit that Science, being what it is, and its standards and conditions being what they are, cannot take kindly to Spiritualism, and we must try and be reconciled to the fact that Spiritualism must for a long time wait, as a stranger, in the lobby. We would only remind these clever people, who admit things and people into their confidence only when well known, that a very high authority said, 'Be not forgetful to entertain strangers, for thereby some have entertained angels unawares.'

We are well content that Mrs. Porter should have won her case in connection with the Neophones' shares, but when will Spiritualists learn to dig deeper the moat between spirit-communion and speculation? Occasionally it may turn out well when financial advice through mediums is followed, but that sort of thing opens the door for all kinds of folly and knavery. The limits of such advice we should place at giving warning, or directing attention to unknown facts for investigation, or giving material for forming a judgment. In the present case, we are inclined to think that the judge was kind to the plaintiff.

We have had a good deal of dull weather lately, and may have more. This, from 'The Mountain Pine' (enticing name!), may do a few of us as much good as a scuttle of coals:—

#### SMILE, ANYWAY.

We cannot, of course, all be handsome,  
And it's hard for us all to be good.  
We are sure now and then to be lonely,  
And we don't always do as we should.  
To be patient is not always easy,  
To be cheerful is much harder still,  
But at least we can always be pleasant,  
If we make up our minds that we will.  
And it pays every time to be kindly,  
Although you feel worried and blue.  
If you smile at the world and look cheerful,  
The world will smile back at you.  
So try to brace up and look pleasant,  
No matter how low you are down,  
Good humour is always contagious,  
But you banish your friends with a frown.

**DEATH AND THE BEYOND.**—Under the title of 'Death and the Beyond: A Spirit's Experiences,' four interesting trance addresses delivered through Mr. E. W. Wallis, and reported in 'LIGHT,' have just been published as a pamphlet, price 2d., which can be had at the offices of 'LIGHT,' post free 2½d. Mr. Wallis's control, who prefers to be known as 'Standard Bearer,' gives a brief account of his earth-life and of his awakening and subsequent experiences in the next state of existence. He describes the spirit body and its enhanced powers and perceptions, the work of spirits in helping those still on earth or recently passed on, the conditions which facilitate the establishment of sympathetic relations, and inculcates the great lessons to be learnt as to the beneficent ordering of Nature as a school for development, and ultimate realisation of the highest faculties of man as expressions of the Divine Life, and of the harmonious relation of the individual to the universal. This pamphlet may be confidently recommended to inquirers, as it contains much information respecting the states and conditions of the future life, and is full of comfort for the bereaved, explaining why some can, and others cannot, obtain first-hand evidence of the presence and sympathy of their departed loved ones.

#### LONDON SPIRITUALIST ALLIANCE, LTD.

A meeting of the Members and Associates of the Alliance will be held at the SALON OF THE ROYAL SOCIETY OF BRITISH ARTISTS, SUFFOLK-STREET, PALL MALL EAST (near the National Gallery), on

THURSDAY EVENING NEXT, DECEMBER 19TH,

WHEN AN ADDRESS WILL BE GIVEN

BY

MISS L. LIND-AF-HAGEBY,

ON

'The Purpose of the Animal Creation as Viewed from the Spiritual Plane.'

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.

Meetings will also be held in the SALON OF THE ROYAL SOCIETY OF BRITISH ARTISTS, Suffolk-street, Pall Mall East (near the National Gallery), on the following Thursday evenings:—

- 1908.
- Jan. 9.—MR. A. W. ORR, President of the Manchester Psychical Research Society, on 'Evidence of Spirit Identity the Need of the Hour; with Illustrations from Personal Experience.'
- Feb. 6.—MR. JAS. ROBERTSON, Hon. President of the Glasgow Association of Spiritualists, on 'Spiritualism and the Society for Psychical Research: A Review and a Criticism.'
- Feb. 20.—REV. GERTRUDE VON PETZOLD, M.A., on 'The Doctrine of Immortality, Historically and Philosophically Considered.'
- Mar. 5.—MR. ANGUS MCARTHUR and other Members will relate 'Interesting Personal Experiences.'
- Mar. 19.—REV. JOHN OATES, on 'The Spiritual Teachings of the Poets—Wordsworth, Browning, Tennyson, and Shelley.'
- Apr. 2.—MR. W. TUDOR POLE, on 'Psychic Experiences connected with the Glastonbury Relic.' (*Subject to confirmation.*)
- Apr. 30.—MR. JAMES I. WEDGWOOD, on 'Auras, Halos, and the Occult Significance of Colours.'
- May 14.—MISS E. KATHARINE BATES (author of 'Seen and Unseen') will relate 'Interesting Psychical Experiences.'
- May 28.—MR. GEORGE P. YOUNG, President of the Spiritualists' National Union, on 'The Physical Phenomena of Mediumship in the Light of the Newer Chemistry.'

AFTERNOON SOCIAL GATHERINGS will be held at 110, St. Martin's-lane, W.C., on January 23rd and April 9th at three o'clock.

#### RECEPTION TO MISS LILIAN WHITING.

On Monday next, the 16th inst., at 3 p.m., a Social Gathering will be held at 110, St. Martin's-lane, W.C., to welcome Miss Lilian Whiting. Tea will be served during the afternoon. Admission to this meeting will be confined to Members and Associates. No tickets required.

FOR THE STUDY OF PSYCHICAL PHENOMENA the following meetings will be held at 110, St. Martin's-lane, W.C.:—

**CLAIRVOYANCE.**—On *Tuesday next*, December 17th, Mr. J. J. Vango will give clairvoyant descriptions at 3 p.m., and no one will be admitted after that hour. Fee 1s. each to Members and Associates; for friends introduced by them, 2s. each.

**TRANCE ADDRESS.**—On *Wednesday next*, December 18th, Mr. E. W. Wallis will deliver an address on 'Man, the Seer,' at 6.30 p.m. Admission 1s. Members and Associates free. No tickets required.

**PSYCHIC CULTURE.**—Mr. Frederic Thurstan, M.A., will conduct a class for *Members and Associates* for psychic culture and home development of mediumship, on the afternoon of *Thursday next*, December 19th, at 4.45 p.m.

**TALKS WITH A SPIRIT CONTROL.**—On *Friday next*, December 20th, at 3 p.m., Mrs. M. H. Wallis, under spirit control, will reply to questions from the audience relating to the phenomena and philosophy of Spiritualism, mediumship, and life here and on 'the other side.' Admission 1s.; Members and Associates free. Visitors should be prepared with written questions of *general interest* to submit to the control.

**MEMBERS** have the privilege of introducing *one* friend to the *Wednesday and Friday* meetings without payment.

**SPIRITUAL HEALING.**—On Mondays, Wednesdays, and Fridays, Mr. A. Rex, the spiritual healer, will attend between 11 a.m. and 1 p.m., to afford Members and Associates and their friends an opportunity to avail themselves of his services in magnetic healing under spirit control. As Mr. Rex is unable to treat more than four patients on each occasion, appointments must be made in advance by letter, addressed to the Secretary, Mr. E. W. Wallis. Fees, one treatment, 7s. 6d.; course of three, 15s.

#### SPECIAL NOTICE.

After December 20th no meetings or séances will be held until January, 1908. The Library will be closed for the Christmas Vacation from Saturday, the 21st, until Monday, December 30th.

#### SPIRIT IDENTITY.

I see that in 'LIGHT' of October 12th there is a request that Spiritualists should place on record particularly convincing proofs that they have been in communication with discarnate human beings. I conclude that the evidence which is required must be of such a nature that it cannot be explained except by recognising spirit agency. Besides the many such incidents which I have experienced, the following instance may be of interest to others, because I had afterwards to verify the statement made by the spirit.

When I was last in England I visited several well-known mediums, of course as a perfect stranger to them. Amongst the many spirits who were described to me, whom I recognised as being very near relations of mine, there was one spirit who seemed to have followed me to one medium after another, for the same description was given by each medium—the same name, manner of death, &c. Each time he claimed me as a relation, but each time I repudiated him, and most emphatically said that I never had a relation of that name. This spirit was so very persistent that I thought I would make inquiries amongst my family; the result was that my brother, who was several years older than myself, told me that we had a cousin of that name, and that when I was a very small child he was drowned—the manner of death which the spirit described through the mediums. I have not the faintest remembrance of this cousin's name ever having been mentioned to me. When I went to the mediums referred to my mind was full of thoughts of those who were far nearer to me. Unfortunately I am unable to give the name of the brother who could corroborate my statement, as he is quite out of sympathy with me in my belief in Spiritualism. I can only give my solemn word that what I have related is absolutely true. To me, one most convincing proof that the people communicating with us through mediums are really what they purport to be is that very often the people who are described are not the ones who are most strongly in our thoughts at the time; so I do not see how telepathy or thought-reading can possibly explain the perfectly wonderful proofs which almost everyone can get who will conduct the investigations in the proper way, namely, seriously and religiously, keeping an open mind, and yet using sound common-sense. This knowledge is not reserved for a few favoured ones, it is open to all who earnestly desire to pierce the mystery of death and the hereafter.

T. C.

Natal.

