

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 826 — VOL. XVI [Registered as] SATURDAY, NOVEMBER 7, 1896. [A Newspaper.] PRICE TWOPENCE.

NOTES BY THE WAY.

Mr. Routh's letter in 'LIGHT,' of October 24th, is not a surprise to us, nor does it touch Dr. Alfred R. Wallace's complaint that it is usually the people who do not examine who scoff or deny. The question must always be—What is examination? Mr. Routh calls one series of experiments, with the same persons and under the same conditions, examination. We do not. 'Seek and ye shall find' does not mean, Try once, and, if you fail, chaff one another and the unseen beings, and give it up.

Mr. Routh and his friends were certainly unfortunate. We cannot tell why. He says, 'The greatest possible silence, too, was observed.' It is just possible that this was a mistake. The people on the other side do not often like a Quakers' meeting, with minds and senses strained with watchfulness. Our poor old friend 'Mr. Sludge' might have told them that. By the way, we do not quite like that reference to 'Mr. Sludge.' In its connection, it seems to suggest that any professional medium must be 'Mr. Sludge,' or be treated as though he were. If this thought prevailed in the minds of Mr. Routh and his comrades, it is quite possible they were 'served out' for it. 'The spirits' like their little jokes and lessons too.

But real examination would suggest—Go on, and try other ways.

A serious-minded inquirer writes: 'I should esteem it a great favour if you could explain this difficulty:—In November last, I saw Mrs. A., and she said, "Do not do—so and so." Early this year, I saw Mr. B., and he said, "Do—so and so"; the exact contrary. The former was and is, in my judgment, correct, and very distinctly so. So how can one tell which guidance to follow?' The answer is—You cannot tell which guidance to follow, if you resign your own reason and will. We have no great faith in asking the unseen beings for guidance about events. That is only a superior sort of asking them for guidance in a game of pitch and toss. Our friend mentions his own judgment. That is his best guide.

At the same time, we are perfectly ready to admit that a great deal of admirable guidance *does* come from the unseen: but we hold that it needs very careful watching. It would be no gain to find anything that would take the reins from one's own conscience and common-sense.

Besides, it is absolutely necessary to recognise that no seer is infallible, and that all spirits are not wise—nor good.

One of the very strangest facts concerning the theological world is the gradual disappearance of 'The Holy Spirit' as a person. The Trinity, by a curious process of absorption, has practically become a Duality. But an equally strange fact is that heretics like Rationalists and Spiritualists are actually upholding what little is left of real faith in The Holy Spirit. The Rationalist, who is at the same time a Theist, is positively strengthening his belief in an all-pervading Spirit of Holiness, the Creator of the ever-ascending life of man; and one of the latest con-

verts to Unitarianism, Admiral Sir George Elliot, K.C.B., actually exalts that Spirit of Holiness, or Holy Spirit, to the place of sole Deity, even to the denying of God the Creator altogether. It is a very remarkable shifting of the centre of the circle.

Then, all this time, the Spiritualist is ripening his faith in the same direction. He also sees that in Spirit one must find the secret of all things, and especially of the higher life of man; and he is constantly putting increased emphasis into Christ's great saying, 'God is Spirit.' All this, the old conventional Theology is unable to assimilate; for the old Theology is too literal, too materialistic, too mechanical, too anthropomorphic. So does Time 'bring in his revenges'—and adjustments: but it will be a long while before we get used to the fact that the Rationalists and the Spiritualists are foremost upholders of the third Person of the Trinity!

Dr. Talmage, while repudiating or denouncing Spiritualists, is still hovering about their subject, evidently desiring to be exceedingly economical in obeying the injunction—'Buy the Truth.' A report of a late sermon of his represents him as saying:—

There is a class of phenomena which makes me think that the spiritual and heavenly world may, after awhile, make a demonstration in this world which will bring all moral and spiritual things to a climax. Now, I am no Spiritualist; but every intelligent man has noticed that there are strange and mysterious things which indicate to him that perhaps the spiritual world is not so far off as sometimes we conjecture, and that after awhile, from the spiritual and heavenly world, there may be a demonstration upon our world for its betterment. We call it magnetism, or we call it mesmerism, or we call it electricity, because we want some term to cover up our ignorance. I do not know what it is. I never heard an audible voice from the other world. I am persuaded of this, however: that the veil between this world and the next is getting thinner and thinner, and that perhaps, after awhile, at the call of God—not at the call of such as were the Davenport brothers or Andrew Jackson Davis—some of the old scriptural warriors, some of the spirits of other days, mighty for God—a Joshua, or a Caleb, or a David, or a Paul—may come down and help us in the battle against unrighteousness.

But really, Dr. Talmage, it will hardly do to prescribe the conditions, and to compile the programme. It will be much better to be modest and patient, and humble, and open to all that may come. We shall be delighted to welcome the 'old scriptural warriors'; but, failing Joshua, David or Paul, we are willing to answer the signals of the humblest voyager to the other side.

'The New York Herald' has been interviewing Dr. Peters, late of the University of Pennsylvania, respecting some wonderful discoveries in the valley of the Euphrates. It is not easy to keep pace with these startling unveilings of ancient history, the volumes of which lie buried in the earth, in the form of architectural ruins, objects of art and manufacture, and now, it is said, legible documents going back over 6,000 years. It is rather difficult to take it all

in, but here is the leading passage of Dr. Peters' interviewer, as given in 'The Herald':—

One result from the explorations conducted by the University of Pennsylvania, at Nippur, has been to show that civilised man inhabited that city and the whole country of Babylonia at an age hitherto unsuspected. We found there written documents from about 4500 B.C., and the writing on these documents was in a semi-syllabic script, with conventional characters only recognisable in a few cases as originally pictures. Evidently, there was a long development behind this script, extending, presumably, over centuries; say, roughly, the writing was invented in Babylon 5000 B.C.

