

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

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NOTES BY THE WAY.

Two articles on Mr. Podmore's book, one in 'The Daily Chronicle' and one in 'The Daily News,' ought to be read together, as showing how the subject is confusing the critical newspaper mind, inclined at last to be serious, but not knowing what to say. 'The Chronicle' thinks this book of Mr. Podmore's is his last and worst; 'The Daily News' regards it as a triumph of acumen and the open-mind. 'The Chronicle' goes into a golden rapture about the immortality of the soul before which all our experiments at séances are paltry. The rapture rises to a perfect revel of sentiment and emotion: the séance only suggests a 'yawn.' This is one effect of the long debauch of derision, and we anticipated it would take that turn.

'The Daily News' man tries to be serious but is so at the wrong place, and praises Mr. Podmore for the wrong thing. For instance, he says, 'To this subject Mr. Podmore brought just that sort of intelligence which is indispensable if the study of the supernormal is to be put on a scientific basis. His criticisms tend to be destructive, his conclusions tend to be negative.' But this is quite wrong. The indispensable thing is not a destructive criticism; and the right aim is not a negative conclusion. Truth is not to be so sought, and cannot be so found. Ask any experimenter in a chemical laboratory about that.

'The Daily News' man makes the astonishing assertion that Mr. Podmore, in this book, 'examines every strange incident or startling communication in the dry light of logic.' Why 'logic'? What has logic to do with a matter of fact? and who is the medium he names 'Daniel Horne'? He chaffs 'great scientists' for being deceived 'by the brilliant conjuring of Eusapia Paladino,' but immediately adds, 'effected possibly by her trance personality.' What does he know about, and what does he mean by 'trance personality'? and, if the alternative of 'trance personality' is permissible, why gibe at 'great scientists' for being cheated by clever conjuring?

The fact is that the newspaper men ought to 'go into the silence' for a little while until they see their way and make up their minds.

Every intelligent all-round Spiritualist is a social reformer, and must be that because the very idea of anything like 'social' is the outgrowth of the Spiritualist's central doctrine—that the possession of the same human nature and of a kindred spirit-self brings us all on to the same plane in the vital unity of a kindredship which calls for equal justice and equal rights. But, just a trifle under

the surface of Society, there is, we fear, but little belief in this; for self still rules in most of us; sufficiently so, at all events, to warrant the title of a recent discourse by the Rev. E. A. Rumball, 'Do the People want Social Justice?'

It is by no means an agreeable or a flattering question, but it is warranted, and we fear there is keen point in the preacher's management of it when he says:—

The cry of many a man for social justice is simply a demand that attention be given to his personal wants. He feels *himself* hurt and therefore cries. There are thousands of people, rich as well as poor in the world, who are only looking for personal justice. And if our question were whether the people wanted personal justice, we could easily point to the many forms of so-called refined selfishness, for a by no means uncertain answer. Social justice does not ask whether a certain reform or reconstruction will be good for some one individual, family or group, but whether it will give justice to the entire people, rich and poor. Justice for classes or groups, for labour unions or corporations is not social unless it looks beyond the groups to the good of society, even to the point of group abolition. He who would save his life shall lose it, but he who will forget himself and his rights and occupy himself with duties for others shall do most to forward the full democracy of our vision. Half a century ago, Mazzini wrote to his countrymen the word which has become one of the first principles of democracy, whether political or industrial, and there is unhappily as great a need for it to-day. 'I love you too well to flatter your passions or to indulge the golden dreams with which others try to win your favour. My voice may seem harsh and too insistent in teaching you the necessity of sacrifice and virtue towards others. But I know, and you who are good and unspoiled by false doctrine and by riches will understand before long, that every *right* you have can only spring from a *duty* fulfilled.' It is not therefore a matter of course that the people want social justice, but a definite problem involving the moral resources of the entire people.

If anyone asks what Spiritualism has to do with this, we refer him to the Lord's Prayer. He will find the answer there.

A highly sensational pamphlet by Wm. Thomasson, of Chicago, on 'The Glacial Period and the Deluge,' has reached us. It is issued as the herald of a larger work, with a full development of the author's revolutionary theory, which is based upon the destruction of Atlantis by a meteoric body from one hundred to three hundred miles in diameter, and the world-shaking that followed.

It is gorgeously interesting, and we employ that phrase because the writer, though telling a simple story and in a simple manner, puts into it, and apparently quite naturally, a gorgeous vocabulary quite suited to the tremendously terrible theory he unfolds.

We are bound to say, too, that he has taken very great pains to put together in order a vast accumulation of presumed facts which, whether as science or tradition, carries the reader a long way with him. But the introduction of Noah's Ark, amid the gigantic catastrophes he describes, looks childish, and its behaviour amid those catastrophes is absolutely impossible.

Still, the writer of this story is evidently immensely in earnest, and, though we are unable to follow him, we think he is entitled to a hearing. The full work which he hopes to publish will have for its title, 'The Great Catastrophe:

The cause of the Glacial Period and the Flood.' The price will be a dollar and a half, and offers to subscribe (not money) should be sent to the Aragain Publishing Company, Chicago. It will probably be at least as thrilling a shocker as many of our 6s. novels, and will certainly be more likely to suggest great thoughts.

Over and over again the question is asked, 'Do you believe in the Bible?' and Spiritualists especially are pelted with that question. But it is an absurd because unmeaning question. What does 'Believe in' mean? Shrewd old Dr. Peebles once said:—

People say: 'Doctor, do you believe in the Bible?' Emphatically I do. This provokes the inquiry, 'Do you believe all of the Bible?' My reply again is, emphatically I do. I believe the Psalms to be psalms, the Proverbs to be proverbs, the Parables to be parables, the Visions to be visions, the Inspirations to be inspirations, the truth to be truth, and the errors to be egregious errors. Yes, I believe it all. I believe, too, in walnuts, but do not believe in eating the shucks. My neighbour believes in, and feasts upon fowls, but neither eats their claws, feathers, nor bones.

This is a 'bull's eye' and right in the centre of it. People might as well ask: 'Do you believe in the House of Commons?' Of course we believe in the House of Commons, but not in all the men who are there. Or they might as well ask, 'Do you believe in the book of Psalms?' Of course we do, but we do not put the same value upon Psalm xxiii. as we do upon Psalm cix.

The fact is that we need a great deal more discrimination and precision in these matters; and, as a rule, the best reply to questioners of the kind we are referring to is to simply ask: 'What do you actually mean?' That reply would be the best for such questions as: Do you believe in Inspiration? Do you believe in Miracles? Do you believe in Jesus Christ? Do you believe in a Devil? Do you believe in Hell? In fact, 'What do you mean?' would, in ninety-nine cases out of a hundred, put the questioner on his defence and make him think.

'A CABINET PERFORMANCE' EXPLAINED.

In 'LIGHT,' of August 1st, 1908, page 365, we reported 'a cabinet performance' at the Alhambra, which was called 'The Master Mystery,' and after describing what occurred, as observed by us, we stated that 'the mystery consists apparently in the hiding places of the birds, the flowers, and the drapery,' which had been produced in the cabinet after Mrs. Tomson, the chief performer, had been examined by a committee of ladies. Several other reports of the doings of Mr. and Mrs. Tomson afterwards appeared in 'LIGHT,' viz., on January 30th, February 6th and 20th, 1909, and on page 69 of that year we quoted and endorsed the statement made by 'The Westminster Gazette' that 'their exhibition has nothing whatever to do with occult forces.'

This point has been strongly debated by many persons who have been present at the public and private performances of Mr. and Mrs. Tomson, and doubtless they will be interested to read in 'Pearson's Magazine,' for September, Sir Hiram Maxim's calm and dispassionate version of a test séance with Mrs. Tomson, which was held at his Inhaler factory at Norwood. The tests which he employed were ingenious and effective. Mrs. Tomson was requested to put on some black tights, provided with feet so that there was no opening at the ankles, and two ladies sewed up the tights closely about her wrists, neck, and at the back. A ribbon was drawn through a band in the neck of the tights and tied, and the knot was sewn together. Mrs. Tomson was then put into large combinations of red cotton, the seams of which had been very carefully stitched, and in addition to being sewn up it was secured around the neck with a brass chain and padlocked. A fine light chiffon bag was put over Mrs. Tomson's

head and firmly sewn on to the combinations, thus rendering it 'very difficult to remove anything without a trace of the method of removal being left.' Mr. Tomson and his son were confined behind wire netting.

Before entering the cabinet Mrs. Tomson was carefully weighed, and after nearly an hour the curtain was drawn back and Mrs. Tomson had some water given her and was then examined.

Sir Hiram testifies that the chiffon veil had been 'ripped off the combinations,' that there was a hole that he 'could easily' put his hand through, and that 'the whole bottom of the cabinet was littered with fragments of flowers.' He says that when he approached the table he was 'stopped by a rather large live snake, which was found to be three feet six inches long, and which weighed 2lb. Mrs. Tomson was then put on to the scales and was found to weigh 145lb., being 2½lb. lighter than she was when she went into the cabinet,' but when the snake and the fragments of the flowers were added the weight was 147lb., so that she had lost over half-a-pound in weight, and no wonder, since 'she had been perspiring to a wonderful extent.' When he examined Mrs. Tomson in the dressing-room Sir Hiram found that there was

a complete track of where the flowers had come from. She had managed to pull them out around the neck. There were many fragments of flowers inside the chiffon veil around the neck, which I took out myself. I then left the room and the ladies proceeded to disrobe Mrs. Tomson. She completely broke down and cried, and made a clean breast of the whole thing. She told the young ladies that she had done her best, but on account of the strictness of the test she had not made much of a success of it. She said that the snake had been concealed under her arm.

The young ladies found that the flowers had been concealed just above the waist, and that many small fragments were still adhering to her bare skin. She had only succeeded in extracting about three-fourths of the flowers that she had concealed in the tights. In conclusion Sir Hiram says:—

I cannot say that the Tomsons are frauds, so far as I am personally concerned. They both assured me over and over again that they were not mediums, that they were not even Spiritualists, and that they did not pretend that their manifestations were anything except a 'show.' It was presented to me as a pure conjuring trick, and I found it to be such. I am bound to add, however, that it was originally introduced to my notice as a genuine Spiritualistic manifestation; and I find that it has been so represented to others. For these reasons I am now making it perfectly clear that it is a conjuring trick and not a very good one at that. But are not all so-called Spiritualistic manifestations in the same category?