#### A 'SIMPLE' EXPLANATION?

A long letter, by 'G. B. D.' on 'Occultism and Common-Sense,' appeared in the 'Westminster Gazette' on December 2nd, in which the writer denied that 'A Candid Inquirer' had proved his point with regard to Dr. Hyslop's case, viz., 'that spirit communication is the only explanation which fits all the facts.' 'G. B. D.' suggests that 'the sub-consciousness, perhaps *two or three layers of it*, of Mrs. Piper masquerading under the names of Phinuit, Imperator, &c., and the sub-consciousness of Dr. Hyslop himself,' may account for the facts, although he admits that telepathy between Dr. Hyslop and Mrs. Piper is excluded. He says:—

'It is so much simpler to believe that during these prolonged séances Mrs. Piper's odd secondary personalities were burrowing into and ransacking Dr. Hyslop's sub-conscious memory . . . than to postulate the return from the dead of a loved one incapable of any spiritual aid, any intellectual revelation, any spontaneous personal affection.'

'So much simpler!' Only picture it. Neither Mrs. Piper nor Dr. Hyslop consciously perpetrate a fraud—but their sub-conscious selves, or their unconscious consciousnesses, lend themselves to the task of deceiving their normal consciousnesses, and Mrs. Piper's 'masquerading secondary personalities' go 'a burrowing.' They break into, or are admitted into, Dr. Hyslop's 'sub-conscious memory'—they 'burrow' and 'ransack' it, and find in it (or they are given) all the details which Dr. Hyslop, normally, withholds, has forgotten, or which he never knew! 'G. B. D.' thinks that Mrs. Piper, normally, is 'honest,' and 'not clever enough to carry out any of the elaborate frauds attributed to her,' but he does not scruple to suggest that the sub-conscious Mrs. Piper is not only dishonest and clever, but is a most consummate cheat and swindler. Simple, isn't it? All we can say is that a man who will believe that will believe anything—*except* spirits!

But 'G. B. D.'s' theory will not cover *all* the facts, because communications were given of matters of fact unknown by Dr. Hyslop—therefore Mrs. Piper's sub-conscious self must have known where to go to find the persons who did know those facts, and, unknown to them, must have burrowed and ransacked *their* memories, stolen the secrets of their inner memories, and then made Prof. Hyslop the 'receiver' of the stolen mental treasures. But is all this 'so much simpler' than it is to suppose that some spirit was present who knew the facts and said so through Mrs. Piper's agency?

'G. B. D.' pays tribute to the ability and sincerity of Dr. Hyslop in the following fashion:—

'After careful study of all the observations taken by Dr. Hyslop there is no room in my mind for any kind of doubt that Dr. Hyslop was a supremely competent, very critical, absolutely honest inquirer. I have also no doubt that his precautions were entirely successful in excluding all possibility of fraud by Mrs. Piper or of collusion between her and bystanders.'

But it does not appear to have occurred to 'G. B. D.' that this honest, critical and competent inquirer must surely have been the best judge as to the weight and validity of the evidences which were afforded to him; especially as he

'began his interviews with Mrs. Piper an avowed sceptic of any spiritual source of her powers and ended a convinced believer that he had, through her means, been in communication with no other than the spirit of his dead father.'

Surely it is reasonable to suppose that Dr. Hyslop had better opportunities and means of arriving at his conclusion, as the result of his experimental inquiry, than 'G. B. D.' can possibly have, since he can only read about them! Dr. Hyslop is perfectly familiar with the sub-conscious, telepathic, secondary personality theories and he discards them and says: 'I deny that there is any scientific evidence for such a fact or process as this unlimited reading of minds supposes.' To us it seems that 'G. B. D.' fails not only to give a simpler explanation, but to give an explanation at all.

'G. B. D.'s' alleged 'explanation' requires to be explained. He has to *prove* that Dr. Hyslop's sub-consciousness *was* 'searched' by the 'secondary personalities' belonging to Mrs. Piper. We should like proof that an unconscious subliminal self

possesses the power to masquerade, burrow and ransack the sub-conscious memory of another person, and perform other prodigies which exceed the known abilities of the person to whom it belongs, or who possesses it, or who is possessed *by* it, or who is *it*. Is the subself dishonest? Is the subself wiser, or more wicked than the normal self? Is the subself able to think, will, and act apart from, or independent of, the normal self? Does the subself belong to the normal self, or is the normal self ignorant of, but controlled by, the subself; or is the subself controlled by the normal self? The more one thinks about it the more complicated and difficult it becomes. It is our old friend 'unconscious cerebration' in a new dress; or unconscious consciousness—conscienceless and cunning—surpassing and defying the ordinary normal self. It is so 'simple' that one's sanity totters in trying to understand it.

Further, 'G. B. D.' asks: 'Would anyone who can at will recall a mother to some personal intercourse care to do it continuously for the purpose of recording minute details of past material life?'

Here again he is not fairly representing the facts, for Spiritualists do not at will recall spirit people: spirits manifest or not as they please. To establish the facts of human survival and of intercourse with the departed, 'Researchers' have *purposely* limited their inquiries, and have sought to obtain 'minute details of past material life' with a view to establishing the identity of 'the intelligent operator at the other end of the line.' They have not asked for personal revelations, or, if they have done so, they do not deem it necessary to record and publish the details of personal intercourse which, however affecting and consolatory to the recipients, are not considered evidentially valuable.

Spiritualists have been blamed, at times, for seeking and receiving 'spiritual aid, intellectual revelation and spontaneous manifestations of personal affection.' 'Researchers' have condemned them for this kind of inquiry—but now, 'G. B. D.' flouts them for *not* doing that which they have blamed Spiritualists for regarding as valuable! It is rather amusing, and reminds one of the fable of the man and the ass.

W. F.

#### 'THE ODOUR OF SANCTITY.'

Some years ago, at the séances at which Mr. Stainton Moses was the medium, and at those of Mrs. Everitt, the sitters became conscious of perfumes, which were unaccountable unless they were of psychic origin. A good deal of suspicion was cast upon the sensitives by many persons, who laughed at the idea that the spirits could produce scents. But, according to the newspapers, Dr. Georges Dumas, of Paris, has been busying himself about the chemical nature of 'the odour of sanctity.' Referring to this the 'Daily News' says:—

'The recorded odours of sanctity are various. One saint, towards the end of life, gave out a perfume of wallflowers, and Saint Rose, of Viterbo, that of roses. Saints Cajetan and François de Paule emitted an odour of sanctity recalling respectively the scent of orange-blossom and that of musk. . . Modern medicine has observed that in certain illnesses the skin gives out a scent of violets, pineapple, musk, or other matters, and Dr. Dumas believes that phenomena of the kind are due to the presence of butyric ether in the system.'

If these statements are trustworthy it is not difficult to believe that the spirit operators were able to extract the perfumes which were produced from the mediums and the sitters at the séances referred to.

'TWO CHRISTMAS EVES,' by M. Garstin, shows that Spiritualism now is competing for Christmas attention. Under the guise of a pleasant little story we have here, as we learn, real visions and real experiences. One story is very remarkable. A lady slept in a bedroom of an old house, and through the night she was disturbed by the noise of a dog, a little dog as she judged, whining and jumping upon her bed. The same thing occurred the next night, and in the morning she suddenly saw an old man in the room and then he vanished. She learned that the bedroom had been that of an old gentleman who was never seen abroad without a little dog.

#### MESMERISM AND THE SUBLIMINAL SELF.

Mr. W. H. Terry, the late editor of 'The Harbinger of Light,' still retains his interest in that journal and writes for its columns, and in a recent issue he deals with 'The Subliminal Self.' As Mr. Terry is an experienced mesmerist and healer as well as an earnest Spiritualist his thoughts on this subject are well worthy of consideration. He says:—

'The theory of the subliminal or sub-conscious self, invented by psychic researchers as an offset to the already proven spiritualistic hypothesis, and brought into prominence by Thomson J. Hudson in his "Scientific Demonstration of a Future Life," has been very much to the front in the anti-spiritualistic field of late, but its users, whilst attributing to the sub-conscious self almost unlimited powers, appear to have very hazy notions of its real nature. This is largely due to their limited conception of man as an entity. The materialist conceives of him as a physical being recognising only his human aspect; the religionist regards him as dual—soul and body, or body and spirit; but the Spiritualist views him as triune, viz., spirit, soul, and body, and this includes the mysterious "subliminal self" of the psychic researcher.

'The spirit of man, from the Spiritualist's point of view, is the undying principle, the soul its ethereal body; these form the ego; the physical body is its material vestment which allies it to its material environment. The soul or spirit body is represented by the nervous fluid circulating throughout the nervous system and the auric emanations visible to clairvoyants, and demonstrated sixty years since by Baron von Reichenbach, the discoverer of odic force. It follows that the opponents of Spiritualism are unconsciously magnifying the powers of the soul; and bye and bye they will be in the same humiliating position that Dr. Büchner was when he quoted eulogistically in his "Force and Matter" portions of Hudson Tuttle's "Arcana of Nature," under the impression that Tuttle was a professor in an American university, and discovered, when it was too late, that he was a medium, and that the Arcana of Nature was written through his hand when quite a youth.