'As early as that a true arch with a keystone was found by Haynes. At least a thousand years earlier, as shown by our excavations, Nippur was a city. Its inhabitants made pottery, used copper and gold, baked bricks, built houses and temples, conducted a considerable commerce, had laws and a stable government, and were in general civilised. It is evident there must have been a long period of training and developing preceding the attainment of this stage of civilisation. These general conclusions are corroborated by the work of a French expedition, which has also been exploring in the valley of the Euphrates about fifty or sixty miles south of Nippur, and, as far as civilisation in general is concerned, by recent explorations in Egypt. Recent explorations in the Troad, in Greece, in Asia Minor, Syria, and in Southern Arabia, all point in the same direction. Man was civilised far earlier than has hitherto been supposed. The explorations at Nippur enable us to fix a date for this civilisation in the Euphrates valley not less than 6000 B.C.

That is to say, about five hundred years before the creation of the world! There is something wrong somewhere. It now lies between Moses and Peters, just as it used to lie between Moses and Lyell.

We have received a highly commendatory report of an interview with 'Cassandra,' 75, Gloucester-place, W. 'Cassandra' is a lady Palmist who has studied under accomplished teachers, and who seems to have great gifts of her own. Our reporter describes her as middle-aged, refined but distinctly practical, and simple in her manners and delineations—far removed from the weirdness or pretentiousness conventionally associated with these 'uncanny' things. 'Her reading of the story of my life,' says our reporter, 'was exceedingly interesting, and here and there startling; and the good lady had to wade through a chequered life of over fifty years. Her warnings and suggestions were most appropriate, especially as to health.'

It is not easy to understand how anyone could think it his duty to say (as 'Vir' does) that a Faith Spiritualist (whatever that means) defines Spiritualism as (with other beliefs) 'Belief in spirit guides and teachers, and apparently in man's total incapacity to know by his own reason what is necessary for his salvation.' As 'a Faith Spiritualist' is one who accepts the hypothesis of actual spirit-communication, it is only irritatingly unfair to impute to such an one belief in 'man's total incapacity,' &c. We shall never get any forwarder, or secure useful discussion, if such caricatures are indulged in. How near akin misrepresentation and repression are may be discerned in 'Vir's' suggestion that the State ought to prosecute clairvoyants who take money.—Mr. Slater, for instance,—and even that the State ought to 'suppress' the 'gross superstition' altogether!

We have received an 'Order of Evening Service' used at 'The Australian Church' in Melbourne (Dr. Strong's). It is in some respects unusual—very simple, direct, human and spiritual. These sentences, set down for reading by the minister, are a suggestive indication of the whole. What a pity they are not in The Book of Common Prayer!

Brothers, the Most High needs not our childish prayer to guide Him: He demands of us no rite nor temple. He

knows what things we have need of before we ask Him, and there is nothing which we can offer to Him save our hearts and lives. But it is good for us to draw near to Him in common prayer and song, to feel His gracious presence, and as brothers and sisters in Him to lift up our hearts together unto the Lord, and to encourage one another in that life of trust, hope, and charity which is the true worship of the Father. All near and dear to us we commend unto Thee, O God—those who are with us to-day, and those who have passed into the unseen. We remember also the poor, the suffering, the sad, and all such as have wandered into paths of darkness. Make us wise to heal the world's sickness, and to right its wrongs and injustice. Teach us to care for all, to bless those who curse, and to do good even to the unthankful and the evil, that we may be indeed the children of Him who maketh the sun to shine on the evil and the good, and sendeth the rain on the just and on the unjust. The Lord be with us now and at all times, and may His Spirit lead us and guide us through the doorway of this earthly life into a larger and fuller day.

We understand that the learned and eloquent Hindoo, Swâmi Vivekânanda, is announced to give the sermon at Mr. J. Page Hopps' Church at West Croydon, on Sunday morning, November 8th. The Church is opposite the side of the railway station, and is called 'The Free Christian Church.' Service at eleven.

THE CONVICTION OF JANE LEE OR SMITH FOR FORTUNE TELLING.

REVERSED ON APPEAL.

In 'LIGHT' of April 4th last we briefly referred to the judgment of Lord Young in the High Court of Justiciary in Scotland reversing a conviction of Jane Smith, for fortune telling, by a magistrate sitting in the Glasgow Police-court. In view of the possible need at some future time for further reference to this case, we transfer to our columns a report of the judgment of the Justiciary Court held in Edinburgh on March 18th last, as given in Vol. II., Part I., of Adam's 'Justiciary Reports.' The legal terms employed frequently differ from those used in England, but we have no doubt that they will be sufficiently intelligible to our readers:—

COURT OF JUSTICIARY.

Present,

THE LORD JUSTICE-CLERK,
LORDS YOUNG AND TRAYNER.

JANE LEE OR SMITH, Suspendor,

AGAINST

GEORGE NEILSON, Respondent.

COMPLAINT—RELEVANCY—MODUS—SPECIFICATION—STATUTE—5 Geo. IV. cap. 83, sec. 4*—PREVENTION OF CRIMES ACT, 1871 (34 and 35 Vic. cap. 112, sec. 15†—FORTUNE TELLING—Intent to deceive.

Jane Lee or Smith was convicted under a summary complaint in which the charge was that she had contravened section 4† of 5 Geo. IV. cap. 83, as amended by section 15† of the Prevention of Crimes Act, 1871, in so far as, time and place

* 5 Geo. IV. cap. 83, sec. 4, provides—'... that every person pretending or professing to tell fortunes, or using any subtle craft, means, or device, by palmistry, or otherwise, to deceive and impose on any of His Majesty's subjects... shall be deemed a rogue and vagabond, within the true intent and meaning of this Act,' and shall be punishable as the Act provides.

† 34 and 35 Vic. cap. 112, sec. 15, provides that whereas 5 Geo. IV. cap. 83, section 4, 'amongst other things, provided that every suspected person or reputed thief frequenting any river, canal, or navigable stream, dock, or basin, or any quay, wharf, or warehouse near or adjoining thereto, or any street, highway, or avenue leading thereto, or any place of public resort, or any avenue leading thereto, or any street, highway, or place adjacent, with intent to commit felony, shall be deemed a rogue and vagabond, and may be apprehended and committed to prison with hard labour for any time not exceeding three calendar months. And whereas doubts are entertained as to the construction of the said provision, and as to the nature of the evidence required to prove the intent to commit a felony: Be it enacted, firstly, the said section shall be construed as if instead of the words 'highway or place adjacent,' there were inserted the

libelled, she 'did pretend to tell the fortune of Jane Allan (designed), who was thereby induced to pay her 'the sum of sixpence.'