Of course, all so-called Spiritualistic manifestations are in the same category—but not the genuine ones. Our interest in these matters has been mainly to ascertain whether the performances were mediumistic or otherwise; our impression was that they were not. As Sir Hiram Maxim says that the Tomsons both assured him, 'over and over again that they were not mediums,' and 'not even Spiritualists,' and that Mrs. Tomson 'made a clean breast of the whole thing,' we need say no more, except to recommend all who are interested to obtain 'Pearson's Magazine' and read and study Sir Hiram Maxim's article for themselves.

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* We have heard it stated that the chiffon veil was torn by one of the young ladies, when she gave Mrs. Tomson some water to drink before Sir Hiram's examination.—[Ed. 'LIGHT.']

REMARKABLE MATERIALISATION PHENOMENA.

Dr. Chazarain, writing in the 'Revue Scientifique et Morale du Spiritisme,' describes some remarkable phenomena which he witnessed in Paris over thirty years ago, in which the medium and the materialised forms were seen together, and in some cases messages were written by the forms in full view of the sitters. These materialisations are described as 'little known,' and apparently no report of them has previously been published.

Several instances are given in which materialised hands were seen, and either seized or otherwise treated with violence. The result, as a rule, was that the medium was strongly affected, uttering a cry of pain or rolling on the floor in convulsions. In one case the hands of the medium were bound, and in others it was evident from the unresisting nature of the phantom hand that it was not that of the medium. It is attributed to an externalisation of the 'fluidic limbs' of the medium, probably moulded and directed by spirit influence. Yet in certain other cases, in which the materialisation was explained as being that of a deceased person, and not a condensation of the 'fluidic body' of the medium, the latter was unaffected by any action upon the materialised form. Thus, as we are told later on, there were frequently *apports* of sweets, and these were placed in the mouths of the sitters by tangible fingers. One of the sitters, an officer, seized one of these fingers between his teeth, so firmly that it could not have been withdrawn and must have caused pain to the medium, if the hand had been hers, but she did not cry out, and the finger melted away in the officer's mouth. At the close of the séance he at once examined the medium's hands, and found no trace of any bite. A similar test was tried by another sitter, a lady, with the same result.

Castes were obtained of some of the spirit hands; one of them showed 'a small, thin hand, half closed, which could not have been withdrawn from the paraffin-wax mould without being dematerialised,' thus proving that it belonged to 'a psychical and not to a physical organism.' In this particular case, though not in others, the cast showed a hand exactly resembling that of the medium.

Along with Dr. Puel, editor of the 'Revue de Psychologie Experimentale,' founded in 1874 with the help of Aksakoff, the writer obtained in 1882 direct slate-writing under excellent test conditions:—

The table began to sway and to glide towards the window recess. . . . A slate and a piece of chalk were placed upon it, and the curtains drawn so as to darken the recess. A moment later we heard the sound of writing with the chalk on the slate, and these words were found to have been written: '1900! Puel, remember!' This date had also been given in several other communications, as being that at which Spiritualism would be scientifically recognised. These experiments were made under rigorous conditions; both sides of the slate were carefully examined, the table isolated, and the medium's hands held.

A brass ring, cut out of a solid sheet, without opening or join, was placed on the medium's wrist, and several times, when her hands were laid flat on the table, or held by sitters, the ring would fall off her wrists and drop on to the floor (passage of matter through matter).

In 1882, as the result of phenomena obtained with Mme. Bablin during dark séances, a special series of séances was held with her in half light, Dr. Chazarain being chairman of the circle. At the dark séances, while the medium was bound in a chair, unable to lift her hands to the table in front of her, various phenomena were obtained, such as raps, movement of objects, playing of musical instruments, touching and fanning by invisible hands, *apports* of flowers and sweets, levitation of the medium on her chair, which was accurately placed on a table scarcely larger than the space required for the chair to stand on; afterwards the spirit hands became luminous, and could be seen to take up objects from the table and raise them sometimes to the ceiling. Later on, complete materialised forms could be distinguished, even in total darkness. One of

them took a pencil and paper, and wrote some charming and touching lines of poetry addressed to her mother, who was present, and referring to the circumstances of her decease. Other good indications of identity were also obtained by visible forms and written messages.

The phenomena which occurred at séances held in partial light will be described in future numbers of the 'Revue du Spiritisme.'

SPIRITUALISM AN AID TO JOYOUS LIVING.

Life—mysterious, wonderful life. Who can tell us what it is or why we are alive? What an infinite variety of forms it takes, all of them beautiful. What grace, what charm, what diversity, and yet all organisms express the same power which we call life. What changes occur during the development from seed to seed again; 'first the blade, then the ear, then the full corn in the ear.' Everywhere silent, persistent, powerful, life clothes itself with bodies: it awakes from its sleep in the rocks, moves in the grass, grows in the trees, glows in the flowers, sings in the birds, feels and thinks in the beasts, becomes interpretive and self-revealing in man, and understands and lovingly obeys in spirit.

What a thing it is to be *alive*: to thrill and throb with the virile power of life: to be healthy, strong, free and active. How the vigorous, happy children shout and sing with the simple delight of living. With what abandon they fling themselves into their little pleasures and rejoice in their activities. And the children 'of an older growth' whom we call men and women, when they are natural and 'sound in wind and limb,' are buoyant, breezy, cheery and brave. To the healthy and strong the world is a good place to live in, and to the well-balanced and spiritually free it is good to be alive. For us all Nature is an open book full of mysteries, surprises and delights. Even its dangers are challenges—they arouse the spirit to adventure and to conquest. As Gerald Massey so truly said:—

This world's as full of beauty
As other worlds above,
And if man did his duty
It would be full of love.

It is not God's providence that fails, but man's ignorance, folly, cupidity, blindness, and inhumanity that make this beautiful world 'a vale of tears,' where 'countless thousands mourn.' The old idea that to be happy is wrong, to be miserable is natural, to be sorrowful and gloomy is religious, and that happiness must be postponed to the hereafter is dying out at last—thank God—and we are beginning to appreciate the fact that He paints fine skies, gives us fresh, pure air, bright, invigorating sunshine, alternating seasons, each full of special interests and beauties—that, in fact, for every appreciative observer, as Robert Blatchford recently said:—

A thing of beauty is always comforting and delightful, and the world is filled with beauty; with beauty of tree and flower, or floating cloud and silky sky, and 'countless dimplings of the waves of the deep,' and these things bring to us 'health and quiet breathing,' in spite of the gloomy days and of the darkened ways made for our searching.

Nature is bountiful and fair. Is it Nature's fault if we trample on the blossom and batten on the weed? Does not Nature give us food, and warmth, and light, and beauty? Man only is to blame for man's sorrow. The brightest gems and the fairest garlands of life are in man's gift. Love, knowledge, friendship, honour, justice, mercy, and kind words are all in man's gift. And higher still, and still more precious, there is within man's reach the richest crown of all, the crown of virtue and well-doing. If age and death and disappointment are the end of every man's desire, they are inevitable, and only a weakening will whimper over evils unavoidable. . . .

The rage of all pessimists appears to rise from their resentment against Nature. They are mad because they must die. They are mad because appetite becomes sated with much indulgence; because friends die, and pleasures pall, and youth's tree sheds fruit and blossom and leaf, and at last becomes a barren trunk with naked and sapless branches, fit only to be wrenched up by the storm, and gathered together as faggots for the fire. These men who so curse life, curse it because their love of life is great and their anger great at losing it.

The Rev. A. M. Mitchell, whose article was quoted in 'LIGHT,' p. 413, spoke eloquently of 'Joy in Dying,' but after all his joy was the joy of living, for, as he himself said, it is simply 'the joy of those who realise their own personal deathlessness, and who make a living, bright reality of those good things that God has prepared for those that love Him,' or who love all things good, true, pure and beautiful.

The agnostic Blatchford and the Rev. Mitchell agree. The one says that the pessimist rages and is afraid, because, although he may not realise it, he sets such high value on life that he dreads the coming of death lest it should rob him of the priceless boon of consciousness, and the illumined preacher dwells upon the 'pitiable spectacle of those who cling on to the world and go hence not willingly, gladly, joyfully, but of necessity, compulsorily, sorrowfully, who are in bondage all their life long to the fear of dying, for death dogs their footsteps all the days, like some gloomy, hideous spectre.'

When we fully realise that conscious survival after bodily death is natural and real, we are not likely 'to miss the joy of living through the fear of dying,' and when we also realise that healthy, natural, joyous life here—a life of strong, helpful service, of delightful activity and of comprehending enjoyment of the blessings and beauties of this world—is the wisest, truest, and best preparation for the free, happy and joyous life hereafter, then dying will be accepted as an incident only in our progressive career, as natural and desirable as is restful and refreshing repose after labour: then our days on earth will not be darkened with dread but we shall revel in the exercise of the power which knowledge gives, and shall experience the delights which inevitably follow on our voluntary and purposive harmony with the laws of health and righteousness, bodily and spiritually, and our loving kindness towards our fellow men.

'THE TIMES' AND SPIRITUALISM.

'The Times,' on the 8th inst., in a clever non-committal review of Mr. Podmore's book entitled 'The New Spiritualism,' says:—

The standard of evidence required by Psychical Researchers is about five times stricter than that required to hang a man for murder, and Mr. Podmore's standard is several degrees stricter than that . . . yet, when he has done his worst, even Podmore finds something left for astonishment and speculation. . . We seem to be driven back on the old hypothesis that the possessing ghosts are really the spirits of the dead. Mr. Podmore himself begins to relent towards it. But this is beset by as many difficulties as the telepathic explanation.

A third explanation is suggested, namely, the psychometric, as follows:—

The site of a communication is of some importance—thus Dr. Hodgson's manifestations through Mrs. Piper in America, where he lived and died, are of astonishing verisimilitude; in England his ghost, communicating by the same channel, is vague and unpersuasive; it fails to recognise his intimate friends of old. Secondly, things touched and worn by dead men are well-known stimulators of reminiscences in clairvoyants, and these things suggest a provisional theory which avoids some of the objections to the telepathic and *outré-tombe* explanations—namely, that the memories and traits of personality which come to life in the body of the medium, though derived from the dead man's spirit, are not set in motion by his mental activity after death, but arise from a sort of aura or emanation which attached itself to his home and his belongings during his lifetime. . . . The friends of the dead man may recreate his image in the medium, not by the action of their minds (the telepathic hypothesis often creaks uncomfortably under the strain of this adjustment), but by the mere presence of their emanation-haunted bodies.

This seems to be the last resort—the argument of despair. It is decidedly ingenious, and is worthy of Podmore himself, but it lacks one thing—it does not cover the ground of all the facts.