'If the majority of psychical researchers were a little less egotistical and bigoted in their methods, and would deign to examine the records of spiritualistic (or psychic) researchers who have preceded them, or even in some instances the writings of animal magnetists or mesmerists—so called—they would gain considerable light on psychic science and find the road easier to travel. Among the latter, Teste, Du Potet, Drs. Gregory, Ashburner, and Elliotson were led into a conviction of Spiritualism through their experiments in mesmerism; their subjects, ignorant as themselves of Spiritualism, would describe, and talk to, what they regarded in their normal state as dead people, and though they (like the late Dr. J. B. Motherwell, of Melbourne, who was a mesmeriser) treated them at first as illusionary, they were ultimately compelled to recognise them as discrete intelligences, individuals who had passed on to a higher condition of life, many of whom they identified.

'To the philosophical individual or the unprejudiced scientist who desires to test the spiritualistic hypothesis, a study of mesmerism (not hypnotism which, though analogous, is not identical) would be of considerable assistance; as then, with the aid of a sensitive, who might be found among his relatives or personal friends, he could by the induction of what is called the "sleep-waking" state open the interior vision and place his subject *en rapport* with the spiritual side of things. He would discover that he could see without eyes, hear without ears, and feel without touch. The so-called "subliminal self" would be very much in evidence, and, if not influenced by his own opinions (which it would be necessary to restrain), would quickly prove to him, first, its independence of the physical senses, the superior power of the interior ones, and lastly, the continuity of life beyond the grave. It is not worth while to attempt to put those who have no desire for an after-life on the track, and we would strongly advise sensitives not to allow themselves to be mesmerised by a materialist, for they would be liable to be biologised or hypnotised, and so be physically depleted by the experiments he would make, probably in the interest of science. We have known of this in our experience. The object of both operator and subject should be the elicitation of truth, and if earnest seekers they would not fail to elicit it. The physical body is the only barrier to the perception of spiritual things by those in the mundane sphere, and when it is rendered quiescent, and sustained by the spiritual power and soul forces of another individual, either embodied or disembodied, the inner self is capable of cognising and describing that plane of the spirit world to which it belongs or for which it is qualified by its state of development.

'It is the non-recognition of man, the spirit, and the con-

sequent persistence of the scientific materialist in applying physical methods and appliances to the investigation of spiritual problems which prevent him from making any substantial progress; when these irrational methods are abandoned and philosophical ones substituted, the question will soon be settled. Nearly all the eminent investigators, from Professor Hare to Professor Lombroso, entered the field as sceptics, and in many instances with the idea of exposing a fallacy, but not with a view of confirming their opinion that man was an animal (plus intellect), but they acted in a truly scientific spirit, and we know of no one who has patiently pursued the investigation in this philosophical way who has failed to accept the spiritual hypothesis as the only one to completely cover the facts.'

#### TEST MESSAGES THROUGH 'PLANCHETTE.'

The following record of my experiences is offered to the readers of 'LIGHT' in the hope that it may be of service to those who may use the 'Planchette' to investigate Spiritualism. Soon after I became an inquirer I heard of 'Planchette' as a means of communication with spirit people, and I could not rest until my husband bought one. Both he and I tried to get it to move, and I was sadly disappointed that our efforts were unsuccessful. I had quite expected to get messages from the unseen through its agency with little trouble. For several weeks no one touched it, until one night I requested a young girl, who lived with me, to place her hands upon it. She knew nothing of my object, and had not seen or heard of 'Planchette' before, but almost immediately the board began to move, much to her surprise and consternation. I asked her to keep quite calm and to rest her hands upon it lightly, and it moved rapidly from side to side. The motions varied but no words were written for some little time. My husband asked that if a spirit was controlling the movements, the name might be given. After several attempts the name 'Lillie L.' was given.

I knew but one person of the same surname—a very uncommon one—and he was but a slight acquaintance of whom, beyond his name, I knew nothing. My husband and the girl using the 'Planchette' had never heard of him, neither did we know anything of his people or position. I asked the writer if she was connected with Mr. Sam L. She wrote, 'Yes,' and from our questioning we gleaned the information that she was a sister of his, together with the number of years since she passed over, and other items. We wrote to our acquaintance, Mr. L. (giving his address as well as we knew it), telling him of the communication we had received, and asking him to verify it. He was so interested that he came to our house at once, and while admitting that the information was correct in some points, without specifying what they were, he said he would like to question the spirit, if possible, for himself.

We got out the 'Planchette,' and our young friend took her place with her hands upon it, and after a few preliminary movements Mr. L. asked if 'Lillie' was controlling. 'Yes,' was the reply. 'Will you give us your real name?' 'Lillie Jones' was given. 'What is your real relationship to me?' he asked. 'Sister-in-law,' she answered. This was all quite correct, and we were amazed and delighted at our success. 'Lillie' knew that I had met Mr. L., and she had given us his name, knowing it would strike me more forcibly than if she had given her own name. 'Lillie' afterwards became a constant visitor to our 'Planchette' circles. She was a loving spirit and told us many things.

After a time the 'Planchette' began to move when I put my hands upon it, and one night, when I was using it after my husband had gone to bed with a bad cold and a sore throat, I was told, without asking, that he had a quinsy throat and that I must get as a remedy for it, 'Humulus lupulus.' In reply to my questions as to what it was and how it had to be used, I was directed to a certain medical book, which I had certainly never read, nor had I heard the name before, but on consulting it I found that the name given to me was correct. I made the infusion and poultices as directed instead of paying a doctor's bill, and my husband was soon quite well again. 'These are but two of many true things told us through 'Planchette.'

E. K. MORGAN.

#### THE USES OF SPIRITUALISM.

Probably there are few Spiritualists who have not at some time or other been asked by a friendly critic, 'What is the use of it all?' He will say, 'Suppose I admit the fact of spirit return, and believe that friends of mine, who have passed "through the veil," can, and do, return to earth and communicate with me, of what use is such knowledge to me in my practical every-day life?' Such questions are by no means uncommon, and during my investigation of the truths of Spiritualism I was not a little surprised to find so little stress laid upon the essentially practical nature of its teachings.

It seems to me that Spiritualism is of the greatest use to men. Obviously, the degree of its usefulness to the individual will depend on his circumstances and his personal characteristics. For instance, to a man of highly trained intellect, brought up in a narrow and bigoted religious creed, Spiritualism would prove its practical usefulness by giving him intellectual and spiritual freedom. An honest and impartial investigation of its truths would have the inevitable result of snapping the fetters of orthodoxy which bound and imprisoned his mind, and such an individual would ask for no greater boon than to be thus set free.

Or take a case of a different class, as, for example, a man who is the victim of some excess. It may be he is of intemperate habits, or perhaps inordinately fond of pleasure and the good things of life, or possibly too prone to develop his intellectual faculties at the expense of his affections; in whatever direction his tendency to exceed may lie, does not Spiritualism come to his aid by demonstrating that the golden rule for the truly spiritual life is 'moderation in all things,' or in other words, that his happiness both here and hereafter depends on his developing, not one, only, but all sides of his nature? What finer rules for practical life can be found than those laid down by Andrew Jackson Davis in his 'Harmonial Philosophy'? The very essence of his teaching is the all-round harmonious development by the individual of all his faculties: and did not this great seer owe his inspiration to his spirit friends on the 'other side'?

Instances of the practical uses of Spiritualism might be multiplied, but perhaps the most useful, and, at the same time, the most beautiful of all, is the teaching that runs like a golden thread through all enlightened communications from the other world, namely, that true life is a life of love, and that the keynote of life, whether on earth or in the spirit world, is unselfishness. It will be within the experience of many that in their communications with spirit friends, whenever serious topics are touched on, they all seem to delight to dwell on this theme. What teaching could be more useful and inspiring than this for the 'daily round, the common task'?

Surely, then, Spiritualism need not be under any reproach of being 'unpractical,' but on the other hand it can truly claim to be the most useful and practical of all the many philosophies of life.

INQUISITOR.

'CLAIRVOYANCE AND CRYSTAL-GAZING,' by 'Madame Keiro' (Mrs. Charles Yates Stephenson), is sold by Mr. Wooderson, or can be had from the author, 124, Regent-street, W., for 2s. 9d. post free. Madame Keiro gives instances of clairvoyance, and emphasises the importance of devoting time to the practical study and development of occult powers, as is done by students of art or music in order to gain proficiency in these professions. But the practice required is of the reverse order; it consists in freeing the mind so that it may not reason, but receive an impression 'as instantaneous as perceiving a picture.' The nervous system 'has to be trained to a prompt receptivity,' not to mental or volitional action, and the success, of course, depends on 'the sensitiveness and organic fitness of the student.' The book contains hints on the manner of giving clairvoyant descriptions, and recommends reliance on first impressions and guarding against disturbing elements. Both this section of the book and the one on crystal-gazing are full of interesting incidents, many of them from the writer's personal experience, and the brief directions for using the crystal contain about all that can, or need, be said for the instruction of beginners.

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### THE MYSTERY OF GOD.

If what we lately said of the mystery of Life in relation to Man is true, how much more likely is it to be true of God and of what we call His 'dealings' with us! If the mystery is so profound with that which is so near in its appeal to every sense, how much more certain is it to be so in relation to God who, as a person, appeals to no sense, and who is indeed 'past finding out'! And yet men have ventured to dogmatise about Him, as though He could be measured like a mountain, or mapped out like a county: and poor creatures of yesterday who do not even know why the eye can see or the brain think, have presumed to catalogue His 'attributes,' dissect His 'person,' dictate His commandments, direct His providence, distribute His favours, and even hurl His thunderbolts. They have dared to annex His heaven as a freehold for themselves and their friends; and, as a place of punishment for those who ventured to differ from them, they have kept going their fabled hell. God forgive us! for 'who by searching can find Him out? who can understand the Almighty unto perfection?'