Held, in a suspension, that the complaint was irrelevant from want of any allegation of intent to deceive.

In this Bill of Suspension JANE LEE or SMITH, No. 42 New City-road, Glasgow, sought to suspend a conviction and sentence pronounced upon her upon 4th February, 1896, by the Magistrate sitting in the Police Court, Glasgow, under a Complaint at the instance of the Respondent GEORGE NEILSON, Procurator-Fiscal in the Police Court, Glasgow.

The said Complaint set forth :—

That Jane Lee or Smith, of No. 42 New City-road, Glasgow, has contravened the Prevention of Crimes Act, 1871, particularly section 15 thereof; and the Act passed in the fifth year of the reign of King George the Fourth, chapter 83, particularly section 4 thereof; as amended and made applicable to Scotland by the said Prevention of Crimes Act, 1871. In so far as the said Jane Lee or Smith (1) did on 25th January 1896, within the premises occupied by George Smith, her husband, at 42 New City-road, Glasgow, pretend to tell the fortune of Jane Allan, of 26 George-street, Glasgow, who was thereby induced to pay to the said Jane Lee or Smith the sum of sixpence; and (2) did on 28th January 1896, place above libelled, pretend to tell the fortunes of Mary Broadley of 104 Kidston-street, Glasgow, and Annie Bennett of 399 Cumberland-street, South Side, Glasgow, who were each thereby induced to pay to the said Jane Lee or Smith the sum of sixpence; whereby the said Jane Lee or Smith is liable to be deemed a rogue and vagabond within the meaning of said Acts, and to be committed to prison with hard labour for any term not exceeding three calendar months.

At the trial upon 4th February 1896, when the panel was asked to plead, her agent objected to the relevancy of the complaint, but the objection was repelled by the Magistrate. Thereafter the panel pleaded 'Not Guilty,' and after evidence the Magistrate pronounced the following judgment :

At Glasgow, the 4th day of February 1896, the said Magistrate, in respect of the evidence adduced, convicts the said Jane Lee or Smith of both charges of pretending to tell fortunes, being a contravention of the Act Fifth, George the Fourth, chapter 83, particularly section 4 thereof, and the Prevention of Crimes Act, 1871, particularly section 15 thereof, all as libelled, and deems her to be a rogue and vagabond within the meaning of the said Acts; and in virtue of the provisions of section 6 of the Summary Jurisdiction Scotland Act, 1881: Finds the said defender, Jane Lee or Smith, liable in a penalty of Ten shillings and sixpence, and, in default of payment, deems and adjudges the said Jane Lee or Smith to be imprisoned in the Prison of Glasgow for the period of seven days from the date of her imprisonment unless said penalty be sooner paid; and grants warrants to Officers of Court to apprehend her and convey her to the said Prison, and to the keeper thereof to receive and detain her accordingly.

The panel paid the fine, but brought this suspension, and pleaded :—

The said warrant, sentence, or conviction, so far as concerning the suspender, ought to be suspended with expenses as craved, in respect —

1. That the said complaint is irrelevant.
2. That the said complaint is wanting in specification.
3. That the prayer is ambiguous as to which contravention a conviction is asked.
4. That the conviction is not in proper form.
5. That the conviction is ambiguous.

At the hearing before the High Court—

WILLIAM THOMSON for the Suspender.—(1). The Complaint is irrelevant for want of specification. It is not sufficient merely to narrate the words of the statute. There are various modes of pretending to tell fortunes. The mode—palmistry, cards, or otherwise—should have been specified. (2). In any case the statute libelled only made it a crime to pretend to tell fortunes with intent to deceive. Intent to deceive was not libelled. (3). The prayer concludes for a conviction of the 'aforesaid contravention,' and is therefore ambiguous, as there are two separate contraventions libelled. (4). The penalty clause was incompetent, as three months' imprisonment was above the competency of the Magistrate sitting under the Summary Jurisdiction Acts. This was not a matter of form but of substance (*Blains v. Rankine*, Mar. 15, 1892, 3 White 221). (5). The conviction is bad. It purports to convict the suspender of both charges of pretending to tell fortunes, and calls these contraventions of 5 Geo. IV., cap. 83, and of the Prevention of Crimes Act, whereas they are only contraventions of the former Act which is only in part made applicable to Scotland by the latter Act. Section 15 of the latter Act provides that the 'provisions of the said section' [i.e., Section 4 of 5 Geo. IV., cap. 82] 'as amended by this section shall be applicable to Scotland.' The application of the section to Scotland is thus limited to those provisions which are amended by Section 4 of the Prevention of Crimes Act, and the provision as to fortune-telling is not so amended.

J. B. YOUNG, for Respondent.—The whole of Section 15 of 5 Geo. IV., cap. 83, has been held applicable to Scotland (*M'Lean v. Murdoch*, Dec. 22, 1882, 5 Couper 193). 'Pretend' to tell fortunes implies intent to deceive. To pretend with intent to deceive would be redundant. The statute applies 'intent to deceive' only to the crimes in the latter half of the clause (*Penney v. Hanson*, Feb. 25, 1887, L. R. 18, Q. B. D. 478; *Monk v. Hilton*, Feb. 6, 1877, 2 Ex. D. 268). As to the *modus*; 'Fortune-telling' is itself sufficient description of the crime. The prosecutor is not bound to tie himself down to one particular form of 'fortune-telling' (*Duff v. Neilson*, Dec. 18, 1892, 3 White 399).