'The Times' concludes that the present 'is a critical time for psychical research both sides of the grave,' and says:—

There is a certain irony in the notion that Mr. Podmore, whose energies have been so long spent in questioning the reality of the messages purporting to come from the little

band of pioneers beyond, has now joined the band himself. What will they make of him there? and what will he make of them? When the next news comes from nowhere (for we may be sure that the automatic scripts of the inspired ladies will not leave him long alone), shall we find him continuing his *lab-maelite* skirmishings and confounding his brother ghosts by denying the genuineness of their messages from the living? Or will he sit down with a chastened spirit to devise some new acrostic method of proving his own continued existence to those he has left behind?

We sometimes wonder when the game of cob-web spinning will finish and the weight of the evidence be admitted to be such as would not only suffice 'to hang a man for murder' but to break through all the intellectual entanglements devised by theorists who possess 'laboratory brains,' and to win the acceptance of all reasonable and truth-loving men and women. The testimony to the reality of the facts and the validity of the messages is 'so abundant and consentaneous' that the attempt to prove anything by evidence may well be abandoned if these proofs are rejected as inadequate and unconvincing.

LONDON SPIRITUALIST ALLIANCE.

On Thursday, the 8th inst., a pleasant afternoon was spent by a large number of the Members and Associates of the London Spiritualist Alliance, the occasion being a reception to welcome Mrs. Knight McLellan, a medium from Melbourne, Australia. After an hour spent in social intercourse, the chairman, Mr. Henry Withall, introduced Mrs. McLellan to the assembly, stating that she had come to England with recommendations from Australian friends, and for many years had been a useful and acceptable instrument for spirit people. She was desirous of doing some work for Spiritualism while here, and he felt sure that she would receive a warm welcome.

Mrs. McLellan expressed her appreciation of the kind welcome accorded to her—a stranger in her native land—and said that her visit to her homeland was a fulfilment of a prophecy, made many years ago, that she would live to work for Spiritualism in England. She then sat quiet for a time and passed under spirit control, and after a few impressive words her spirit guide proceeded to speak of spirit people whom he could see were present. Mention was made of about a dozen individuals, Christian names being given in almost all cases, surnames in three instances, and nearly all were recognised.

At the close, the Chairman, Mr. F. Thurstan, Mr. George Spriggs, the Rev. J. Page Hopps, Mrs. Bell, Archdeacon Colley, and Mr. E. W. Wallis took part in an interesting discussion on the value of physical phenomena and clairvoyant descriptions, and on the methods employed by clairvoyants in describing spirit people, and how those methods could be improved so as to secure the best and most convincing results. A hearty vote of appreciation was accorded to Mrs. Knight McLellan for her services and of good wishes for her success in this country. Refreshments were handed round during the afternoon, and the opportunities for conversation, both before and after the reception proceedings, were taken advantage of to the full, and much appreciated.

The opening *Conversazione* on October 13th, and the lectures of the forthcoming session at the Royal Society of British Artists, are eagerly looked forward to by the Members and Associates.

'TESTS are all well enough for unbelievers or even inquirers; but in our own sphere, where we all know what we know, fewer tests and more of the philosophy of our religion would be desirable at all times, and, as those who are advanced know full well, would bring around us and among us a higher class of intelligences.'

HUMAN life cannot be fully rounded by only considering the Here and Now. Its yearnings, divinely created, reach out with equal ardour for the Whither and the Hereafter. The mighty quest of each one of humanity's great mass is to know what will become of us after death. The thoughtful men and women are learning to say with Victor Hugo, 'I feel within myself the certainty of future life.'

MR. FRANK PODMORE AND THE 'PRO AND CON SPIRITUALISM.'

By E. WAKE COOK.

It will seem paradoxical to say that I only 'met' the late Mr. Podmore in combat. When Messrs. Isbister and Co. projected the *Pro* and *Con* series, under the editorship of Mr. Henry Murray, they honoured Spiritualism by making it the second volume of the series. Mr. Podmore was appointed to take the *Con*, and I, on the recommendation of Mr. Dawson Rogers, was asked to take the *Pro*, a compliment I appreciated highly.

I had just been reading Mr. Podmore's 'History and Criticism of Modern Spiritualism,' and I had been pained by his settled determination to do us less than justice; to belittle our cause and ourselves, and leave a trail of suspicion over us all, and he even hinted that Sir William Crookes had been gulled in his own laboratory. I felt indignant and full of fight, when an interview with Mr. Podmore was published in which he said that in his 'History' he had been obliged to be judicial, but in the *Pro* and *Con* essay he was 'going to let himself go!' Heavens! I thought, if he is going to hit harder than he did in his history what are we to expect? So I buckled on my armour, so to speak, with that 'stern joy which warriors feel in foemen worthy of their steel' (pens), and my brain was teeming with the good, but severe things I was going to say, when I received a polite little note from Mr. Podmore asking me to dine with him and talk it over! This was to take all the fight out of me and leave me limp and spiritless. I had in my mind the insults, the contumely, the libels and the suspicion thrown on our grand cause which I had come across in forty years' reading, and I was eager to carry the war into the enemies' camp and have a good, straight talk. So I politely declined to dine, but did what was very much more useful to him. At considerable cost of valuable time I gave him a complete outline of my whole argument, thus giving him all the advantages.

Whether it was my argument or not I cannot say, but the fact remains that when I read Mr. Podmore's Essay, on its publication, I was surprised to find that instead of 'letting himself go,' as he had threatened, he was really more restrained than in his 'History.' It was that advance threat of his that he was going to hit us so hard which roused my combativeness; and still I am not sure that if we are to turn the other cheek to the smiter it is not better to knock him down first, just to show that we do so from Christian resignation, not from cowardice and inability to hold our own.

To speak more seriously; it was a great delight to write the book. Ideas flowed in so tumultuously that I was all but overwhelmed, and I could have written volumes. It is not until one tries to state, even in outline, the whole case for Modern Spiritualism that one realises its adamant strength compared with which the fiercest attacks of its opponents are the mere babbling of babes. Its range is stupendous, its heights and depths are thought-staggering, and the way in which for the last sixty years the whole trend of thought has been in our direction is very remarkable. Our conception of the after-life on grand evolutionary lines, with no break of continuity, is being gradually adopted without acknowledgment, and when all our ideas are appropriated in the same way we shall be told by our opponents that they knew it all before!

I should like to conclude with one or two final sentences from my essay, the *Pro* to Mr. Podmore's *Con* :—

The march of discovery tends to strengthen the position of Spiritualism, and to prepare minds to receive it. There are scarcely any accepted scientific hypotheses quite so secure. So I claim that *communication with the spirit world is established as a scientific fact,** and that we are only waiting for the laggards to come into line. But it will take time. The idea of an after-life has been so badly prejudiced by mediæval nightmares and the theologians' threats of a fiery hell; and by the grisly terrors of death and the gruesome horrors of the Inferno which have been brought home to us so vividly by the splendid art of Milton and Dante, that the

very thought of an after-life carrying such dire possibilities causes abhorrence, and men banish the idea of the hereafter, and, like children, think that by shutting their eyes a thing has ceased to be. But when it dawns on them that an after-life is a scientific fact, that this world is the only hell for us, that each succeeding world is upward—the inevitable outcome of an evolution grander than we dreamed—then they will realise their transcendent destiny, and fall into line with those patient pioneers who have borne the heat and burden of the day. When our thinkers realise the significance of the enormous extension of our faculties and powers revealed by Spiritualism, they will see how greatly man is raised in the scale of being, and how largely his dignity and responsibility are increased. This will compel a reconstruction of all our systems of philosophy, and when this work is begun our thinkers will find to their amazement that these despised Spiritualists, aided by their spirit friends, have been quietly laying the foundations of a grander philosophy than was ever deemed possible, uniting opposing systems, correlating science, philosophy and religion, and embracing them in higher synthesis. All things tend towards this sublime consummation, and Spiritualism, that has 'pointed to other worlds and led the way,' has two great allies, time and truth—resist them who can.

A PROPHETIC DREAM EXACTLY FULFILLED.

Will you please place on record this story, which is worth preserving as a plain unvarnished tale. I had it from an old lady living in an ancient English city. She must be about seventy-five years of age; she was happily married for more than forty years, and is now a widow. She says that she frequently feels her late husband near her, and is often sensible of the pressure of his hand. That, however, is not the story. When she was a child her mother died. When she was nineteen years old she had a dream which she related to me as follows :—

'I dreamed that I was standing with my family in a strange street in a strange place. While we were all there my dead mother appeared and said to my brother Thomas, "Thomas, you must come with me." There was nothing unpleasant about this—it was merely a summons. After a while she came again and said, "Robert, you must come with me," and Robert followed Thomas. Then again she came, and this time it was, "Father, you must come," and he went, and then my sister Sarah was called and she went. After this I turned to my last sister, Hannah, who was left with me, and I said, "Hannah, isn't it dreadful that you and I should be left all alone in this strange place?" The dream during a good many years was gradually fulfilled. We left the place where we were then living and removed to this city, and in it I recognised the street of my dream. My brother Thomas died first, then Robert, then my father, and then my sister Sarah, and now Hannah and I are living here alone.'

What do the readers of 'LIGHT' make of this? Is life a programme to be worked out of necessity by us, or are we making our own history as we go on? I myself rather lean to the former theory. The above story is valuable as showing that the departed have not so much really departed as just become invisible to us. They are as much about us at times as the wind is always. My own feeling has been for many years that these stories, told by people who are neither knaves nor fools, are substantially true in the great mass of cases, and the question is not, do these things happen?—we may be sure that they do happen—but, what do they teach? It is absurd to accept all the Bible stories of prophetic dreams without a demur, and yet to hold that all such stories to-day are downright nonsense or lies. Human history is, we may be tolerably sure, of a piece, homogeneous, one kind of dealing throughout, and if men at any time received advice, warning, or forecasts of the future in dreams, the same thing may occur still.

But I am not writing an essay. I shall be glad if this can be placed on record, and send further particulars for the Editor's private information. I may not have given the Christian names of the brothers and sisters as they were told me—the important fact is that they passed away at long intervals, in the exact order in which they were summoned in the dream, and now the sister called Hannah and the narrator are left, living, I think, generally together in the city seen in the dream.

FITZ-ADAM.

* This was the thesis given to us by the Editor.

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THE LABORATORY BRAIN.

Professor William James, whose decease is both a loss and a gain, discussing, in one of his writings, human survival of death, said, in an unusual outburst of emotion: 'No, no, no! I reach beyond the laboratory brain.' It was a penetrating cry, and had as much meaning as emotion in it. 'The laboratory brain' has been of priceless value to mankind. It has won much and taught much, and has been at once discipline and discovery for the children of men. It has guided modern science, ordered modern commerce, piled up modern wealth, and has in it the promise of the mastery of the elements and of the earth, with gains that surpass the raptures of poets and the dreams of seers. But there was deep significance in Professor James' restless and pathetic cry.