Still, we see enough to forbid the mind to doubt Him, to shame the lips that would deny Him. We feel that He must be, and that He must be here among the human hearts that beat, and there among the stars that shine.

Before the loveliness, the harmony, the grandeur and the steadfastness of the Universe, we cannot come to the conclusion, even though we would, that no Orderer lurks within it all, that no Master of music arranges and combines the wondrous harmonies. But our knowledge rises no higher than a compulsory inference: and yet, when we have drawn that inference, it follows that we may call Him wise and powerful and good, whose order makes for righteousness, whose law of evolution works for progress, and who binds up happiness with love.

One of the German poets tells us of the pleasure he found, when a boy, in boring holes through the wooden walls of a chamber in which his taskmasters had shut him up. The view was limited, but it was a link between himself and the beautiful world outside. Millions act like that schoolboy who are yet not as wise as he, for they think their poor gimlet holes are perfect windows; and the thin and impoverished peep they obtain they pronounce to be a full and final view of the infinite. Others know their

limitations, and long for more, and think it hard to be kept so closely to their tasks, and to see the glory at its best only through the dim windows of the school. Be patient, dear schoolmates! the Master knows all about it, and we also shall know all about it by and by.

Or we might slightly change the picture, and think of ourselves as the inmates of a narrow room who have never known anything but the shadows that flit across their vision, or the uncertain light that gives them what they call their day: and some of us are content, and think that there is nothing anywhere but such a room, such a light, and such shadows: but others have caught glimpses of a glory all new and wonderful, and they look with eager eyes through the dim glass, and listen close against it; and there seems something in the life without that answers to the heart within: and these are saying with rapture, 'Soon it will be face to face.'

Turn where we will, there is the hiding of something. At times, the veil seems to be throbbing before our eyes, and we half expect to hear the music of voices we have been waiting for, and to feel the touch of guiding hands: and God becomes more real to us than man. But 'the vision splendid' dies away and fades 'into the light of common day.' And yet we know that there is only 'the hiding of His power.'

If all this is true of God, and if the wisest thing we can say of God is that He is past finding out, this must also be true of what we call His 'dealings' with us. Concerning this, one who knew life well, and who had drunk deeply of its cup of sorrows, yet said, 'The longer I live, the more I believe in life purposes, in divine leadings, in the deep truth that God is in and over all. But we cannot always see this: in truth, we very seldom see it. We are all like children in our cravings, and hardly know what we want. Our prayers as often proceed from childish error as from manly wisdom, and our intensest longing and therefore our most urgent prayer is only for that which we think would make us happy.' In reality, though the truth seldom occurs to us, we more often pray against God, 'Father, let this cup pass from me!' than in harmony with God, 'Thy will be done!'

It is worth remembering that the great Beatitudes of Jesus are mostly blessings of the struggling and the sorrowful. He blest the seeing through a glass, darkly. In one gracious and memorable beatitude, he blest the hungering and the thirsting after righteousness, not righteousness itself. He blest the longing, the baffled hope, the distant dream, the struggling of the spirit refusing to be captured by the greedy senses: and who knows whether, after all, God's 'dealings' with us may not have in them this deep intent,—to bring us into the kingdom by ways which will educate and discipline and test us, as well as bring us home?

THE LATE F. W. H. MYERS at one time thought that there was danger in connection with the advocacy of Spiritualism, and that there was too great a readiness in the public mind to give heed to stories of the supernatural. If that danger existed it has passed away. Experience in the later years of his life taught him that the inveterate scepticism and materialism of the age was almost impenetrable, and that instead of believing too much and too readily the tendency is in the opposite direction. It is because of this sceptical indifference that we deprecate the coldly calculating and cynical attitude of many self-styled scientific investigators. If Spiritualism is to win its way and exert its truest and best influence it must be urged, forced upon public attention by devoted and intelligent men and women, who are not only convinced but enthusiastic. Earnestness sometimes runs to extremes, even fanatical excesses, but earnestness in a good cause commands respect—especially when it is wisely directed. Intellectual coldness will not warm hearts or gladden sorrowing and suffering spirits.



## ANDREW JACKSON DAVIS AND 'THE HARMONIAL PHILOSOPHY.'

By E. WAKE COOK.

An Address delivered to the Members and Associates of the London Spiritualist Alliance, on Thursday evening, December 5th, in the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall, Mr. H. Withall, Vice-President, in the chair.

MR. WAKE COOK said: Spiritualism has one great advantage, and a disadvantage which follows like its shadow. Spiritualists are essentially truth-seekers, and they have no hampering creeds, or ecclesiastical establishments whose interests have to be put before the interests of truth. We have been satisfied to let our glorious truths permeate and elevate the thought of the world; the world getting the benefit while we get the 'kicks' which are the reward of all light-bringers.

On the other hand, we labour under the disadvantage of having no general centre, or recognised head to give some sort of focus, or unity, to the great body of our teachings. The personal element in all religions, and religious philosophies, has hitherto being their main-spring; it has focussed the thought, and furnished an object for the love and affection which tend to unite all in fraternal relationships. The fraternal relationship has been a great driving force and a shield of defence against the malignity of the forces fighting for the *vested interests in error*; but this personal affection for a head or leader is apt to degenerate into idolatry. The leader's teachings are elevated as the standard to which all must bow down, and thus the fountain of truth is choked. The once fluid teachings crystallise into rigid dogmas, and the followers are placed in the paralyzing fetters of a soul-deadening orthodoxy. Here we are faced by one of those paradoxes which indicate the limitations of our insight. The questions for us as Spiritualists are whether we can get some of the advantages of the personal element without its drawbacks; whether we can focus and give unity to our teachings without departing one jot from our character of truth-seekers, or involving ourselves in the schisms and party strife which are apt to follow the passing of one revered leader and the appointing of another. These questions I present for your consideration, and shall make no attempt to answer them.

While we have no head or leader by election or appointment, historically we have an exalted one by the indisputable right of priority, and by the importance of his work. Andrew Jackson Davis is in every sense the father of Modern Spiritualism; he gave us the first great work, he predicted the outbreak of the physical manifestations, and he is the only one who has given us a complete system of philosophy. It is to be regretted that when he was lecturing he did not do as the eloquent Dr. Peebles and others have done, travel abroad and come into personal contact with Spiritualists all over the English-speaking world. As it is, he is not nearly so well known in England as many of the lesser lights of the movement. But the thing which arouses my indignation is the easy-going lack of alertness of our psychologists and our psychical researchers in allowing a golden opportunity to escape them. The case of Davis is the most interesting and instructive one in the whole range of psychology. When I saw him three years ago he was straight as an arrow, and, despite his great age, he was as bright and as mentally alert as a young man; but he will be allowed to pass on, and then our sleepy psychologists will awake to the opportunities they have lost. Although Davis has given us much information about his psychological experiences, his soul-adventures, there are sure to be points that a scientist would like cleared up by personal interrogation, and it will be a great blot on their record if the Society for Psychical Research does not throw off its lethargy and investigate this case ere it is too late.

Davis was a pioneer, and while much of his work was adapted to the time in which it was given, in its profounder aspects it was a full century ahead of its time. I began the study of his works forty years ago, and while I was always

fascinated by them, they have grown in meaning with my growth. Much which I took to be flowery rhetoric or vague theorising I now see to be full of profound truth and of measureless significance. While Davis brought a flood of new light, he always shrank from the position of leader of a new religion, and he persistently extricated himself from every attempt to place him in that position. He wanted fellow-workers, fellow investigators, not sheep-like followers. He shrank from sapping self-reliance, or reliance on those innate powers which it is the highest glory of a man to develop. Throughout his long career he has been phenomenally disinterested and self-effacing; the consequence is that Spiritualism is without a recognised head and is comparatively unorganised; and Davis himself has lived and will die a poor man in worldly wealth, although he is a multi-millionaire in that soul-wealth which carries compound interest to all eternity!

The life of Andrew Jackson Davis, the Poughkeepsie Seer, is of profound psychological interest; we can but glance at one or two of the milestones on the path of his interior development. He was born in 1826, in Blooming Grove, Orange County, New York State. His father, half weaver and half shoemaker, was honest, industrious, and courageous, but he was for many years a victim of the drink fiend, and it speaks well for the true grit of the man that in after years he had the strength to renounce drink utterly, although living in the shadow of a grog shanty. Young Davis was fortunate as regards his mother, who, although uneducated, was gentle and dowered with all the finer instincts. She was gifted with the questionable boon of second-sight, which at times rose to real clairvoyance. Their life was a weary struggle against grinding poverty. The father, always restless and anxious to better his hard lot, frequently tore up the home by the roots, so to speak, and moved on into still more forbidding surroundings. The mother, whose tendency was, always, to take root and cling to their dismal apology for a home, had her tenderest feelings badly lacerated by these domestic earthquakes. Amid all these trials the sensitive woman was continually getting premonitions of coming trouble—either by means of bad dreams, mysterious shadows, or more direct omens—which had the unhappiest knack of coming true.