At advising—

THE LORD JUSTICE-CLERK.—There have been several objections taken to this conviction, but there is only one which I think it necessary to notice. Under the 4th clause of the Act of Parliament of 1824, which is now part of the law of Scotland, it is enacted that 'every person pretending or professing to tell fortunes, or using any subtle craft, means, or device, by palmistry or otherwise, to deceive and impose on any of His Majesty's subjects,' shall be guilty of an offence. The complaint here was objected to on the ground that it is irrelevant for want of specification, in respect that while it alleges against the accused that she did pretend to tell the fortune of a particular person, it is not alleged that she did so with intent 'to deceive and impose.' Now, it was argued—and there is a great deal to be said for the argument—that the Act might be read on this footing, that these words 'deceive and impose' refer only to the latter part of this sub-section of the clause 'or using any subtle craft, by palmistry or otherwise,' and that the pretending to tell fortunes is a crime by itself, implying that there was an intention to deceive and impose, and that therefore there was no need for these words as applicable to the first part of this section. I am inclined to read these words 'to deceive and impose' as applicable to the whole of this sub-section. I see no reason in the form of the words for holding that they are not. If that be so, then a complaint, charging a person with pretending or professing to tell fortunes, omits what the statute has put in as part of what is necessary to be proved, and therefore part

words 'or any highway or any place adjacent to a street or highway'; and, secondly, that in proving the intent to commit a felony it shall not be necessary to show that the person suspected was guilty of any particular act or acts tending to show his purpose or intent, and he may be convicted if from the circumstances of the case, and from his known character as proved to the Justice of the Peace or Court before whom or which he is brought, it appears to such Justice or Court that his intent was to commit a felony; and the provisions of the said section, as amended by this section, shall be in force in Scotland and Ireland. . . .'

of what must be averred. I think that here the complaint should have contained an allegation of the intent to deceive and impose. On that ground it seems to me that the complaint is bad, and that we ought to quash the conviction.

It is not a matter of very serious moment, for this is only a single case, and for the future it is only a question of adding five or six words to the complaint. I am quite clear that if the words 'with intent to deceive and impose' had been added the complaint would not have been open to objection.

LORD YOUNG.—I confess that from the moment I read it I thought that this charge was bad, and that therefore the conviction was bad. We were informed that this is the first prosecution in Scotland for pretending to tell fortunes. The Act of George IV., it is said, and I have no doubt accurately, was made applicable to Scotland twenty-five years ago, and it was not till 1882 that it was decided—and then not without difficulty—that any part of the clause recited was made applicable to Scotland. During these twenty-five years, including the last fourteen, this is the first instance of any prosecution of the kind, and I should almost venture to express the hope that it may be the last. It is of course true that a professed fortune-teller may commit roguery or knavery through the exercise of that profession just as anyone else may commit a roguery or knavery. But when you have a case of a professed fortune-teller committing roguery or knavery against those who require—that is, really deceiving and imposing upon weak people who require—the protection of the law, the charge ought to state what he did that was knavish or roguish and that amounted to an offence. It never was imagined, so far as I ever heard or thought, that writing, publishing or selling books on the lines of the hand or even on astrology—the position of stars at birth and the rules on which astrologists proceed in telling fortunes therefrom—I say I have never heard that publishing or selling such books is an offence, or that reading such books and telling fortunes therefrom is an offence. Roguery or knavery might be committed that way, but it would be a special case.

There is the word 'pretend' used, but the case for the prosecutor here is that it is not necessary that there should be an intent to deceive and impose upon. Indeed everything here is consistent with the fact that the person who told the fortune had no belief in the thing herself, and knew that the person who gave sixpence had no belief in the thing either. That was the prosecutor's view, we are told by the counsel who represents him, and that was the view on which the conviction proceeded. So that it really comes to this, that any one telling fortunes by reading the lines on the hand is guilty of roguery and vagabondry, and liable under this section to its penalties. I think that that is extravagant, and I therefore repeat that, as this is the first conviction of the kind in twenty-five years, I hope it will be the last attempted. I am not in any way suggesting that a spouse-wife or any one else may not through that means commit knavery and deception, and be liable to punishment.

LORD TRAYNER.—I think the view which your Lordship in the chair has expressed is sufficient for the decision of the case, and in that view I concur, and I have nothing to add.

The Court pronounced the following judgment:—

'Edinburgh, 18th March, 1896.— . . . Pass the Bill, Suspend the Conviction and Sentence complained of simpliciter, and Decern: Find the Complainer entitled to expenses, which modify to ten guineas.'

ALL weighty things are done in solitude, that is, without society. The means of improvement consist not in projects, or in any violent designs, for these cool, and cool very soon; but in patient practising for whole long days, by which I make the thing clear to my highest reason.—JEAN PAUL RICHTER.

SPIRIT IDENTITY—REMARKABLE SEANCES.

MESSAGES IN A LANGUAGE UNKNOWN TO MEDIUM AND SITTERS.

An interesting case appeared in the September number of 'La Revue Scientifique et Morale du Spiritisme,' under the pseudonym of 'Trebla.' Although the names of the experimenters are withheld for private reasons, the Editor testifies to the unimpeachable veracity of the narrator, and invites Dr. Dariex to go personally into the evidence in the interest of psychical research. M. Trebla gives the following account of his experiences:—

About two years ago a friend of mine and myself were making experiments in somnambulistie clairvoyance. At one of our séances, the subject, whom I shall name Mlle. G., was mesmerised by me, and my friend, Mr. X., requested her to transfer herself mentally into his house. Mlle. G. acted at once on the suggestion, describing accurately the arrangement of the rooms and some pieces of furniture or ornaments which more particularly attracted her attention. I must mention that the subject had never been to my friend's house.

Upon Mr. X. asking this question: 'Do you see any spirits in my house?' she replied: 'I see several, but more distinctly an old lady. She might be your mother.'

Mr. X. pointed out that his mother's portrait was in the very room the clairvoyant had just entered, so that she could ascertain whether the spirit and the portrait were the same person.

A moment afterwards the clairvoyant replied: 'She is not your mother.'

Mr. X. inquired: 'Could we not have the spirit brought here?'

Mlle. G. gave an affirmative answer, and we exercised our will-power for the purpose of attracting the spirit to the room in which we were sitting. After we had succeeded in doing so, the old lady was described to us more minutely, but my friend failed at first to identify her, until he inquired of the clairvoyant whether she could give the name. The latter replied: 'I see but cannot hear her. She is moving her lips. . . . It is a peculiar name. It begins with D O M. It is Dominica!'