The laboratory brain is a specialised brain. It has been evolved on certain lines, for a certain purpose and for definite work. It imposed upon itself strict limitations, at the same time that it launched out for perilous flights. It had to be both a discoverer and a challenger, a witness and a cross-examiner, a canoniser and a 'devil's advocate.' It had to become a brain trained for experiments with present-day data, tests and limits, though always with an eye for the thing just beyond and a certain amount of faith (if that were possible) in the scientific imagination; though this last did not go far even with the prophets of science.

On the whole, the training and use of the laboratory brain strongly tended to draw sharp lines between the possible and the impossible, with frequent and even passionate emphasis on the latter. Its field was this world, and its material the stuff the world is made of. Its instruments and its tests were the senses and such tests as were inherent in substances and weights and scales. It was therefore more than shy of unseen and intangible things, and rather resented their intrusion either into its arena or its creed. There were many notable exceptions, as in the case of Faraday, but, as a rule, the laboratory brain resisted the rumour of spirits, or kept itself and its operations in a separate and air-tight compartment—as Faraday did.

We have very little right, and, at the present moment, have very little inclination to dislike the laboratory or to blame its brain. For the one we are aboundingly thankful, and for the other we have not a word of reproof. At the utmost we have only a word of warning, and that is rapidly becoming unnecessary. We shall probably not hear again what the writer of these words heard from the lips

of a celebrated scientific experimenter and author—the painful cry: 'Then what is to become of all that I have published?' If the utterer of that cry were living to-day he would almost certainly agree with the University authority who, on being asked by the Librarian what books on chemistry and electricity he should retain, said, 'Put out all over twenty years of age.'

The spirit or etheric world has so far blended with the material world, and the marriage of physiology and psychology has produced such a brood of surprises, that the laboratory brain is being forced into unexpected paths, where the old data, tests and limitations are often more like hindrances than helps. In the end, the Spiritualist will have his chance and come to his own, and will be glad of the help of a further development of the laboratory brain.

In the realm of medicine, the laboratory brain has been very similar in its action, and, until lately, with very little inducement for anyone to say anything but, 'There is no speculation in those eyes.' One of the funniest and most enlightening of books would be a well-informed one on 'The History of the Pharmacopœia in Ancient and Modern Times.' Heaven only knows where the ancient practitioners got their notions from, but they were just as positive about their filthy remedies as our grandfathers were about their cupping and bleeding, their leeches and their blisters, their draughts that were black and their pills that were blue: and the laboratory brain of these grandfathers resisted as dangerous quackery 'herbalists,' hydropathy, homœopathy and mesmerism, and excluded their patients from fresh air: an open window at night, or indeed at any time, being a sort of sin against the Holy Ghost. How amusing and how beautiful it is to see the change that has come over the spirit of their dream!—the evolution and transformation of the laboratory brain!

Is it not just the same in 'the religious world'? The laboratory brain of the old creedmakers was closely akin to the brain of the old alchemist and the brain of the old medicine man, only the one wrought with dogmas and maledictions while the others wrought with chemicals and filth. The old theological laboratories, for production, are all closed, and the new ones that exist are only used for preserving and potting the old stuff: and the theological laboratory brain of to-day is largely directed to the invention of colouring matter, the faking of analyses and the decoration of labels, for the marketing of what has been potted and preserved.

But that is happily being changed, and thanks largely to the subtle influence of the spiritual revealings of our day, revealings that have come in many ways, apparently altogether apart from religion; but all the same the transformation is being achieved. Almost for the first time, 'the religious world' is waking up to see that religion is not dogma and malediction but freedom and mercy. A thousand softening and enlightening influences are at work; a thousand interblendings of thought and aspiration are changing the old theological laboratory brain. Westminster Abbey cuts out the curses of the Athanasian Creed, sets the rest to music and sings it. The City Temple has parted with Boanerges and welcomed the Beloved. The air is full of sighs for Christian union. All the new hymn books bear witness to the desire to sing the true songs of Zion. Even Socialism is teaching something to the Bench of Bishops and influencing the throne.

And what of our dear brother, 'the man in the street'? 'Hardly-entreated Brother!' as Carlyle called the work-bent labourer: hardly-entreated Brother, shut up to the laboratory of the streets, daily experimenting on

how to pay your bills, and solving the problem of providing for old age, with little to help you but a hustling 'governor,' a rate-collector, the music-hall, 'Comic Cuts' and 'The Daily Mail.' As Carlyle again says, 'Thou wert our Conscript, on whom the lot fell, and fighting our battles wert so marred.'

The nineteenth century produced 'the man in the street,' and ran him all to head, by reason of the necessity to keep going in the struggle for life, developing thereby a certain shrewdness and sharpness which, useful enough for asking questions and engaging in the general scramble, tended to the atrophy of imagination, poetry and soul. So that, in multitudes of cases, the modern head has not got so far as a laboratory brain at all, but only a faculty for smart dealing with daily tasks, inventing small pleasures and making up the rent. Hence the possessors of that head desert the Church without reaching a laboratory, live only for daily needs, trouble themselves not at all about their souls, and grin at talk of ghosts.

Will this vital problem be ever solved? Will this 'man in the street,' upon whom everything may presently depend, ever awake to the splendid vision of a higher life? Will he ever see God and the angels in his 'street'? We feel sure he will.

MR. PODMORE'S LATEST OPINIONS.

The interest attaching to Mr. Podmore's book 'The Newer Spiritualism,' just issued by Mr. Fisher Unwin (price 8s. 6d. net), is largely increased by the fact that its publication follows so quickly on the author's untimely decease. But for that, we might have been inclined to treat it somewhat summarily as merely 'another batch of Podmoreisms.' Yet even at that it merits attention, because there is in this book a great deal to show that Mr. Podmore has been impressed by the weighty character of the most recent evidence obtained in the form of 'cross-correspondences'; he is neither so drastic in his mode of attack nor so uncompromising in his conclusions as he has habitually shown himself with regard to spirit phenomena in general.

In the first portion of the present work, when dealing with 'the older Spiritualism,' Mr. Podmore is as rampant and destructive as ever, and where he cannot directly impugn the evidence he complains of the inadequacy of the records, and the frequent absence of special particulars as to light, holding of hands, or other details which he represents as being essential for the understanding of what really took place. But it seems to us that the estimation of their importance might fairly be left to the common-sense (to say nothing of the scientific acumen) of the witnesses, and that when investigators say that they saw a certain phenomenon take place, it is no answer to talk about 'carefully regulated gloom' or to suggest that a definite statement 'probably represents more of inference than of observation.' Mr. Robert Bell described in the 'Cornhill Magazine' for August, 1860, how D. D. Home had been seen to 'pass from one side of the window to the other, feet foremost, lying horizontally in the air,' and to repass the reverse way, visible against the 'grey, silvery light of the window.' Mr. Podmore reads into this account the words 'square of the window,' and remarks that the window 'probably was not a square,' and that we are not told how far it was shrouded by curtains. He adds: 'We are by no means called upon to assume that the whole of Home's person was seen at once floating horizontally in the air.' The irrelevancy, not to say puerility, of such 'criticism' is as obvious as it is astounding from a man of Mr. Podmore's high intellectual calibre.

Another large section of the book is devoted to Eusapia Paladino, and here again Mr. Podmore seizes on the slightest omission of (perhaps unnecessary) details in the published reports of her sances, and says of M. Courtier's report on the sittings conducted by the Institut Psychologique at Paris:

'Such a condensed description is of just so much value as the ordinary observer's account of a conjuring trick. It tells us only that the witnesses did not see through the trick: but it does not tell us how it was done.' Does Mr. Podmore really expect that it should?

He is more complimentary to Messrs. Feilding, Baggally and Carrington, as regards their sittings with Eusapia at Naples, and he 'cannot point to anything which the investigators ought to have done which has been left undone,' with one exception, of which he makes the most in subsequent pages. He admits that the only alternatives are 'a display of some hitherto unrecognised force or that the witnesses were hallucinated,' and after whittling down the phenomena to fit his theory, he decides for hallucination. Yet we have the express assurance of the witnesses that the best phenomena were obtained under conditions of light which made hallucination not only improbable but virtually out of the question, because the verification of the results did not depend, as Mr. Podmore throughout implies, on the sense of touch alone, in semi-darkness or under cover of a curtain, but on the far more comprehensive testimony of the sight of three persons (besides a stenographer) in a well-lighted room. Mr. Podmore even complains that when an observer says 'my control is the same as before,' he 'does not tell us the nature of his control, nor the position of Eusapia's right hand.' As a matter of fact the same observer had just said, as quoted by Mr. Podmore himself, with regard to the apparition of a hand from the cabinet: 'It is certainly not the right hand, because I had control of it all the time.' And this is how Mr. Podmore finds that 'the record is at critical moments incomplete!'

The most important feature of the book, however, is the historical *résumé* and criticism of the phenomena presented by Mrs. Piper, Mrs. Thompson, and others, including the now celebrated 'cross-correspondences,' in which, altogether, seven persons were concerned, a fact which is referred to in one of the automatic communications, as one of many forms under which the idea of 'seven' was presented—suggested, apparently, by the communicators having sensed Mr. Piddington's intention to use the number seven as a proof of survival in his own case (see 'LIGHT,' p. 303). Another factor is discovered by Mr. Podmore, who chooses to assume and assert it *ex cathedra*, without giving any authority for the statement. He says:—

That other factor must be sought in Mrs. Verrall's agency; we find trace of her influence in the Dante allusions. Mr. Piddington had for years been repeating 'seven' for all the world—that is, all the world within the range of his telepathic influence—to hear. Mrs. Verrall reads the 'Divine Comedy,' and the idea of 'seven,' already latent in her mind, is reinforced by a series of Dante images. Mrs. Verrall, then, apparently a much more powerful telepathic agent than Mr. Piddington, swells the stream of telepathic influence, and the effects, in the five remaining automatists, rise to the surface of the dream consciousness.

The idea of Mrs. Verrall acting as telepathic exchange, and as relay for increasing the feeble power of the original message, is somewhat comical, and so is the unwitting thought-transference involved. When Mr. Podmore repeats (pp. 273-274) that 'Mrs. Piper says "Angel Band" because Mrs. Verrall after reading Dante has been trying to say "Angels" to her, and the words "angelorum chori" happened to occur in the Latin doggerel,' he probably no more means that Mrs. Verrall was consciously wishing to communicate these words than he does with regard to Mr. Piddington when he says that the latter 'had for years been repeating "seven" for all the world within the range of his telepathic influence to hear.' He means it merely as an illustration of his theory of telepathy as a factor in these 'cross-correspondences,' namely, that an idea which is strongly present to one person's mind is being continuously sent forth for those who are sufficiently receptive to pick up and give forth as their own. He says:—

Whatever interpretation may ultimately be given to these curious writings, we are forced to recognise something extraordinary to be explained. It may ultimately be proved that there is no indication of post-mortem agency, but to prove

this it is necessary to assume the action of living minds upon one another of an unprecedented kind (p. 238).