'Jackson,' as Davis was always called, was delicate and sensitive; being the youngest in a family of six, he was essentially 'his mother's boy,' and as his father contemptuously sneered, was 'tied to her apron-strings.' Between these dissimilar parents, whose natures were roughly complementary to each other, young Davis got a very fair moral training. Example is the best of precepts; and as the quaint old philosopher says: 'To bring up a child in the way he should go—go that way yourself!' In the rough and tumble of this primitive existence 'Jackson' got only about five months' schooling; and in a class of twelve, as he whimsically says, he sometimes came within nine or ten of being at the top of that class. Living amid slang, local idioms, and dislocated grammar, having no gift for learning and constitutionally averse to books, he was generally at the bottom of his class. But while his outer education was so unpromising, there was an inner development going forward which was more important. His reasoning and sceptical faculties were early stimulated.

One Christmas he was curious about Santa Claus, and speculating on the sooty state he must be in after descending the chimney, he kept one eye open, while pretending sleep, and he saw his dear mother fill his stocking. Thus one myth was exploded. On another occasion a young farmer who was paying his addresses to 'Jackson's' elder sister, and who had been warned against his late hours, after leaving at the very witching hour of night came rushing back to say that at the corner of a lonely wood he had seen a 'thundering spook,' which he dared not pass alone, and he begged the elder Davis to see him past the dreaded wood. Davis got a lantern and started with his young friend, but the family were far too frightened to stay alone, so they followed, with chattering teeth. Sure enough at a turn of the wood the emerging moon revealed a gaunt and ghostly form. The farmer started back

so violently as to knock over some of those following, and the dismal shrieks of the younger ones added to the terrors of a precipitate retreat. Regaining their courage the men turned and challenged the grisly form, and on getting no reply, Davis caught up a stone and threatened to knock out its brains if it did not say what it wanted. Still no reply; nothing but the howling wind and the moaning of the woods, and everything made uncanny and ghostly in the flickering moonlight. But with a well-directed volley of stones the men brought the terrifying figure to the ground, and it proved to be a man of straw, wrapped in a sheet and crowned with the farmer's old hat! These two lessons, coming so early to young Davis, helped to forward the development of that *rational* scepticism which is a necessary safeguard in all investigations of the occult.

There were two other events which greatly influenced the career of Jackson Davis. During the halt of a timber-waggon the boy, unseen by the driver, mounted the pole for a ride. The jerk of starting the horses unseated him and threw him under the wheel; the scared driver in trying to save him made matters worse, and the wheel rested for a terrible second on the boy's stomach. From this accident he suffered in impaired digestive powers all his life; and the small eating thus enforced helped the development of his soul powers. It also prevented him from becoming a good shoemaker, as the bending over his work caused him intolerable pain. On another occasion he fell into a flooded stream and was so nearly drowned that he was restored to life with great difficulty. I attach great importance to this event in the child's life. This violent and almost total divorce of the spiritual body from the physical frame must have made it easier for the soul, with its spiritual faculties, to partially release itself from the body for the exercise of the higher faculties of clairvoyance in which Jackson Davis became so distinguished later on.

Davis began to earn his living when eleven years old; he engaged in various occupations, but with such small success that he drifted to his father's bench after each effort; until, at the age of sixteen, he fell into more sympathetic hands and began to make some real headway as a store-keeper's assistant. Soon after, in 1843, an itinerant lecturer on 'Animal Magnetism' excited the whole population of Poughkeepsie, the village in which Davis was then living, and numerous unsuccessful attempts were made to mesmerise or hypnotise him. At last Mr. Livingston, a tailor, succeeded, and the boy displayed remarkable powers as a clairvoyant. He became the talk of the town, and people flocked from far and near to test his powers. After a time young Davis, when in trance, protested against this frivolous use of his gifts, which, he said, were bestowed for the benefit of mankind, and he stated that he should examine and prescribe for the sick. This he did for some time with astonishing success. 'By progressive stages,' says Mr. Fishbough, 'his scientific powers became immensely unfolded, and there was no science, the general principles and much of the minutiae of which he did not comprehend when in the abnormal state.' When diagnosing disease he seemed to see by something analogous to the X-rays. The outer integuments disappeared, and he saw the whole network of nerves: not the material nerves, but the magnetism or vital electricity by which they were covered, or of which they were the conductors; this covering showing as light or flame, as if the nerves were raised to incandescence. This is curiously suggestive in view of later knowledge, and not without poetic significance.

During all this time there was an interior development going on, which Davis records in his Autobiography, called 'The Magic Staff,' a fascinating book which should be read by all. After about eighteen months of practice as a healer, he announced, when in trance, that he was to go to New York, place himself under the mesmeric control of a Dr. Lyon, and that a work important for humanity would be given through him. The Rev. William Fishbough, of New Haven, was appointed in the same way as scribe to take down the lectures, and prepare them for the Press; and witnesses were nominated to watch over the production of the work, and to testify that it was given through Davis. All this was done

and the lectures were given before the witnesses and the occasional visitors who were admitted. Each lecture was written out as dictated, and was revised by the clairvoyant next day when in trance, before beginning the next discourse. They occupied thirteen months in delivery. On their completion, 'immediately after giving general directions as to the correction and publication of the work, voluntarily, in the presence of a witness, and contrary to the expectation of everyone, Davis renounced all claim, direct and indirect, to any portion of the copyright and the proceeds of the work, simply claiming a reasonable compensation for the time he had employed in its delivery.' The absence of mercenary motives and personal ambition is characteristic of this wonderful seer.

The work thus produced through an uneducated young man was called 'The Principles of Nature, Her Divine Revelations, and a Voice to Mankind,' and it is, perhaps, the most remarkable work in our language, or, indeed, in *any* language. The fact that such a work, thus produced, and with such high claims, is almost unknown in England is equally remarkable!

Before this work was given Davis had some striking psychological experiences, quite apart from his hypnotic trance. He had visions in which he saw Galen, and was instructed by him in his medical practice, and Swedenborg directed his interior development. Now it is a curious fact that the work, 'Nature's Divine Revelations,' might be described as the apotheosis of Swedenborgianism. It is something like the system of the great Swedish seer, shorn of its narrowness, its theological twist, and elevated to a higher plane; but it is vaster. It is a history and a philosophy of the Universe, of material and spiritual existence. This work, however, was given through an uneducated youth, while Swedenborg, apart from his religious seership, was a most distinguished scholar and scientific man. It may be considered as the first volume of the 'Harmonial Philosophy,' and will be considered with the later volumes.

Before passing on I may state that I take up no position in connection with Modern Spiritualism in which I cannot present the horns of a dilemma to any opponent who charges me with credulity. If this work was not produced in the manner claimed, and is a fraudulent concoction, then it is a great deal more wonderful, it is a still greater literary marvel, and Andrew Jackson Davis must be a most amazing genius!

After the production of 'Nature's Divine Revelations' Davis was enabled to throw himself into a luminous trance and to dispense with the aid of an operator. His spiritual faculties had become more unfolded, and he was able to pass into what he calls the 'superior condition' almost at will. The preparation necessary was to get into the best of health by taking exercise, abstaining from meat, and taking very little food of any kind. Then he could pass into the higher state, his spiritual perceptions were opened, and he was free to explore the whole range of existence in search of the desired knowledge. He was on the plane of being on which we shall all emerge when we quit this mortal frame. The faculties are somewhat analogous to those of the 'calculating boys' who solve abstruse mathematical problems almost as fast as they can be stated. They work as by a higher form of instinct; can go to the causes of things and instantly trace the effects. Davis was able to place himself into a sort of wireless mental telegraphic connection with the best scientific minds of the time, and summarise their knowledge. Where the best knowledge then discovered did not help him he brought his penetrating faculties to bear directly on the problems; he solved them in his own way, and corrected current errors. Frequently he discusses the rival theories, selects the good from each, and with original contributions of his own puts the great questions in a new light, and anticipates later scientific investigations in a remarkable way.

We are frequently asked what new truths Spiritualism has brought into the world—as if truths were done up in separate parcels like sugar-plums! The Tree of Knowledge is a tree; ever driving its roots deeper and deeper into the Infinite, and, soaring heavenward, it throws out corresponding branches glorified with leaves, blossom, and fruit. Nothing is isolated, and new truth comes by synthetising the old,



putting it in a new light, and re-interpreting the ever-growing mass of crude 'facts.'

But we may turn on our taunting questioners and ask whether they are not of the same class as the people who have crucified, stoned, defamed, and socially ostracised everyone who has brought new truth into the world? Have they not denied, ridiculed, and denounced every new truth, or new phase of truth, and only accepted them after they have become orthodox, respectable, and—out-of-date?

The works produced by Davis himself while in the 'superior condition' differ considerably from the first great work; they go more into practical details; open up many new fields of knowledge, and are treated with more literary distinction. The first one dictated in trance and written down by the scribe, the Rev. W. Fishbough, had a distinct charm of its own, and at times rose to heights of splendour, but it contained many vain repetitions. The later works avoid these faults, and are written with great clearness, power, and with picturesque diction that is striking, and at times the eloquence rises into true, if not metrical, poetry.

The whole thirty volumes produced by Davis may be regarded as the full expression of the 'Harmonial Philosophy,' but there are five volumes, which followed the 'Divine Revelations' at varying intervals, which bear the distinctive title of 'The Great Harmonia'; the sub-titles being: (1) 'The Physician,' (2) 'The Teacher,' (3) 'The Seer,' (4) 'The Reformer,' (5) 'The Thinker.' The range of subjects is so enormous that I cannot even catalogue them; they touch human interests at all points.