Thereupon Mr. X. identified the spirit as the wife of a friend of his, whose Christian name was Dominica, and who had been dead two years.

The spirit was requested to give some proof of her identity, but the subject being unable to hear her, she resorted to the production of images and pictures of past events, which were visible to the medium alone. For instance, she represented a needle-case, the cover of which bore a design consisting of flowers, and made Mlle. G. understand that she (the spirit) had given this object to one of Mr. X.'s young daughters, which was perfectly true.

Dominica afterwards produced the image of a carriage, in which several people were seated under a large old-fashioned country umbrella, thus alluding to a drive taken in Mr. X.'s company when the party were caught in a drenching rain.

After several séances of the same kind, Dominica, in response to our request, promised to devise some other means of communicating with us. On August 22nd, 1894, Mlle. G., being under magnetic influence, said to us: 'Dominica is going to make a communication, not in French, but in another language which she used to speak when she was alive—in Basque, I believe. I see her gathering fluids, and forming a kind of blackboard; she is going to write upon it. Mark the letters.'

After a short interval the subject gave us the following message, spelling out every letter as she saw the spirit tracing it on the fluidic board. Mlle. G. had some difficulty in following the writing, which was phosphorescent and used to fade almost immediately. She sometimes gave us the beginning and the end of a word, and afterwards asked the spirit to form again the letters which were in the middle of it.

It must be borne in mind that the communication was given in a language with which the three of us were totally unacquainted, so that it was impossible for either to complete any word in which one or two letters were missing.

After ascertaining through a person who had a slight knowledge of Basque that the message was really in this dialect, my friend, Mr. X., sent it to Dominica's husband. The latter being, like his departed wife, a native of Béarn, was rightly

supposed to be conversant with the vernacular, for he returned the message to my friend with a double translation, the one in literal and the other in fluent French.

The following is a copy of the original :—

Ene alhaba maitea, ene Clém . . . Emocou aitari digitaline bihi égunéau, biga goicétan, eta bat aratsetan, eta etzaitela thourmenta.

Ethorico naiz suen ikhoustera fité. Goustateen naiz couekin égoitean eguin ahalac eginen ditut hortacotz!

My dear daughter, my Clem . . . give your father pills of digitaline daily : two in the morning and one in the evening, and do not fret.

I shall come to see you soon. I have pleasure in being with you and shall do my best for that.

Since then we have received two other communications in Basque under precisely the same circumstances.

It is obvious that the first part of the message was meant for Dominica's daughter, whilst the second part was addressed to us. Neither of us could infer what the meaning was before we read the translation, nor could we have the slightest influence on its production, considering our utter ignorance of the language.

It is a well-known fact that Basque is one of the most difficult of living languages, and apart from the natives, no more than a mere handful of philologists can claim an acquaintance with this hoary survivor of prehistoric tongues. This makes the communications all the more interesting, but we regret that the investigators, while establishing the identity of the spirit, should have left their own in the dark.

SPIRITUALISM AND OCCULTISM (SO CALLED).

With reference to the 'negative polemic' of your correspondent, 'Quæstor Vitæ,' one may, perhaps, be permitted to observe that it continuously fetters the force of his persuasion by importing a principle that is adverse to it. Heedless of the philosophic claim and process of divine evolution that is immanent to the subject with which he deals, and by means of which an independence is established as that of son to father, begotten and individuated over and above the relation of the component parts of organisms to their respective wholes, he proceeds to reduce the transcendental hope of reason to the merest mediumism, by which, as apart from voluntary coercion, no radical change is effected in the passivity concerned.

What, then, has all that inverse dialectic about cells and life-currents to do with adeptship, hermetic processes, occult science, or other early philosophy, unless it be that of Epicurus or Lucretius, who deal with such rudiments, turning the gnostic wisdom to their own agnostic account?

The negative polemic comes in direct collision with all divine philosophy and ethical stability, as with all religious persuasion, and can hardly pass, as threatened, above the innate faith of the life about which it deliberates without objective access. Apart from the sacramental experience, or the hope of this, the inalienable inference starves. As a cable-line that is without a mooring post, the illation itself drifts, or worse; if practically set to work upon the inner paths of soul experience, will it not incontinently turn round and ruin the connate life of its perverse oppressor?

De Saint Martin warns, indeed, of such an event as follows in his 'Tableau Naturel.' 'Our intellectual centre,' he says, 'receiving no more the substance that should form its basis, falls back upon itself, slides, throws itself over, and finds itself subject to the revolution of inferior circumferences—no longer upright, but prone—which drag it into the vortex of their own disorder. It is this which certain ministers of justice in this world have represented by the custom of scattering the ashes of criminal delinquents to the winds.' 'Whereas,' as the same experienced and well-taught teacher goes on to say, 'on the other hand, by keeping the channels open for nourishment, we shall find the reason of our faith extend and acquire strength to convert all dependencies to its own legitimate goal.' See 'Tableau Naturel,' p. 239.

Perfect wholes are not fortuitous confections brought together and driven round by life-currents, more or less conforming, or organisms such as are commonly framed by Nature.

Perfect wholes are Universals that have succeeded in recapitulating their parts in perfect order by a voluntary submission

and co-ordination of these to their divine Egoity, thus constituting a perfect concrete body or ultimatum.

In process of such a voluntary conscious reconstruction as is above all things arduous of course, and rare as regards completion, there comes a crisis when the choice of the Neophyte lies freely open towards relative extremes of good and evil—as represented in the decision of Hercules—towards self-inflation by denial and occultation of the divine light on the one hand, and on the other towards altruism and the glorification of God in man.

At such a crisis or anthropocentric stand-point as this which your correspondent 'Quæstor Vitæ' styles fallacious, the monad will be self-determined and intrinsically responsible therefor; be the issue as it may, he will be It.