So far as my analysis of these cases has gone, I cannot find any coincidences of thought and expression of which the natural association of ideas in minds pre-occupied with the same themes, aided by occasional telepathic interaction amongst the automatists themselves, would not appear to furnish a sufficient explanation (p. 254).

Still, Mr. Podmore was not altogether insensible to the apparent strength of the evidence for spirit influence. With regard to the first period of Mrs. Piper's mediumship he says (p. 183): 'The results are very impressive, and many of those who have studied the records hold that they establish at least a *prima facie* case for the belief in the possibility of communication with our departed friends.' He admits that 'the automatists unquestionably show that they possess information which could not have reached their consciousness by normal means, and it is in tracing this information to its source that the main interest of the inquiry will be found.' He refers to the developments that have occurred in Mrs. Piper's mediumship, and says (p. 305): 'The change in the character of the recent sittings and the remarkable and lifelike development of some of the trance personalities is, no doubt, consistent with the hypothesis of spirit control,' though he strongly inclines to the belief—which he elaborates in a chapter on 'the stage-setting of the trance'—that the facts are derived from the mind of the sitter and given out in a dramatic form which makes it appear that one or more spirit personalities are concerned; the real actor of all these varied parts is identified by Mr. Podmore as the 'dream-self' of the medium. After recapitulating some limitations of spirit communication, Mr. Podmore says:—

These facts do not, of course, constitute an insuperable objection to the hypothesis of spirit communication. The hypothetical conditions of communication between the other world and this by means of a kind of partial reincarnation may, as suggested by Hodgson long ago, be such as to confuse and impair the intellect of the spirit wishing to communicate; or if we discard even this modified form of the possession theory, our terrestrial experience is sufficient to show that telepathy is a very uncertain means of communication. Evidence derived from dramatic verisimilitude should, no doubt, be largely discounted, since the dream-self is unquestionably a first-rate actor; but when all allowances are made, it is difficult not to feel impressed by some of the utterances of the Hodgson control, especially the 'buying Billy' incident, the little drama of shaking the fist at Mrs. James, and the Putnam-Bowditch episode. The Hodgson cipher message to Mrs. Holland also carries some weight. There is, too, the curious fact that Mrs. Piper has occasionally recognised photographs of the supposed control (p. 312).

Mr. Podmore sums up by saying that the results obtained by comparison of the scripts are worth all the labour spent upon them, and that the inquiry should be followed up in order to find further indications of a directing and organising intelligence. But have not these indications been found already? Mr. Podmore is constantly opening doors and shutting them again. In one place he suggests that the Verrall-Myers gives evidence of much wider culture and intellect than the Piper-Myers, and that therefore they cannot be the same personality. But he admits that there is often interplay and confusion between the real communicator and the medium's secondary personality, which sometimes took his place and played his part when he was inaccessible. Again, we think that full value should be given to the fact that different brains present different opportunities for enabling the spirit communicator to express himself freely. This is very noticeable when we consider how constantly the messages through Mrs. Verrall came in Latin and Greek, while with Mrs. Piper there is great difficulty in transmitting the simplest allusion to classical nomenclature, or to more modern names with which Mrs. Piper herself is unfamiliar.

It is pleasing to note that Mr. Podmore concludes the book in a strain in which, were he still among us, it would be possible to argue with him. He does not deny the strong *prima facie* evidence for spirit return, but neither does he consider that that evidence is sufficiently complete to be conclusive. If there were more cases of the best and most

convincing type, he thinks that they would go far to establish spirit return; but one case, even if apparently conclusive, is not enough to support a complete theory of survival. He does not discourage research, only we might be tempted to ask, for how many more years will proofs need to be accumulated in order that one of Mr. Podmore's persuasion might say something rather more encouraging than that they were 'worth the labour spent upon them'?

MEDIUMISTIC AND PSYCHICAL EXPERIENCES.

By ERNEST A. TIETKENS.

(Continued from page 431.)

ON CLAIRVOYANCE, DREAM-VISIONS, AND GENERAL PHENOMENA.

Having been present at so many sésances, some with professional mediums, others at private sittings, including those of my own family circle, that I have been well able to learn much from the incidents that have occurred, and to form a fairly correct estimate of the true character of the phenomena, I will narrate some of the incidents that may be instructive to others. I have been careful to withhold names, but many are still living who were present at some of these sésances, and who could, if necessary, corroborate my statements.

During the time that the clairvoyant faculty was being awakened within me, I often could distinguish, with my eyes shut, the various articles standing about in my bedroom. A light transparent atmosphere, of a slightly greenish golden hue, seemed to pervade my bedroom and light up everything clearly so that I was able to see all my surroundings. In this atmosphere I could discern the spirits as they came into the room and distinguish their forms and features. They were clothed in golden garments that fell gracefully over their spirit forms to the ground. On more than one occasion I have seen my body lying on my bed fast asleep before my spirit has actually retaken possession of its fleshly tenement.

OUT OF THE BODY.

One night my spirit, freed from the trammels of the flesh, saw my physical body lying asleep on my bed. My body was luminous, my head and brain particularly so. I could see that my physical eyes were firmly closed in sleep. My spirit could clearly discern that the atmosphere surrounding my physical body was also luminous and seemingly phosphorescent. The thought flashed through my brain, 'How wonderful!' Which brain operated to produce this thought (for the spirit is the exact counterpart of the body) I could not judge, whether it was the physical or spiritual. It might have been a joint production. Now followed the strangest part of the phenomenon. I distinctly saw with my physical eyes (though still fast asleep) my spirit standing above and near me, clad in its spiritual dress, which shimmered and shone like the iris-coloured light to be seen reflected in the rays from the diamond or in that beautiful rainbowed flame of the electric light. The next moment I lost spiritual consciousness, and my spirit had entered its tenement of flesh. I opened my physical eyes in the dark.

On another occasion, when asleep, my physical eyes were opened clairvoyantly to behold my own spirit approach me. I had time to study my spiritual surroundings. My spirit was clothed in a very bright luminous dress (somewhat like the golden brightness of a white gas globe when the gas flame is lighted and the light is burning) that covered the spirit form entirely, falling in graceful folds to the feet. I saw my face beautified and glowing with a golden light; noted even the rose flush on my cheeks and the colour of my eyes. My 'double' pointed to an open window which I saw for a moment near my head. It was intended to convey a warning to me, which I fully understood. The next moment I awoke, to open my eyes in the dark.

Now in both these cases I was fully able to note my physical personality through the personality of the spirit. The spirit face, luminous and bright, lit up with the golden aura that evidently dwelt within the spirit frame, showed my physical

likeness. I saw the physical body with the spiritual eye, and also the spiritual body through the physical eye, spiritually opened.

Whether what I saw was a reflection of the spirit in or through the physical brain I was not able to decide, but I am perfectly certain that on both these occasions I saw my spirit form beautified, and standing near me in the air, ready to enter its earthly shell. These and many other personal experiences have fully convinced me of the truth of the after life.

I learn from this and other experiences the following truths:—

1. That with some mortals the spirit can separate itself from the body, and does leave it for other duties when the body needs rest and sleep occurs.

2. That the spiritual eyes can be opened to be able to see surrounding objects not touching the physical body.

3. That the spiritual eye can be opened when the physical eye is closed, and yet the physical eye is able to see the approaching spirit.

Whether in either of these cases the optic nerve is brought into play or the brain used by the spirit, I am not able to judge.

Seated by the fire in my study after breakfast on Christmas Day, 1908, I fell into a doze and saw my spirit or spiritual counterpart clearly revealed. I then awoke, glad to have seen the change that had taken place in my spiritual nature. I again fell into a deep sleep, and this time I had a most distinct and clear view of my double or spirit, standing up by me, outside my physical body, dressed in white flowing garments, the head and body covered with luminous drapery. I then saw myself speaking with others who were dressed in the same sort of luminous clothes. It is evident that my double often goes out of my body in my sleep and gains knowledge, and maybe has duties to perform, whilst the physical body is resting.

SEEING THE SPIRIT QUIT THE DYING BODY.

On certain occasions my clairvoyant vision has been opened for me to see the working of one of the most marvellous laws in Nature, viz., the escape of the spirit from the trammels of the flesh, prior to the change into the spiritual life. The following lines relate to what I saw clairvoyantly on the day of my father's death.

In 1880 my father, at an advanced age, passed to the higher life. A few days previously to this I was clairaudiently forewarned of this coming event by my spirit guides, who commenced filling my physical body with a superabundance of the bright golden aura possessed by the denizens of the higher grades in spirit-life. I became fully surrounded by this vitalising essence, which permeated every part of my body, rendering me highly clairvoyant.

At about four o'clock on the day of my father's decease, while standing at the foot of his bed, where he was lying on his side, profoundly unconscious of all external surroundings, I perceived clairvoyantly a transparent luminous vapour issuing from the nape of his neck. As it poured forth it took the form of an elongated pear. The upper and wider portion of this pear-shaped luminosity gradually ascended towards the ceiling, the lower and pointed part remaining still attached to the neck. My inner vision was opened twice or thrice whilst this action was going on, which enabled me to witness the escape of the spirit before the final separation. At the same time I was clairaudiently directed what to do for the furtherance of the speedy release of the spirit. One injunction was not to approach too near the bed, as the presence of other influences would tend to retard the spirit's departure.

At seven o'clock the same evening, whilst conversing with members of my family in the adjoining room, I perceived clairvoyantly this same luminous, vaporious form approach my mother, it having passed through the wall at about an altitude of a yard from the floor. Clairaudiently I distinctly heard her name plaintively called out more than once, when the luminous form gradually ascended and disappeared. I had time to observe its construction generally, and could trace the outline of the spirit as yet not fully expanded to the form spirits attain after inhaling the purer ether of the spirit realm.

The last flicker of life passed over my father's face at about eight o'clock. From what I had thus far witnessed, it would appear that the spirit had already left the physical body some short time previous to the final dissolution, and that the breathing, which continued to the end, was simply automatic. Nevertheless, there may have still existed some imperceptibly fine link connecting spirit and body until the last, when the final separation might really have taken place.

A few days after this event I saw clairvoyantly my father's fully developed spirit, bright and radiant. A test of identity accompanied his presence.