Davis taught with voice and pen, and suffered the usual penalties of the great teachers; he was vilified, abused, misrepresented in every way, and had he lived a century or two earlier would undoubtedly have been burnt at the stake. His life was full of vicissitudes; he practised as a healer and took a medical degree, and now practises as a physical and spiritual physician in Boston.

In attempting to give the barest outline of the great 'Harmonial Philosophy,' I am appalled at the magnitude of the task I have so rashly undertaken. I am like a man called upon to condense an Encyclopædia of Universal History, Philosophy, Science and Psychology into something less than a pamphlet. Still, if I can say enough to interest you and set you studying it for yourselves, I shall have done all that you in your great charity will expect of me, and I shall be more than rewarded.

The key-note of this system is given in this sentence:—

'There is no division between science, philosophy, metaphysics, and religion. For the first is the rudiment and basis of the second. The second illustrates the first, and typifies the third. The third unites with the second, and flows spontaneously into the fourth. The fourth pervades and comprehends them all, and flows as spontaneously to a still higher degree of knowledge and perfection.'

This sense of the unity of all knowledge inspires the whole. Everything is seen in orderly series and degrees, in a comprehensive system of correspondences the higher comprehending the lower, and prophesying still higher stages. The whole Universe is unfolding in a vast system of evolution; throughout the abyssal star depths the same great law rules as in the smallest particle. Davis distinctly states that the smallest particle is a microcosm, an image of the whole cosmos. Fifty years later Frederic Myers said the same thing, and it was regarded as a brilliant flash of genius, and sixty years later science discovers that the atom of matter with its whirling electrons is more like a solar system than a solid particle. Thus this uneducated youth anticipated the brilliant genius, Myers, and the most startling scientific discoveries by more than fifty years. But Davis goes further, and says that the atom itself passes through a complete system of evolution, or cycle of change. Thrown off by the great central sun, of which our whole solar system is a mere petty satellite, matter goes through innumerable changes until by condensing and cooling it becomes mineral. Then it starts on its return journey, passing through the vegetable and the animal kingdoms, and ultimately becomes part of the physical

vesture of man. Still ascending it passes beyond the range of our five senses, and starts on a new cycle as the 'matter' of the next plane of being, the first spiritual sphere; and it also forms the matter of our 'soul,' or spiritual body. This spiritual body, the sublimated counterpart of our physical organisation, partially leaves the earthly body in trance; and leaves it completely in the greater but analogous change called 'death.' In this way the young seer completely reconciles all that is sound in Materialism with Spiritualism. To reconcile two such doughty and apparently irreconcilable opponents is a high philosophical achievement, and the best test of the truth of his statements.

(To be continued.)

#### MISS LILIAN WHITING IN LONDON.

We are pleased to announce that Miss Lilian Whiting, who is well known to the readers of 'LIGHT,' has arrived in London and that arrangements have been made by the Council of the London Spiritualist Alliance to give her a 'Welcome' Reception on Monday next, the 16th inst., at 3 p.m., at 110, St. Martin's-lane, W.C. As the accommodation is somewhat limited, admission to this meeting must of necessity be confined to the Members and Associates of the Alliance. Tea will be served during the afternoon.

#### REV. R. J. CAMPBELL ON SPIRIT COMMUNICATIONS.

The Rev. R. J. Campbell, in one of his recent sermons, said:—

'We know no more about what lies on the other side of death than men knew 6,000 years ago. There are many who profess to have received authentic communications from their departed friends, but if so the testimony that filters through in this way is so vague and uncertain, as well as inconsistent, that it cannot command general acceptance.

'Strange, is it not, that of the myriads who  
Before us passed the door of darkness through,  
Not one returns to tell us of the road  
Which, to discover, we must travel too?

No, if we have to rely on this kind of external evidence the universe must remain as great a mystery as ever.'

In a sense it may be true that we know no more of the other side of death than was known 6,000 years ago, for, as Gerald Massey shows, the ancient Egyptians were experienced Spiritualists, but if Mr. Campbell means what he says when he quotes the words, 'Not one returns to tell us of the road,' we can only say that he is very much mistaken. We confess we are disappointed; we thought that Mr. Campbell knew more about Spiritualism, and that he would have been clearer and more affirmative. Does he expect that communications from the other side will be all of one pattern—definite and authoritative? How does he know that the testimony is inconsistent? Is it inconsistent with the fact that the future life conditions are infinitely varied, and that reports from the other side must necessarily be given from the view-point of each message bearer?

SPEAKING at the Midland Institute, Birmingham, on December 6th, Sir Oliver Lodge dealt with the 'Immortality of the Soul' and claimed that mind and consciousness and will and all the manifold activities which at present so strangely interact as memory and love and adoration will not cease to be and vanish into nothingness. Memory, consciousness and will, in so far as they form a consistent whole, constitute a personality, which thus has relations with the past, the present and the future; transcends all temporal modes of expression and is essentially timeless and eternal. When compacted by experience, suffering and joy, this personality becomes individual, developed and real, and there can be no doubt of its continuance—it belongs to a universe of spirit, closely related to immanent and transcendent Deity. He referred to telepathy and clairvoyance, 'the facts of which must be regarded as practically established, as mightily strengthening the argument for transcendence of mind over body and for its survival in a discarnate condition—but telepathy was only the first link in the chain.' Sir Oliver seems to have refrained from mentioning the other links, but evidently they are supplied by the phenomena of mediumship.

## CONSCIENCE AND FUTURE JUDGMENT.

There seems to be a doubt in some minds as to the continuance of memory after bodily death, but spirits, in their messages, seem to have been fairly unanimous in declaring that their homes on the other side, in some way which is incomprehensible to us, reflect their moral and spiritual states. They declare that there comes a time when the record of the past life is perceived in the light of spiritual values, and the motives and deeds of the earth are appraised unerringly in the court of conscience. As Gerald Massey says, we are stripped bare and weighed in the balance of Absolute Wisdom and Love, and we thereafter know ourselves for what we truly are. The following lines, from an author who is unknown to us, very clearly express the significance of this experience :—

- 'I sat alone with my conscience,  
In a place where time had ceased,  
And we talked of my former living,  
And in the land where the years increased.
- 'And I felt I should have to answer  
The question it put to me,  
And to face the answer and question  
All through eternity.
- 'The ghosts of forgotten actions  
Came floating before my sight,  
And things that I thought were dead things  
Were alive with a terrible might.
- 'And the vision of all my past life  
Was an awful thing to face—  
Alone with my conscience sitting,  
In that solemnly silent place.
- 'And I thought of a far-away warning  
Of a sorrow that was to be mine,  
In a land that then was the future,  
But now is the present time.
- 'And I thought of my former thinking,  
Of the judgment day to be ;  
But sitting alone with my conscience  
Seemed judgment enough for me.
- 'And I wondered if there was a future  
To this land beyond the grave,  
But no one came to answer,  
And no one came to save.
- 'Then I felt that the future was present,  
And the present would never go by,  
For it was the thought of my past life,  
Grown into eternity.
- 'Then I woke from my timely dreaming,  
And the vision passed away,  
And I knew that the far-away warning  
Was a warning of yesterday.
- 'And I prayed that I might not forget it,  
In this land before the grave ;  
That I may not cry in the future  
And no one come to save.
- 'And so I learned the lesson,  
Which I ought to have known before,  
And which, though I learned it dreaming,  
I hope to forget no more.
- 'So I sit alone with my conscience,  
In the place where the years increase,  
And I try to remember the future,  
In the land where time shall cease.
- 'I know of the future judgment,  
How truthful so'er it may be,  
That to sit alone with my conscience  
Will be judgment enough for me.'

'THE MEN OF MARS,' by 'Mithra' (The 'On' Publishing Company, 47, Museum-street, W.C., price 1s.), purports to be a record of the author's psychic experiences on the fascinating planet, and the inhabitants are described as sincere, wise, and possessing highly evolved faculties of interstellar communication. They are also said to regard dying as 'a weak, undignified, and unscientific performance,' which they endeavour to avoid by learning to 'control vibrations,' with so much success that some of them are described as 'immortals,' with transparent bodies. Their social system is said to be so highly evolved that 'it would be impossible for a single individual to be neglected at any age,' each person being responsible for someone else. Other planets would do well to copy.

## SPIRIT GUIDANCE.

'Fellowship' (London) for November contains a beautiful little story of guidance : at all events we agree with the writer, Mr. F. Herbert Stead, that it is a good case of being 'sent.' Mr. F. H. Stead says :—

'I think I ought to tell you the story of the way in which I was led to make the acquaintance of Mr. and Mrs. Lawrence Briant. At the invitation of Dr. Lunn, Mrs. Stead and I attended the Re-union Conferences at Grindelwald in July thirteen years ago (1894). I was asked to read a paper on "The Gospel of Neighbourliness." It was my last night in Grindelwald. The conference was held in the little Zwinglian church. I urged the duty of those who were free to choose their residence to take up their abode in the poorest districts of our great cities. I laid upon the consciences of those present the needs of the dwellers in the most crowded and least desirable portions of our modern Babylon. It has often fallen to my lot to plead unpopular causes. But never was I made to feel so keenly as at Grindelwald how unpopular my message was. The persons I was addressing consisted of well-to-do tourists, who had come to enjoy themselves and did not at all relish my bringing before them the skeleton at the feast. When it was known that I was proposing to act on my own advice, I was even denounced furiously for inhumanity to my wife and children. Though there were several who spoke up bravely for my position, I felt painfully that the meeting was against me. I was not sorry to leave Grindelwald next morning for a tour to Chamonix. I felt that I had spent my strength for naught and in vain.