All lies in the willing, as Theosophists, ancient and modern, have said, and by God's grace the opportunity of salvation is offered, as Apostles teach, and Saints and Magi, Rosicrucians and Illuminati of every prominent school and church up to the present day.

For such as care for subtle advice as to the distinction that should be drawn between *object* and *motive* with reference to monadic isolation, the first chapter of De Saint Martin's 'Tableau' may be found interesting.

AN OLD INQUIRER.

IS DR. PARKER ALSO AMONG THE PROPHETS?

Dr. Joseph Parker lately told the following stories and made the following comments in one of his discourses :—

I know a Wesleyan minister, as truthful a man as ever lived, who tells of two men looking out of a window of an inn. They both heard footsteps below; one saw a figure and said, 'You see the man there?' and the other said, 'No; I hear footsteps, but I do not see anybody.' 'Why!' exclaimed the first speaker 'he is so high, has such and such a face, is dressed in such and such clothes; can you not see him there?' 'No, I cannot,' said the second speaker; 'but you have described my father, a man you have never seen.' By the next post he learned that his father had passed that way, passed into eternity.

There are those who tell us that such things are optical illusions, or momentary hallucinations. If we like to commit ourselves to these polysyllables, so be it; but is there not a grander thing to commit one's self to, another possibility, a quite higher range of thought? Who are the fools—they who commit themselves to the doctrine of continual hallucination, and thus make themselves little better than maniacs, or the men who say there are more things in heaven and earth than have been dreamed of in any philosophy? I prefer to number myself, if they will allow me, with the latter company. It is nobler in reason and finer in temper; it is more poetic and ideal in the whole cast of its being and thought.

I have a friend in Scarborough who has written of the case of a German servant she had. The girl had not seen her father for eight years; he was in Germany, she was in England. She came one morning in great fright to the head of the house, and said: 'I have had a dream in which an envelope was handed to me by my father, and on the envelope was written, "Oh, death, where is thy sting?" I am sure,' said the poor girl, 'he is dead; I know it, I feel it,' and in due time the intelligence was brought to her that when she saw that envelope her father had just thrown the last enemy in the mortal combat, and gone up a hero, crowned victor, through the power of Christ. Who are the fools now, the fanatics—the men who say such things cannot be accounted for except on stomachic action and hallucination and optical illusion and nightmare—or the men who say this universe is bigger than we thought it was, and there are avenues all through its spaces along which there pass messengers from heaven, visitors from eternity? It seems to me as if the Christian believers were the true rationalists.

This is all very interesting, of course; and we are glad to hear of it: but when will Dr. Parker come and say these things to us at St. James's Hall?

THE LONDON SPIRITUALIST ALLIANCE, LIMITED.—Copies of the Memorandum and Articles of Association may be obtained from the office of the Alliance, 2, Duke-street, Adelphi, London, W.C., price 1s. The Memorandum sets forth in detail the purposes and objects of the society, with the names of the signatories; and the Articles prescribe the necessary rules and regulations for its conduct, including the election of members and associates, council, and officers.

OFFICE OF LIGHT, 2, DUKE STREET, ADELPHI,
LONDON, W.C.
SATURDAY, NOVEMBER 7th, 1896.

EDITOR E. DAWSON ROGERS.

Assisted by a Staff of able Contributors.

SUBSCRIPTION RATES.—'LIGHT' may be had free by post on the following terms:—Twelve months, 10s. 10d.; six months, 5s. 5d. Payment to be made in advance. To United States, 2dol. 70c.

ADVERTISEMENT CHARGES.—Five lines and under, 3s. One inch, 5s.—Column, £2 2s. Page, £4. A reduction made for a series of insertions.

Light,

A Journal of Psychical, Occult, and Mystical Research.

PRICE TWOPENCE WEEKLY.

COMMUNICATIONS intended to be printed should be addressed to the Editor, 2, Duke Street, Adelphi, London, W.C. Business communications should in all cases be addressed to Mr. B. D. Godfrey, and not to the Editor. Cheques and Postal Orders should be made payable to Mr. B. D. Godfrey, and should invariably be crossed '— & Co.'

'LIGHT' may also be obtained from E. W. ALLEN, 4, Ave Maria Lane, London, and all Booksellers.

ALL-SAINTS AND ALL-SOULS.

A few days ago, the Church kept 'All-saints' day' and 'All-souls': the first, a festival of the old Catholic Church, as a gracious commemoration of all the unrecorded saints who had passed on, with no name remembered on earth, but with their names 'written in the Lamb's Book of Life': the second, a day set apart for prayer and offerings on behalf of poor souls in purgatory, who departed this life under a cloud, and found not saving grace this side the veil: and these two loving or pitiful days have been kept, amid all the church's troubles and transformations, for well-nigh a thousand years.

It is very beautiful. Well would it have been for the Church if it had ended here; if, stretching forth a hand of greeting to 'the saved' and a hand of helping to 'the lost,' it had been content. What a message of mercy, what a gospel of reconciliation, it would have had for the world! But the music of this old tenderness lingers still; and one may hear it behind all the clatter of the controversy, and all the verbosity of the creeds. Perhaps the time will come when the discords will all die away, and the two old strains of joy and pity rise again, unblended with passion, to bless mankind.

Social economists sometimes talk of 'the solidarity of the race.' Let us talk of 'the solidarity of all souls.' There are none lost; all are on pilgrimage: that is our faith, and a very lovely Gospel it is—worth all the theologies that ever were compiled. Saints and sinners are all, in a sense, in the fold; for the Father's fold is His universe, and every one of us is only at some varying stage of docility and compliance. All-saints' day and All-souls are fitly linked together, just as we might link together, in our celebration or memory, the kinsfolk at home and the adventurers in foreign lands or far-off on distant seas. Ay! even the prodigal has his rightful place in celebration and memory and prayers.

Spiritualism is infinitely merciful, and as rational as it is merciful. It knows absolutely nothing of hopeless condemnation and final loss. It believes in order, and therefore in harmony, and therefore in progress everywhere. It is compelled to admit that we must all reap hereafter what we sow here; but there is no vengeance in this solemn law, there is only order; there is even harmonious mercy. The music of the universe is the music of a mighty psalm, but there are minor keys and depths of outcry answering to heights of ecstasy, and even tones of mourning blending with songs of joy. But not one note is really discordant, not one tone is out of place; for everything is determined by absolute rightness of order and law.