During my father's illness my inner vision had on several occasions been opened, and I noticed from time to time how much brighter the spiritual essence surrounding him gradually became. He possessed all those inherent virtues qualifying him for a happy future.

Many have been the beautiful scenes opened to my spiritual vision. On one occasion my spirit seemed to be soaring to enormous heights. I saw beneath me a most lovely landscape. Hills, trees, undulating plains, green pastures, and all the beautiful creations of Nature were visible to my eye as I floated along in the clear golden atmosphere and beneath the azure sky. A glorious river like molten silver ran meandering through a most perfect type of landscape, adding, with its gentle movement, a peaceful repose to the mind and producing a rare and celestial beauty in the scene. The feeling arising in the soul was one of perfect rest and peace. I have also seen in spirit, phases of spiritual life that were far from pleasant. They were intended as mental instruction for me and quite necessary for the time being, showing me the varied types of mind of the different spirits in the spiritual state. I learnt one truth from this: that when the spirit passes away with its errors and sins still engraven on the mind, so to say, so it remains in the next state, until by reparation and repentance and the doing of good works it gradually takes a better position, by drawing to itself higher spiritual agencies and thus rising 'by stepping-stones to higher things.' I will relate one or two instances of what I experienced. My clairvoyant vision was opened and I seemed to be in a luxuriously furnished room, replete with all those refined accessories indulged in by the wealthy, evidently belonging to a lady who had lived a gay and worldly life. (She impressed my vision with one of her scenes of earth life.) She took me to one side of the room and pointed to a row of little graves and said: 'This is my punishment—when I lived on earth I neglected my children and they died early in life. For the vanities and pleasures of my senses I did not carry out my duty to them on earth, and hence until this dreadful stain be removed from my thoughts by my good works, so will this picture remain mentally to look at and ponder over.' This punishment speaks for itself—a mental hell; memory being the scourge and conscience the whip!

On one occasion when calling on a friend, and whilst talking to her on sundry topics, my clairvoyant vision was opened and I exclaimed: 'I see above your head a most lovely bunch of violets, they seem resting on your hair, and now I see a tall, fine-looking man standing by your chair.' She replied: 'I perfectly understand the meaning. The spirit you see is that of my late husband, and he gives me a test of what is not known to you. I have placed on his grave recently, on the spot where his head would lie, a bunch of violets.'

On another occasion some friends of mine were holding a séance and I was asked to join. Whilst sitting I said to a friend who was directly opposite to me in the circle: 'Colonel (now General) —, I see behind you most distinctly a tall, fine man, and he is dressed in some uniform I do not remember to have seen before, and one I do not know. It appears to me to be a foreign dress and may belong to a different country from ours.' My friend replied: 'You have given me a good test. The spirit is that of my father, who is dressed in his Lord Lieutenant's robes, and he told me I should get a test of his identity this evening and in his robes.' I did not know that his father had passed away, and I was not aware he had been Lord Lieutenant for his county.

(To be continued.)

DREAMS THAT PROVED TRUE.

A letter published in 'T.P.'s Weekly' for September 9th contains two instances of dreams which turned out to be true. In one of them a lady dreamed three times in the same night that she heard one of her sons, at school, calling her. She set out early the next morning, and on arriving at the school she learned that her son was exceedingly ill, and in delirium during the night had called unceasingly for his mother. A telegram had been sent, but she had started before it arrived.

The second dream occurred to the writer of the letter. She dreamed that a cousin, who had emigrated, returned unexpectedly, and that she greeted him with the words: 'You have lost a front tooth!' She sent an account of this dream to the young man's mother, adding that it was an improbable one, as her cousin had such good teeth. The mother soon replied that the last letter from her son contained the news that one of his front teeth had been so injured by an accident that it had to be extracted. This correspondent calls the first dream a useful one, the second a 'dream gone astray,' as it served no useful purpose.

Another correspondent in the same paper gives a variation on the story that has often been repeated, about a lady dreaming of a house and her form being seen there. An intimate friend of the writer's had, for several years, a constantly recurring dream of being at an old house with a wild garden. She knew every part of the house and garden, except that she could never get through a certain door in a back room. One summer the writer and her friend were in an unfamiliar part of the country, and came upon the very house; they went up to it and found it open, as workmen were making alterations. On going to the back room they found that the door had been walled up, and learned that this was because it was 'haunted by a lady,' so that no one would live in the house. The conclusion suggested is that the lady who had the dream was 'haunting' it in her sleep, but if the door was only walled up as a consequence of these hauntings, it is not clear why the lady, in her dream, was unable to get through it before it was actually closed.

TRANSITION OF THE REV. MAURICE DAVIES.

The small band of surviving members of the old British National Association of Spiritualists, which preceded the London Spiritualist Alliance, has been again reduced by the passing to spirit life of the Rev. Dr. Charles Maurice Davies, in his eighty-third year.

Dr. Davies, who was a scholar of University College, Durham, graduated B.A. 1849, M.A. 1852, B.D. and D.D. 1864, and was Fellow of the University 1850-56. From 1861-8 he was Headmaster of West London Collegiate School. For many years he was engaged in authorship and journalism, and it was whilst searching the town of Metz for his comrade, George Augustus Sala, that he was arrested as a suspected spy.

In 1893 Dr. Davies was appointed general editor and supervisor to the staff of thirty scholars employed by Messrs. Hatchard in making the remarkable collection of translations of the original authorities used by Gibbon in his 'Decline and Fall,' at the order of the late Cecil Rhodes.

Among his numerous literary works Dr. Davies wrote a series of books on 'Unorthodox,' 'Orthodox,' and 'Heterodox' London, which had a considerable sale. He was an avowed Spiritualist at a time when it required much courage for a public man to declare his knowledge openly. He was a noticeable figure at the International Congress of Spiritualists in 1898, and a few years ago we remember seeing him at the conversazione of the London Spiritualist Alliance, and during our brief interview with him then we found that he maintained his convictions and still took great interest in the work of the Alliance. In 1880 he sought to present Spiritualism to Church people in an acceptable form and privately conducted the 'Guild of the Holy Spirit,' which was formed to meet the wishes of those who desired some form of devotional Spiritualism.

In 1893 Dr. Davies addressed letters to the Archbishops of Canterbury and of York, in which he pleaded for 'tolerance towards Spiritualists, and asked for leave to speak at the next Church Congress in opposition to a paper which regarded Spiritualism 'as a "deviation" from Christianity and classed it with infidelity and secularism.' At a special conversazione of the British National Association of Spiritualists to bid him 'farewell' on his departure from England, deep regret was expressed at the very serious loss which the cause of Spiritualism in this country would sustain as he had 'openly, fearlessly and consistently maintained his convictions in the face of the obloquy and scorn of ignorance and prejudice,' and had ever been ready to assist in furthering the objects of the Association.

THE CONFUSION OF TONGUES.

Dr. J. M. Peebles, writing in 'Thought' for July, makes the following criticism on the multiplicity of terms used to express what is, after all, quite a simple conception:—

Walter De Voe's essay is as lucid and brilliant with ideas as it is truthful in philosophy. This phrase from his pen especially delighted me: '*The wonderful subconscious person is the spiritual body, described by Paul and every seer before and since the time of Paul.*' What Paul termed the spiritual body, transcendentalists call the etheric body; Theosophists, the astral body; and I denominate it the interior soul-body, partiled and shaped like the external physical body. It is axiomatic that whatever exists must exist somewhere; and evidently the conscious spirit exists in the brain rather than in the stomach or spinal cord. The conscious ego, the Hindu Atman, the uncompounded, indissoluble immortal spirit, is the real man. Man is a spirit now; a potentialised portion of the divine spirit, God. And soul and spirit should not be used interchangeably. The Greeks did not so use them; they were not and are not synonyms. Paul drew the proper distinction when he wrote: 'I pray God to preserve you, body, soul and spirit.'

Heartily glad am I that Walter De Voe tells us directly what the subconscious really is—'The spiritual body.' I had read so much in magazines about the sub—the sub—the 'subconscious mind,' the 'subliminal mind,' the 'supra-subliminal mind,' the 'subjective mind,' the 'subjective subconscious mind,' the 'super-conscious mind,' the 'supra-subconscious mind'—phrases used by different New Thought writers, and so many of them differing somewhat, that I was getting bewildered in this wordy, hazy fog-realm of mystery. Now, it is quite clear and comprehensive. 'The subconscious is the soul-body.' In this ethereal body, I often leave the coarser physical body, and not only traverse the starry spaces, but in this exalted or superior state I visit and treat the sick.

Finally, as a fifty years' vegetarian, seventy years in public life, in my eighty-ninth year, after making five journeys around the world and sitting at the feet of Hindu adepts and oriental mystics, I am still a candid conscientious seeker after that pearl of all pearls, truth.

JOTTINGS.

We have received a postcard sent by Mrs. M. E. Cadwallader, from the Spiritualist Camp Meeting at Lily Dale, New York State, U.S.A., and are pleased to learn that both Mr. B. B. Hill and Mrs. Cadwallader are well and feel that their visit to this country was beneficial to them in every way. It was full of pleasure and work, and now that they are home again they have many happy memories of the good time spent among British Spiritualists. By this time they are on their way to San Francisco to attend the Convention of the Spiritualists' National Association, calling by the way at Chicago to visit Mrs. Francis, of 'The Progressive Thinker.'

Several correspondents have written to us respecting the suggestion that was made at the Brussels Congress that a Spiritualists' recognition badge should be adopted and worn. Our American friends are great badge wearers, but in this country very few persons care to label themselves, and it does not seem at all probable that any symbol would become sufficiently popular to be constantly worn by almost every Spiritualist in the land. Unless a badge secured general adoption it would be worth little for practical purposes, except in the case of special gatherings or conventions, where Spiritualists might desire to be able to recognise their fellow members outside the place of meeting.

Writing with reference to 'Seeing the Invisible,' by Mr. James Coates (reviewed in 'LIGHT' of the 10th inst.), Mr. James Robertson says: 'It is admirably built up, a most thought-provoking book which will stir the mental faculties of some and awake the psychic powers in others. One cause for the existence of Universities was the want of books, now that these are to be had everywhere there is less need of the Professors, for works such as this one by Mr. Coates are more apt to awaken us to the realisation of the powers within us than any number of spoken words. The chapter on "Invisible Forces and Emanations" stirred me, and preached to me a noble sermon on Nature. For humanity's sake I hope this new edition will be caught up and prized.'