'Five months later we were making preparations for the commencement of the Settlement. Our way was piled up with obstacles. We had at last fixed on the speaker for the opening of the P.S.A. on the first Sunday in the new year (1895). But we had found ourselves unable to make the requisite musical arrangements. It was Saturday night. The last lines of "copy" for the posters had to be in the printer's hands first thing on Monday morning. We had no soloist or choir to announce. The way seemed barred.

'Next morning I was awakened at an unusually early hour with the clear thought : "Go to the chief musical man connected with Bernard Snell's church." I rose, dressed, and took up the manual for Brixton Independent Church. I turned up the address of the organist. I found that he lived at a part of London that I could not reach in the only time I had at my disposal that day (Sunday). I was then living at Hornsey Rise. I was to be at Browning Hall morning, afternoon and night, and could only call on someone to whom I could go between the services. "Well," I thought, "this is strange. He is the chief musical man, and I cannot see him to-day." I was laying down the manual when I thought I would at least look through the whole of it. Towards the close I found an announcement of "The Brixton Musical Society ; President, Mr. Lawrence Briant." I looked up his name in the list of members and found that he lived at 119, Loughborough Park. I had never so much as heard of name or address before. I consulted the map to see where Loughborough Park was. I found that I could get to it between Sunday School and the evening service.

'When Sunday School was over, I set off to Loughborough Park. I had some qualms at going thus to an entire stranger. As I walked along the park, and the houses grew larger and larger, I felt more and more uncertain as to the issue of my quest. When I came to No. 119 I hesitated. I was more shy then than I am now of seeking favours for Walworth. Should I go in, or should I go back ? "Well," I said to myself, "I had my orders clear enough ; I can but put them to the proof." So I went in through the gate and rang the bell.

The door was opened by a maid. I was asking her if Mr. Lawrence Briant was at home, when there appeared at the end of the hall the vision of a face that you all know well now, but which I had never to my knowledge seen before in my life. It was Mrs. Lawrence Briant. She came forward to me : "Oh, Mr. Stead, I am so glad to see you. I have so long wanted to meet you."

'I was rather taken aback at this greeting, and stammered out the suggestion that possibly it was someone else of my name whom she meant. "No, it is you," she persisted. "We met you at Grindelwald. But do come in." I accepted the invitation.

"We heard you," she proceeded, "at the little Zwinglian chapel. We had just arrived at the hotel, and after dinner we hesitated whether we should go down to the meeting. We were rather tired with our journey, and at first felt inclined to stay in the hotel. But finally we decided to go. We went straight home to rest after the meeting, and hoped to see you

next day, but when we inquired we found you had gone. You remember you spoke about the duty of neighbourliness, and Mr. Briant and I have thought much about what was said that night."

"Here, indeed, was an unexpected opening. Round the tea-table, at which I had the first experience of the charming hospitality which Walworth now knows so well, Mr. and Mrs. Briant assured me that they had had a strong desire to do as I had suggested and to take up residence in a poor neighbourhood, but they felt themselves debarred on grounds of health. But anything in reason that they could do to help us in our work, they were glad to do. How well that promise has been fulfilled Walworth needs not to be told.

"The musical arrangements for the opening of the P.S.A. were at once secured. Mr. and Mrs. Briant came over to Browning Hall, as some of you will remember, bringing with them a number of friends from Brixton. Mrs. Briant and Mr. Irvine sang our first P.S.A. solos, and the congregational singing was led by the choir from Brixton. So Mr. and Mrs. Briant came into the Settlement.

"The link of comradeship which had been formed unawares among the Alps, and which has been strengthened by thirteen years of active work together in Walworth, was very beautifully illustrated in the festivities which Mr. and Mrs. Briant kindly arranged on the occasion of my jubilee.

"I think you will agree with me that I am speaking the plain truth when I say: I was sent to Mr. and Mrs. Lawrence Briant, and they were given to us."

### JOTTINGS.

Spiritualism in one form or another is getting into practically all the papers. If we regard the Press as a kind of barometer which by its contents indicates the tendency of thought and action of the people, then the fact that so much attention is being paid to psychical matters must indicate an appreciable increase of public interest in the subjects to which 'LIGHT' is devoted. Or, to change the figure, we may fairly claim that the tide is flowing strongly in our direction. 'Pearson's Weekly,' of the 12th inst., gives about a column of Mr. George Spriggs's experiences—mainly extracts from his recent Address to the London Spiritualist Alliance. The 'Fakenham and Dereham Times,' of November 30th, gives a special article on 'Dreams and their Significance,' and the 'Glasgow Evening Times,' of the 2nd inst., devotes upwards of a column to a useful article on 'Occult Manifestations.' And so the good work goes on.

The Paris edition of the 'Daily Mail' reports that a commercial traveller named Cholet, of Toulon, is the richer by £4,000 because of a dream which occurred to his wife. He had purchased a debenture bond which, under certain circumstances, was to be redeemed with a premium. He was informed that it was only redeemable at par, and therefore surrendered it for its face value. His wife dreamed that that bond ought to have had a premium of £4,000, and on making inquiries it was found that an error had been made, and he got the money.

In the 'Westminster Gazette' of the 5th and 9th inst. Professor W. F. Barrett reviewed the recent articles on 'Occultism and Common-Sense,' written by 'A Candid Inquirer.' Admitting that telepathy does not explain all psychic phenomena, he says that it leads on to the evidence for man's survival after death. He regards the Ego as 'a composite structure embracing a self which extends far beyond the limit of our conscious waking life,' and holds that this unconscious or 'subliminal self' not only contains the record of unheeded past impressions—a latent memory—but also has activities and faculties far transcending the range of our conscious self. These faculties, he says, 'can be emancipated from the limitations of our ordinary life,' as in sleep, hypnosis and trance. But even this extension of human faculty does not explain all spiritualistic phenomena without admitting spirit agency.

The 'Peripatetic Philosopher' of 'The Christian Commonwealth,' on December 4th, asks, 'Is clairvoyance fact or fiction?' and says: 'I attended recently two public seances. At one Mr. G. Morley described a deceased cousin, an authoress, whose existence I had almost forgotten. At the other Mr. Vango, a clairvoyant of no mean repute, brought to my remembrance an uncle who passed from this life nearly thirty years ago. He told me facts concerning his personal appearance, illness, cause of death, his care of me in my boyhood, and a once contemplated voyage across the ocean, which could not possibly have been communicated to him by anyone on

this plane. There were equally remarkable revelations made to others the same afternoon in an audience of from twenty-five to thirty people.'

Following this the writer gives a good synopsis of the Address delivered by Miss Dallas to the Members of the London Spiritualist Alliance on 'Hindrances to the Spread of Spiritualism,' and remarks that the 'hindrances which she mentioned have application in all instances of advanced thought.' This is undoubtedly true, hence there is greater need for devotion and enthusiasm. Truth requires service and sacrifice. Her worshippers must be faithful and zealous if they would realise their privileges and be true to their principles.

In 'Pearson's Weekly,' for December 12th, Miss Topsy Sinden relates the following experience: 'One night I was sitting with my father, who was reading, when he said, "Go away, puss." I looked at him in surprise: for once in a way—I had many pet cats—there was no puss in the room, and I said so. "Oh, nonsense," said my father, "something pulled my arm just now. It must have been one of the cats." But no, we searched the room, and there was no cat in it. My father was very much puzzled, for, as he said, he had distinctly felt his arm pulled, not once, but twice. Next day we heard that his mother had died at the very time my father felt his arm touched and pulled at.'

'Rita,' the popular novelist, also gives an account of a vision which she had while living in a cottage in North Devon. One night, as she was leaving the dining-room, she saw the form of a woman standing, leaning her elbow on the low mantelshelf, and gazing into the fire. She attributed it to imagination until, one day, when visiting some friends she related her experience. Suddenly, an elderly gentleman looked up and asked where in Devonshire the cottage had stood. After she had replied he explained that some fifteen years before, a friend of his, a retired Indian officer, had gone to reside at the very village mentioned by 'Rita.' His daughter, who was with him, had gone downstairs one evening to procure something she thought her father might need during the night, and as she did not return he imagined that she had gone to bed. Next morning he was awakened by a loud outcry from the maidservant, and on going downstairs he found his daughter lying on the rug in the dining-room—dead.

If we may judge by the 'Christian Commonwealth' there is much enthusiasm among the adherents to the 'New Theology'—and they will need it all, if they are to hold their own and make headway against the dead-weight conservatism of the traditionalists, who close their minds against all progressive ideas. Pioneers need courage, faith and devotion if they are to affect others, and although they themselves suffer persecution, misrepresentation and obloquy, their fidelity to their convictions, and their outspokenness, make it easier for others to speak out. Spiritualists, who have been pioneers for the past half century, have suffered for the truth's sake, but their labours have not been in vain—they helped to open the door for Theosophy, 'Christian' and 'Mental' Science, Psychical Research, and for the 'New Theology' movement itself, and still Spiritualism leads the van of the army of progress, for it alone offers the world evidence of human survival and fulfilment.