'Saints'! some will say, 'alas, how few there are of these!' Is that so? It has been a misfortune that the word has been reserved for great selected characters, and that the associations of it have been taken to isolations on earth and to great splendours in heaven. But that is all wrong. The saints can be the simplest of beings. As one has put it:—

The saints of God are holy men,
And women good, and children dear.

They are found amongst carpenters and colliers, fishermen and weavers, sailors and cab-drivers: where are they not found? No one suspects it: they would laugh a little if one accused them of it: but saints they are. Behind millions of these doers of the world's rough and ceaseless work, what lovely lives are being lived, with what patience, selfishness, purity, simple goodness to wife and child and mate! Their names may not be down on any record of saints on earth,—may not even appear in any book of baptisms,—but they are known on the other side, and they belong to All-saints' day.

All-saints' day, then, shall ever be kept by us with the help of our delightful faith that we are not really separated from the happy spirits beyond: and All-souls shall be kept with an infinite hopefulness. There are those who still indulge in threats or dreary despair. Someone lately sent us a tract which tells us that we all 'deserve eternal fire.' Do any of us deserve that? and, as for salvation, is it not enough to put our hands, by faith, in the dear Father's hand, and say,—'Where Thou guidest us, Father, we will gladly go!' In the sermons of that once famous and most influential divine of the Established Church, Dr. Robert South, this awful passage occurs: 'Every man must know that upon his very first coming into the world he has this huge task upon him—to appease and pacify a great enemy; an enemy so much the harder to be pacified because once a friend. This enemy is God, and, therefore, His enmities must be commensurate to His person, that is, infinite and unlimited.' But not only does 'every man' not 'know' it, it would be truer to say now that no man knows it and no man believes it. God is no one's enemy. He is the perfect goodness of the universe,—perfect justice, therefore perfect mercy, order, helpfulness, law.

Even if we admit the existence of a Gehenna, a place of burning, in the world beyond, that does not exclude the infinite fatherliness of the divine order, and the possibility of vast unfoldings of good. Dr. Peebles, in his own forceful and genial way, once illustrated this. The fires of Gehenna are quenched, said he;—'Personally, while travelling in Palestine, I walked across this now well-cultivated valley of Hinnom, Gehenna hell-fire. The worms had died, the fire had been quenched, the soil had been tilled, grasses and grain were growing there luxuriantly, and, in the vineyards there, our Palestine party plucked and feasted upon most delicious grapes. Think of it,—grapes in hell—the Gehenna-hell of the New Testament!' A beautiful thought for All-souls' day!

LONDON SPIRITUALIST ALLIANCE, LIMITED.

A meeting of Members, Associates, and friends of the London Spiritualist Alliance, Limited, will be held in the French Drawing Room, St. James's Hall (entrance from Piccadilly), on Friday, November 20th, at 7 p.m. for 7.30 p.m., when Mr. Herbert Burrows has kindly promised to give an Address on 'Science and the Life Beyond.' We hope our friends will muster strong on the occasion, for Mr. Burrows is sure to treat his subject in a way that cannot fail to deeply interest his hearers.

In accordance with No. 15 of the Articles of Association, the subscriptions of Members and Associates elected after this date will be taken as for the remainder of the present year and the whole of 1897.

THE MYSTERIES OF MEDIUMSHIP.

MR. F. CRADDOCK.

(CONTRIBUTED BY MR. HENRY LLEWELLYN.)

John Ruskin says, 'The more I think of it, I find this conclusion impressed upon me—that the greatest thing a human soul ever does in this world is to *see* something and tell what it saw in a plain way. Hundreds of people can talk for one who can think, but thousands can think for one who can see. To *see* clearly is poetry, prophecy, and religion all in one.'



MR. F. CRADDOCK.

My experiences in Spiritualism have been to me the fulfilment of a prophecy of my early days, before I knew anything whatever of the nature of its claims. Seeing the edifice of orthodoxy tottering to its fall, built as it was on the sandy foundations of tradition and priestcraft, I felt that somewhere beneath the waves of theological controversy there was solid rock on which to rest the edifice of a religion based on scientific investigation; in a word, that our positive thought would find written upon the constitution of man himself the story of his origin and destiny.

The sceptical taunt, 'No one has come back to tell us of a world beyond the grave,' seemed to me a heartless rebuff to my early faith, and if true, an unanswerable objection to its existence; and what lent it a pathetic force was the fact that a dear loved one on the bed of death quite complacently informed me that, as far as he knew anything, I was looking on him for the last time, but that if there was such a thing as coming back he would gladly do so, when an opportunity presented itself. That promise has been redeemed several times through mediums in my own family.

I am sometimes puzzled to know whether I must attribute to spirit influence or the intuitional power of *forth-seeing*, the intense conviction I had in those days of the truth of much that I have witnessed since, but of which at the time I knew absolutely nothing. However much this may appear to savour of sentiment, I know this much, that 'my prophetic soul,' if you like, bore testimony to what has been justified by later events.

I certainly have no sympathy with the materialistic cant that knows of no reality but that which I experienced when a youth, in trying to walk with my eyes shut and running up against a lamp-post. The lamp-post was no more real to me than the thought that prompted me in the experiment, although it was impressed on my cranium in another way.

Inheriting a rational turn of mind from both sides of my family, who had a horror of priestcraft in every form, and knowing something of the tendency of modern thought as enunciated by such writers as Spencer, Darwin, Matthew Arnold, Huxley and others, I felt myself hopelessly drifting into the belief that the survival of the soul after death must be regarded as a beautiful fiction, destined to perish in that struggle for existence that goes on as persistently in the sphere of intellect as it does in the world of matter.