Analogies, arguments, theories of personal fitness, intuitive affirmations and individual inner realisations respecting continued existence are all interesting and valuable but, to our thinking, nothing can prove human survival but communication with the survivors—messages from the departed which enable us to identify 'the intelligent operator.' For this purpose the despised 'spirit rap' or table message is often most compelling and convincing—indeed, some of the most effective evidences of spirit presence and power that we have ever had have been of this nature. We believe wholeheartedly in physical phenomena; we wish there were more mediums to-day through whom 'the outward and visible signs' of spirit power and identity could be given to the world. All agencies are needed—every channel should be kept open and made use of so as to demonstrate the 'real presence' of spirit people.

In an article on 'Theology in the Light of Pragmatism' in 'The Christian Commonwealth' the Rev. K. C. Anderson, D.D., says: 'Truth, in the region of religion and philosophy, can never be any more than a working theory of life, and a man must take the risk of it and prove its truth by living it. Life has been well compared to riding a bicycle—we must go ahead before we know we are right; we must prove that we are right by going ahead. Our beliefs are thus rules for action, and we think the truth about an object when we really know how to act in view of it. The worth or value of a thing proves itself to the soul capable of apprehending it.' This is perfectly true of Spiritualism, which proves its value to those who truly apprehend its significance.

In the same paper 'K.W.H.' continues his thoughts on Immortality, and says: 'The decay of the belief in immortality is partially the expression of the loss of the child-spirit: one of the saddest characteristics of this age. I do not think that I have ever met a really happy man who did not want to persist. And the reason why I, for example, desire to persist is that I may find a perfect self-fulfilment in goodness and joy, and especially, I think, that I may continue to help others who are struggling towards liberty and life under limitations and harassments which I have not known. I believe that the next life environs this, and in the Beyond our opportunities and capacities for helping mortals will be greatly increased. How do we know that a myriad ministering spirits are not at this very moment helping us, though we be unconscious of it? But a good many of us are conscious of the presence and help of ministering spirits—and there is no reason why a great many more should not be equally aware of this great fact—only ignorance, fear and prejudice bar the way.'

We are not greatly surprised that the recent decease of Professor William James has already brought in a harvest of messages purporting to come from the distinguished psychologist now in the Beyond. One of these, received at Boston by Mr. Ayer, a business man who is also the head of a Spiritual Tabernacle, contains the following expressions: 'I am at peace with myself and all mankind. I have awakened to a life far beyond my highest conception while a denizen of earth. . . . I did not realise how difficult it would be to manifest from this place of life to the mortal place. There is much for me to learn and many conditions to overcome.' Perhaps we should read 'phase' for 'place,' but even then the message sounds a little too much like conventional verbiage and leaves much to be desired, although we see no inherent improbability in the statements which are made. The communicator promised to prove his individuality as soon as he could manifest himself more clearly. We sincerely hope that he will be able to do so.

A sample of blind intolerance, arising from ignorance rather than from any definite religious convictions, comes from Springfield, Missouri, where Mr. Fritz Darrow has been ousted from his position as Professor of Greek in Drury College, for

the sole reason that he had presented 'The Key to Theosophy,' and other books and papers on the same subject, to the Carnegie library. A clergyman had induced the librarian to keep back the book from circulation, and had represented to the principal of the college that Mr. Darrow was 'an atheist and unfit to be an instructor in Drury'—although no religious tests are allowed at that college. He also preached a sermon in which he said that the library, by accepting this book from 'a scatter-brained professor,' had become 'the active agent and assistant of the evil one'; and at another time said that the professor 'either had an ill-balanced intellect or was evilly disposed.' We do not know what particular brand of Theosophy Mr. Darrow upholds, but in such matters as these Theosophists and Spiritualists are in the same boat, and are subject to the same occasional display of narrow-minded bigotry.

Statistics are very often misleading, but apparently people are giving up the church-going habit. Possibly this is a gain, but we are not sure that it is, for we are inclined to Paul's opinion that the assembling of ourselves together for mutual heartening in spiritual and religious exercises is good. However, good or bad, the fact remains that the leading Nonconformist bodies, for several years past, have not merely failed to keep pace with the growth of the population, but have actually decreased in numbers, and this with a continuous increase of sitting accommodation in their churches. This is a state of things that requires the earnest consideration of all those who desire to help to deepen the spiritual life of their fellows. The facts that those preachers who deal with psychical and Spiritualistic subjects immediately find a large increase in their congregations and that men like R. J. Campbell, Rhondda Williams, and Sylvester Horne, who deal with vital subjects in a natural and outspoken way, always upholding the highest ideals of honour, honesty, purity and manhood, have a large following and are listened to gladly by thoughtful and earnest men and women, indicate that the services, theology, machinery and teachings of the Churches require revision and must be brought up to modern standards. Religion must help sorrowing, struggling, doubting, suffering people, and Sunday services must be brought into harmony with modern thoughts and modern needs. People to-day are not content to be told to 'believe' and obey, they desire and require knowledge, sympathy, and loving helpfulness—when they get them the churches are not empty.

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.

An Appreciation.

SIR,—As a Spiritualist and constant reader of 'LIGHT,' the following extract from the letter of a minister's wife gladdened me, as I am sure it will you, being such a spontaneous tribute to the good work your paper is doing: 'I have the weekly visitor "LIGHT," and I look for that little paper now, as I do for no other. It never fails to stimulate me. (Through it) . . . I have learnt the true beauty and inwardness of Spiritualism, and I long to know more and more. It satisfies my soul-needs as nothing ever did.'—Yours, &c.,

ASTEROS.

'It is a Spirit!'

SIR,—It is strange that whenever I attend church there is a Spiritualistic sermon. On a recent Sunday, seeing a little common-place orthodox curate mount the pulpit, I settled myself in a corner and closed my eyes resigned to boredom. The text startled me, it was: 'In the fourth watch of the night, Jesus went unto them walking on the sea, and the disciples were troubled saying: "It is a spirit." Now, I thought, what about the ghost. He said (the curate, not the ghost) "We hear a lot now-a-days about new-fangled ideas, literature, &c., what if it is Christ appearing in a different form to us, startling us with circumstantial evidence? "Walking on the sea"—there are no ghosts on the beaten tracks.' The preacher might have gone a step farther and said that 'people are denouncing Spiritualism as the work of an evil spirit, but what if it is Christ "walking on the sea," choosing the water (that divines tell us is the home of the demons) for the manifestation of divine omnipotence.' When we are confronted with tales of 'personating devils' let us take to heart the consoling words of Jesus: 'It is I, be not afraid.' Evidently the disciples believed in spirit appearances.—Yours, &c.,

E. P. PRENTICE.

'Light' for Friends Abroad.

SIR,—Perhaps many of the readers of 'LIGHT' have no use for their copy after reading it, and if any of your readers would be willing to send the paper regularly week by week to an English speaking friend on the Continent, I should be glad if they would send me a postcard with name and address so that I can inform them where the paper can be sent. In the past I have been able to put people at home and abroad into touch with each other in this way, and I know that thereby much good has been done and friendships have been formed.

—Yours, &c.,

North Lawn, ALFRED VOUT PETERS.
Westgate-on-Sea, Kent.

'Has Man a Spirit that can Survive Death?'

SIR,—While on my holidays I received many orders from readers of 'LIGHT' for the sermon on 'Has Man a Spirit that can Survive Death?' At that time, unfortunately, it was out of print, consequently I had to return the stamps and post office orders. But seeing the apparent demand for this special sermon I have ordered a thousand more, and have now received them from the printers. These sermons may now be had, but *only* from my own address—29, Denbigh-street, South Belgravia, London.—Yours, &c.,

(REV.) JOHN SPENCE.

Sale of Work at Brixton.

SIR,—The Brixton Progressive Church and Lyceum acquired new premises about eight months ago, and will hold a Sale of Work on September 22nd, 23rd, and 24th, to clear off the debt for alterations necessary for extension of Lyceum work. Any help towards this object in the form of donations or articles will be thankfully received, and may be sent to the Secretary, Mr. Alex. Brooking, 17, Geneva-road, Brixton, S.W.—Yours, &c.,

W. UNDERWOOD,
President.

National Fund of Benevolence.

SIR,—I have pleasure in acknowledging the receipt of the following donations during August, viz. :—

Mrs. Allen, 5s., with an additional 5s. for Holiday Fund; the directors of the 'Two Worlds' Publishing Company, 10s. 6d.; part proceeds of exhibition of curios at Blackpool Spiritual Church, by Mrs. M. J. Veary, 12s. 6d.; 'F. A.', Liscard, 3s. 6d.; proceeds of Mrs. Keightley's circle, 6s.; collected by Mr. J. Owen, Barrow-in-Furness, £1.—Total, £3 2s. 6d.

I would remind the secretaries of all Spiritualist societies and all friends interested in the work of the fund, that the third National Benevolent Sunday Collection will take place on October 16th, when I hope all will do their utmost to make it a success.

9, High-street, Doncaster. A. E. BUTTON,
Hon. Sec.

A Face Develops on a Photograph.

SIR,—The following is an extract from a letter just received from a friend in London, but as the persons referred to would not wish their names to be published, I have substituted initials: 'Something most mysterious has happened to M.'s photograph which was taken by a first-class photographer. No one else was in the room but myself and the man who took it. It has been in a box within a trunk. At the beginning of the year I looked at it and fancied the right side of the photograph was cloudy. A month ago I could see an outline of a face, but as I was so unwell I thought it might be imagination, so put it away. Last Sunday I took the photograph out again, and now the face is much more developed. It is a perfect three-quarter face with eyes, nose, mouth, forehead, mouth with moustache and a cigar in it, double chin, longish neck, and I think a whisker is coming. Everyone, even a little child, can see it. It is six years since it was taken. Mrs. Z. thinks it is very strange.'

I would say that the lady who sent me the letter has all her wits about her, moreover the 'face' can apparently be seen by others. You may be assured that the whole thing is genuine.—Yours, &c.,

India, August 17th, 1910.

C. R.

[We have heard of previous cases in which, through the slight fading of a photograph with age, details previously indistinguishable have come into view. It would be interesting to know whether the same effect is observable in other copies of the same photograph which may have been sent to friends.—Ed. 'LIGHT']

SOCIETY WORK ON SUNDAY, SEPT. 11th, &c.

Prospective Notices, not exceeding twenty-four words, may be added to reports if accompanied by stamps to the value of sixpence.

MARYLEBONE SPIRITUALIST ASSOCIATION, 51, MORTIMER-STREET, W.—*Cavendish Rooms*.—Mrs. Imison (Nurse Graham) gave numerous fully-recognised clairvoyant descriptions and spirit messages. Mr. W. T. Cooper presided.—*Percy Hall*.—On September 5th Mrs. Place-Veary gave successful clairvoyant descriptions. Sunday next, see advt.—D. N.