Although Sir William Crookes does not care to be labelled 'Spiritualist,' he believes in human survival after bodily death, and he has witnessed phenomena which were 'governed by intelligence,' evidently not that of the medium and the sitters. In his Presidential Address to the Society for Psychical Research on January 29th, 1897, he said: 'I will take the most essential part first, and address myself to those who believe with me in the survival of man's individuality after death.' For the second fact we refer readers to his well-known book on his 'Researches into the Phenomena called Spiritual,' copies of which are in the Library of the London Spiritualist Alliance.

In the 'Coming Day' for December Mr. John Page Hopps says: 'A Church does not exist only for the men and women who form it, and who provide for themselves music and teaching and worship and a pleasant religious home all for their own delight and improvement. That, indeed, may become only a kind of religious selfishness; and the end of that may be religious decay and death. A true church is a church militant, a church missionary, a church benevolent, a church spending itself for others. It is more like an army on a campaign than a perpetual pleasure party at a feast.' There

is much truth in this, and it applies to Spiritualist societies as well as churches. A society that is to live must be active, enthusiastic and enterprising. It must be prepared to 'minister' to others. Spiritualists have a message to deliver, a call to utter, a truth to proclaim, 'glad tidings' to offer to the world, and they should work whole-heartedly or not at all.

## LETTERS TO THE EDITOR.

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

### 'On the Threshold.'

SIR,—Kindly allow me to add two instances to those already given in 'LIGHT' of clairvoyant perception by those 'on the threshold' of friends who had preceded them to the higher life.

About half an hour before she passed away, on November 5th, 1873, my grandmother inquired as to who was in the room, and after she had been told about all who were visibly present she said that the room was filled with a bright light, and declared that she had not been told of all, as her mother was standing at the foot of the bed beckoning her, and a sister was at the head. Both of these had been in spirit land some considerable time. For a quarter of an hour before her spirit departed she repeatedly exclaimed: 'I'm coming.' She was a non-Spiritualist, and had never been an investigator.

The second instance was that of an aunt who was on a sick bed and for a few seconds ceased to breathe. Her limbs were rapidly growing cold, and everyone in the room thought that she had gone, but my uncle breathed into her and she recovered and is still in the flesh. According to the statement she made to me she seemed to go into a mild coma and saw a tall man in a white robe in the corner of the room. He held out a wreath of what appeared to be laurel leaves and kept putting it forward as though he wanted to put it upon her head. The next thing she was aware of was her return to consciousness. Like all my relatives, with one exception, she is a non-Spiritualist, although she has a slight knowledge of the subject. I may add that my father had an almost similar experience a few years back.—Yours, &c.,

G. A. B.

Liverpool.

### Is Cruelty a Mental Disease?

SIR,—The other day, after listening to a friend who was telling me how hurt she felt at the unkind treatment of some acquaintances, I suggested to her what *she* called a 'new' theory, most helpful to her, but which I am sure must have occurred to not a few of your readers. Briefly, my theory is that deliberate unkindness and injustice to man or beast is a proof of mental aberration, and that people who indulge in it ought to be pitied and looked upon as lunatics.

We now hold that Nero, Domitian and others were insane because they were cruel; yet wife-beaters, inhuman parents, &c., are fined or imprisoned, whereas their proper place should be in an asylum, where their abnormal tendencies (for all cruelty is abnormal) would be treated in the same way as any other mental disease.

Surely much bitterness would be spared their victims if the latter looked upon their tormentors as irresponsible, because the greatest pain in the sting consists in the thought of *deliberate* cruelty. Among our many institutions we are sadly in want of a temporary asylum for the sake of both the oppressor and the oppressed.—Yours, &c.,

ONE WHO SUFFERED THROUGH CRUELTY.

### 'Help for a Worthy Couple.'

SIR,—Kindly allow me to acknowledge with hearty thanks the following contributions to the fund for Mr. and Mrs. Emms: From 'G. F. T.' 5s. (second instalment of four); Telegram Form, 2s. 6d.; 'Emma,' £2 2s.; Mrs. H. Dent, 5s.; 'C. G. R.' 5s. Further subscriptions and donations to the fund for these old workers will be gladly received and gratefully acknowledged on their behalf by—Yours, &c.,

(MRS.) M. H. WALLIS.

'Morveen,' 21, Mountfield-road,  
Finchley, N.

## 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.

FULHAM.—COLVEY HALL, 25, FERNHURST-ROAD, S.W.—On Sunday last Mrs. Agnew Jackson delivered an earnest address. Sunday next, at 7 p.m., Mrs. Wesley Adams.—W.T.

HOLLOWAY.—49, LORRAINE-ROAD.—On Sunday last Mr. Swift addressed an interested audience on 'Do the Spirits Help Us?' Sunday next, at 7 p.m. sharp, Miss Chapin, the blind medium.—F. A. H.

BRIXTON.—8, MAYALL-ROAD.—On the 5th inst. Mrs. Roberts, of Leicester, gave clairvoyant descriptions. On Sunday last Mr. Tayler Gwinn gave good addresses. Sunday next, Miss Earle; 22nd, Mr. and Mrs. Imison.—W. U.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—On Sunday last Mrs. M. H. Wallis gave excellent addresses. Sunday next, at 11.15 a.m. and 7 p.m., Mrs. Boddington; also on Monday, at 8 p.m., 1s. each sitter.—A. C.

CROYDON.—MORLAND HALL, (REAR OF) 74, LOWER ADDISCOMBE-ROAD.—On Sunday last Miss A. Earle gave an address on 'The Heavenly Vision' and clairvoyant descriptions. Madame Zeilah Lee gave psychometric delineations. Sunday next, Mrs. Imison.

STRATFORD.—WORKMEN'S HALL, ROMFORD-ROAD, E.—On Sunday last Mr. D. J. Davis gave a stirring address on 'Direct Personal Evidence of Spirit Communion.' The collection will be handed to the Fund of Benevolence. Sunday next, Mr. J. G. Nicholson will speak on 'The Gospel of Freedom.'—W. S.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD, ASKEW-ROAD, W.—On Sunday last Miss Violet Burton gave a fine address on 'Some Spiritual Powers' to a good audience; Mr. Eveleigh conducted the after-circle. Sunday next, at 11 a.m., public circle; at 7 p.m., Mr. Burton. December 19th, at 8 p.m., public circle.—J. L.

CHISWICK.—56, HIGH-ROAD, W.—On Sunday morning last the subject discussed was 'Get Right with God.' In the evening Mr. W. H. Simpson's interesting and eloquent lecture on 'Joan of Arc' was much enjoyed. Sunday next, at 11.15 a.m., circle; at 7 p.m., Mr. John Adams. Monday, at 8.15 p.m., Mrs. Atkins; Tuesday, healing.—H. S.

HACKNEY.—SIGDON-ROAD SCHOOL, DALSTON-LANE, N.E.—On Sunday last Mr. W. S. Johnston gave an address on 'The Lifted Veil' and good clairvoyant descriptions. Mr. R. Wittey kindly sang a solo. Sunday next, Mr. J. Macbeth Bain, address; soloists, Messrs. S. Rist and R. Wittey. 17th, at 4 p.m., ladies' work party at 22, Thistlewaite-road, Clapton.

CLAPHAM INSTITUTE, GAUDEN-ROAD.—On Sunday last Mrs. A. Boddington gave a fine address on 'States of Consciousness,' and successful clairvoyant descriptions to an appreciative audience. Speakers Sunday next, at 7 p.m., Mr. Pierce and Mr. Checketts. Thursday, at 8.15 p.m., Mrs. A. Boddington, clairvoyance and psychometry, at 17, Ashmere-grove, Brixton. Tickets 1s. each.—H. Y.

BALHAM.—19, RAMSDEN-ROAD (OPPOSITE THE PUBLIC LIBRARY).—On Sunday morning last Mrs. Kohn's excellent address upon 'Diet and Development' was discussed. In the evening Mr. G. Morley spoke on 'The Light of Universalism,' answered questions and gave clairvoyant descriptions. On Sundays, at 11.15 a.m. and 7 p.m., and on Wednesdays, at 8.15 p.m., services are held for Faithist teachings and clairvoyant descriptions.—W. E.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday last Miss MacCreadie gave eighteen excellent clairvoyant descriptions, mostly recognised, with helpful messages, to a crowded and appreciative audience. The first description was that of the pioneer, John Lamont, who also spoke a few stirring words through the medium, especially encouraging the workers. Mr. Everall delightfully rendered a solo. Mr. W. T. Cooper presided. Sunday next, at 7 p.m., Mr. E. W. Wallis, trance address on 'Man's Need of Spiritualism.'—W.

SPIRITUAL MISSION: 22, Prince's-street, Oxford-street, W.—On Sunday evening last Mrs. Fairclough Smith gave a powerful and much appreciated address on 'Spiritualism in the Bible.' A member rendered a solo accompanied by Mr. Haywood on the organ. Sunday next, at 7 p.m. Mrs. M. H. Wallis on 'The Power of Spiritualism.'—67, George-street, Baker-street, W.—On Sunday morning last Mr. E. W. Beard delivered an earnest and uplifting address, and Mr. P. E. Beard gave excellent clairvoyant descriptions. Sunday next, at 11 a.m., Mrs. Fairclough Smith on 'Healing,' and clairvoyant descriptions.