SPIRITUAL MISSION: 22, Prince's-street.—Mrs. M. H. Wallis delivered an eloquent address on 'Spiritualism, the Awakener.'—67, George-street, Baker-street, W.—In the morning, Mrs. Wallis gave many interesting replies to questions put by the audience. September 7th, Mr. Percy Beard gave clairvoyant descriptions and helpful messages. Sunday next, see advt.

BRIXTON.—8, MAYALL-ROAD.—Mrs. Maunders gave an address. Sunday next, at 7 p.m., Mrs. Alice Smith, clairvoyante. Monday, 7.30, ladies' circle. Tuesday, 8.15, members' circle. Thursday, 8.15, Mrs. Finchett, clairvoyante.

CROYDON.—ELMWOOD HALL, ELMWOOD-ROAD, BROAD-GREEN.—Mrs. Jamrach gave addresses and clairvoyant descriptions. Sunday next, at 11 a.m. and 7 p.m., Mr. Alfred Vout Peters.

STRATFORD.—IDMISTON-ROAD, FOREST-LANE.—Mr. Savage gave an inspirational address upon 'Religion,' and clairvoyant descriptions. Sunday next, Mrs. Neville, address and psychometry. 25th, Harvest Festival.—H.

KINGSTON-ON-THAMES.—ASSEMBLY ROOMS, HAMPTON WICK.—Mr. D. J. Davis spoke on 'Why I am a Spiritualist,' and related personal experiences. Solo by Miss M. Wellbelove, violin solo by Mr. Sellars. Sunday next, at 7 p.m., Mrs. Jamrach, address and clairvoyant descriptions.—T. C. W.

BRIXTON.—KOSMON HOUSE, 73, WILTSHIRE-ROAD.—Miss Lucy Thompson gave an instructive address on 'The Higher Aspects of Angelic Communion and Influence.' Mrs. Johnson described a vision and gave clairvoyant descriptions. Public services: Sundays, at 7 p.m.; Wednesdays, at 8.15.—K. S.

STRATFORD.—WORKMEN'S HALL, 27, ROMFORD-ROAD, E.—Mrs. E. Neville gave an interesting address on 'The Fatherhood of God and the Brotherhood of Man,' and successful psychometric delineations. Mr. G. F. Tilby presided. Sunday next, Mrs. L. Wilson, address and clairvoyant descriptions.

PECKHAM.—LAUSANNE HALL.—Morning, Mr. Huxley spoke. Evening, Mrs. Effie Bathe delivered a splendid address and answered questions. On the 8th Mr. Stebbens gave psychometric delineations. Sunday next, Mr. Marsh. Thursday, Miss Nellie Brown. 25th, Mrs. Webb.—W. R. S.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—Mr. E. W. Wallis delivered truly inspiring addresses. Sunday next, at 11.15 a.m. and 7 p.m., Mrs. A. Boddington, addresses and clairvoyant descriptions. Monday, 8, and Wednesday, 3, Mrs. Curry. Thursday, 8, public circle.—A.M.S.

BRIXTON.—84, STOCKWELL PARK-ROAD.—At the Harvest Festival and farewell service Mr. Sexton gave a good address and a solo was rendered. Sunday next, Mr. Abbott. September 25th, Miss V. Burton. September 22nd, 23rd, and 24th, Sale of Work.—A. B.

BATTERSEA PARK-ROAD.—HENLEY-STREET.—Mr. Humphries gave an eloquent and interesting address on 'Burmah and its People.' Sunday next, at 11.30 a.m., public circle; at 7 p.m., Mr. Graham, address and clairvoyant descriptions. Monday, circle. Thursday, 8.30, public circle, Mrs. Graham. Silver collection.—N. B.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—Morning, Mr. W. E. Long spoke. Mrs. Beaurepaire gave spirit messages and clairvoyant descriptions. Evening, Mr. Long delivered an eloquent address on 'Immortality.' Sunday next, at 11 a.m., circle; at 6.30 p.m., Mr. W. E. Long on 'Prayers for the Dead in the Light of Communion with the Dead.'—E. S.

HIGHGATE.—GROVEDALE HALL, GROVEDALE-ROAD.—Morning, Mr. J. Abrahall spoke on 'Life,' and Miss Jose gave psychometric readings. Evening, Mrs. Mary Davies gave an address on 'Brotherhood' and psychometry from flowers. Sunday next, at 11.15 a.m., Mr. J. Abrahall, address; Miss Jose, psychometrist. Wednesday, Madame French, auric drawings. 25th, Mrs. J. Miles Ord.—J. F.

LINCOLN.—PROGRESSIVE HALL, COULTHAM-STREET.—Mrs. Wilks commenced a week's mission.—C. R.

CLAPHAM.—RICHMOND-PLACE, NEW-ROAD, WANDSWORTH-ROAD.—Mrs. Irwin answered questions from the audience, and gave psychometric delineations.—C. C.

SOUTHEND-ON-SEA.—MILTON-STREET.—Mr. T. O. Todd delivered addresses on 'Beauty, a Joy for Ever' and 'Spiritual Power, its Nature and Effects.'—H. E. V.

WINCHESTER.—ODDFELLOWS' HALL.—Mr. F. Blake, of Bournemouth, gave a beautiful address and clairvoyant descriptions.—R. E. F.

EXETER.—MARLBOROUGH HALL.—Mr. Elvin Frankish spoke on 'The Source of Divine Knowledge.' Mrs. Letheren gave clairvoyant descriptions.—E. F.

SOUTHSEA.—ABINGDON HALL, ABINGDON-ROAD.—Mr. Herbert J. Nicholls replied to written questions, and in the evening gave an eloquent address and clairvoyant descriptions.

PORTSMOUTH.—VICTORIA-ROAD, SOUTH.—Mr. Lacey delivered addresses on 'Light,' and 'Jesus—a Medium.' On the 7th he gave an address and clairvoyant descriptions.

FULHAM.—COLVEY HALL, 25, FERNHURST-ROAD, MUNSTER-ROAD.—Mr. G. Tayler Gwinn delivered an address on 'Sincerity, and the Right of Private Judgment.'—H. C.

GLASGOW.—EBENEZER CHURCH, 143, WATERLOO-STREET.—Mr. Aaron Wilkinson, of Halifax, gave addresses and clairvoyant descriptions.—J. C. B.

EXETER.—MARKET HALL.—Mrs. Christie, of Torquay, addressed crowded audiences on 'Sincerity' and 'Spiritualism the Key,' and gave clairvoyant descriptions.—H. L.

KENTISH TOWN.—17, PRINCE OF WALES'-CRESCENT, N.W.—Mr. R. Boddington gave an instructive address on 'Science, Philosophy and Religion.'—B. G. M.

EALING.—15, GREEN VIEW, HIGH-STREET.—Miss Ryder, of Peckham, delivered an excellent address, and Miss Nellie Brown, also of Peckham, gave psychometric readings.

BRISTOL.—12, JAMAICA-STREET, STOKES CROFT.—Mrs. Powell Williams has just concluded a successful mission. The society has increased in strength and membership.—A. C. O.

SEVEN KINGS, ILFORD.—5, SPENCER-ROAD.—Mrs. Miles Ord spoke on 'Spiritual Gifts.' On the 6th inst. Mr. G. Tayler Gwinn gave a helpful address on 'The Development of the Mental Body,' and replied to questions.

READING.—NEW HALL, BLAGRAVE-STREET.—At the Third Anniversary and Harvest Thanksgiving Services, Mr. P. R. Street spoke on 'Sowing and Reaping' and 'The Vineyard of Life.' Mrs. Street gave clairvoyant descriptions.—A. H. C.

MANOR PARK.—CORNER OF SHREWSBURY AND STRONE-ROADS.—Miss A. Chapin spoke on 'Ancient and Modern Spiritualism,' and gave clairvoyant descriptions. On the 8th Mr. Brooks lectured on 'Characters.'—T. B.

BOURNEMOUTH.—ASSEMBLY ROOMS, TOWN HALL-AVENUE.—Mr. Frank Pearce, of Portsmouth, spoke, and Mr. J. Walker gave clairvoyant descriptions. On the 8th Mr. G. J. Luckham and Mr. H. Hiscock replied to questions.

BRISTOL.—52, SUSSEX-PLACE, ASHLEY-HILL.—The president read a paper on 'Why Should we Fear Death?' and Miss Conibear gave an address on 'Angels Ascending,' also clairvoyant descriptions and spirit messages.—W. B.

SOUTHEND.—SEANCE HALL, BROADWAY.—Morning, Mr. W. Rundle gave an address and clairvoyant descriptions. Evening, he spoke on 'How Spirits Build up to Assist the Clairvoyant,' and gave psychometric readings.—A. J.

BIRMINGHAM.—30, JOHN-STREET, VILLA CROSS, HANDSWORTH.—Morning, Mr. Attwood gave an address and clairvoyant descriptions. Evening, Mr. London spoke from Matthew vi., 31-33, and Mr. Attwood gave clairvoyant descriptions, and on Monday psychometric readings.—E.

PLYMOUTH.—ODDFELLOWS' HALL, MORLEY-STREET.—The president spoke on 'Unseen Powers' and Mrs. Pollard gave clairvoyant descriptions. On the 7th Mr. Bostock answered questions and gave clairvoyant descriptions, receiving a hearty vote of thanks for his work during the last few weeks.—N. F.

SOUTHPORT.—HAWKSHEAD HALL.—Morning, Mr. J. J. Morse's replies to written questions gave great satisfaction. Evening he delivered an educational address on 'Broken Hopes and Wasted Faiths.' Mr. Wm. Garnett Flynt presided, and on Monday Mrs. Scholes gave clairvoyant descriptions.—E. B.

SOUTHSEA.—LESSER VICTORIA HALL.—At the third Harvest Festival the hall was tastefully decorated with choice flowers. Three meetings were held, at which Mrs. M. A. Grainger, of Exeter, and Mrs. L. Harvey, of Southampton, delivered addresses and gave clairvoyant descriptions. Miss Farrell and Miss Truckle rendered solos.

LITTLE ILFORD.—CORNER OF CHURCH-ROAD AND THIRD-AVENUE, MANOR PARK, E.—At the Harvest Festival Mrs. Wesley Adams gave an inspirational address on 'The Harvest is past, and the Summer ended,' and clairvoyant descriptions. Mrs. Adams sang. The hall was effectively decorated with fruit, flowers, &c. On the 7th Mr. S. Hyman gave an address on 'Enthroned with Power,' and psychometric readings.—M. C. A.

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Resurrection of the Body. The Gain Great, the Loss Little.

APPENDIX.

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