I feel it, therefore, my duty to record the fact that it was Spiritualism that saved me from the inevitable tendency of my nature and pursuits towards materialism, and to some extent even now influences me strongly in my investigations. I have a decided preference for the *materialistic* method of investigation over the *ideal* or Spiritualistic one, and find in modern Spiritualism itself, as 'Bassille' states it, a reconciliation between Spiritualism and materialism. As I stated once to a friend, I shall cling to the materialistic (or experimental) ladder, all the way up to the summit of all possible attainment in knowledge, and even when that fails me I shall, doubtless, instinctively feel out towards the void for it. It has been my good fortune not to depend originally on this or that medium for the phenomena, as I have witnessed these things in the strict privacy of my own home through members of my own family, so that the reality of mediumship has been proved under conditions where doubt would either resolve itself into infidelity to these members of my family or that breach of trust in the integrity of natural law (and in human nature as its highest expression), which Sir D. Brewster said is the foundation of the whole world of science. I have little faith in the supposed freaks of the *so-called* subliminal consciousness, whilst I positively decline to believe that the devil of orthodoxy has the power to ingratiate himself in the *inner self* on purpose to play the fool with the *outer self*. Such an assumption renders all research futile, and if it did not tend to justify Schopenhauer's dictum, 'that consciousness is the mistake and the malady of Nature,' at best it supposes the human Ego can split itself up into two halves to play Jekyll and Hyde, and to create in human nature an idiotic paradox. It would make experiment a box of toys for adults, and philosophy itself would be æsthetic fooling.

I am free to admit, for all that, that the subliminal consciousness plays an important part in mediumship, and gives rise to results that are an admixture of the medium and the spirit operating.

Prior to my experience of any mediumship outside my own home, we have had table movements and messages unknown to any of the sitters; spirit lights have floated about the room, visible to everyone, and as distinct as an ordinary gas flame; hands have grasped me and other sitters; my piano has been lifted without contact; a materialised form has been seen by two persons at the same time; and on two occasions I have seen materialised hands when we were not sitting. My wife at times is clair-audient, and can carry on conversations with spirit people. She has been controlled by spirits passing through death by fire and drowning, and for three weeks was entranced, and remembers her visit to the spirit spheres and some whom she saw and conversed with, at the same time seeing her body controlled by other intelligences. I saw a cloudy form moving near my bedside and felt a hand passed over my face, whilst my wife, the only occupant (besides the two

children) in the house at the time, was entranced. When she is controlled by my little boy he tells me that his mother is in the room standing by me, or sometimes floating near her entranced body, and she tells me herself, when she has come out of trance, that she has seen and heard our dear little boy controlling her.

The foregoing will prepare the way for the statement of my experiences, mostly in my own home, through the mediumship of Mr. Craddock, and I will begin with a list of the phenomena witnessed before the materialisations were visible. Most of the phenomena took place in the dark with the medium's hands tied behind him over the back of the chair on which he sat inside the cabinet. Any alteration in these conditions shall be notified in due order. There was bell ringing, harp playing tunes to the singing, winding up the musical box, the passing of a glass of water to the medium's mouth for drinking, writing on paper in a box tied up, the box being afterwards found tied up as at first, passing iron rings on the hands and feet, passing an iron hoop over his body, speaking in the direct voice, shaking of the materialised hands, spirit lights floating about the room and cabinet, and ropes tied round the medium found in a few seconds at his feet with his body liberated.

I cannot better finish this rapid sketch of the phenomena than by giving in detail the most startling of the whole, viz., the apparent passage of matter through matter. I use the word *apparent* because I think that any conclusions regarding the *modus operandi* of this phase of phenomena are premature until we know something more than we do at present with regard to the nature of matter. One Sunday evening a few of us were sitting at Mr. Craddock's home when under a low gas-light the medium passed into the cabinet entranced. The cabinet was formed in a corner of the room from which opened a door which led into the cellar beneath the room we were sitting in. There was no way out of the cabinet except through this door down to the cellar, and there was no way out of the cellar except up the grid in the front street. The front door was locked, and there was no one in the house but those who occupied the séance room. I held the curtains together in front of the cabinet with my hands, and also with my feet on the floor, waiting for the medium's guides to proceed with the ordinary phenomena. We waited some time, and nothing having occurred, as we thought, I opened the curtains to see if the spirit friends were going to do anything, when to my surprise I saw the medium in a cataleptic state (with his hands still fast behind him) suspended horizontally across the top of the cabinet, with his feet and head just ledged on each end of about two inches of boarding. I opened the curtains for all the sitters to see, and closing them again, I was hoping that he would be put on *terra firma* at once. Hearing no movement for some time, I opened the curtains again, when to our consternation we found the medium was missing altogether, and the cellar door was undisturbed. (It is necessary for me to state here that this cellar door was covered over with a curtain and tacked round over the opening, so that any disturbance there must have been detected, although it was only done to keep the draught out of the cabinet; and, apart from that, as stated before, it did not lead into the room where he was found, only up the street grid, and through the front door, which was locked.) I closed the curtain again, when we all heard the Indian control, 'Foebear,' dancing the entranced medium in the next room, out of which he came when the door was opened, still entranced and his hands still tied behind him. At another time I found him missing from the cabinet, and heard him in the bedroom over the roof of the cabinet, to which he must have passed through the séance room by me had he gone in the ordinary way, which he certainly did

not. The third and last time he seems to have passed out of the cabinet by me, although I was still holding the curtains to the floor with my feet and the other part with my hands. I felt his hand pat me on the face distinctly as he passed me apparently in a dematerialised state and in trance, and directly afterwards I heard him in the next room, though I had never for a moment thought that he had left the cabinet, as I supposed that the hand had been merely forced through the curtains to pat me on the face. Soon after this we began to see impressions of hands all over the closed curtains of the cabinet (although the medium's hands were tied as usual), and at times we saw a thin long arm come out from the cabinet, take a hat off the head of

one of the sitters and place it on the head of the medium, take some bells off the piano and ring them, and put the arm round the body of a sitter nearest the cabinet, and at last beat time to the singing of 'Shall we meet beyond the river!' pointing upwards as we sang, 'Yes, we'll meet! Yes, we'll meet beyond the river!' the drapery hanging now from a beautiful and well-developed arm, which came out again and again during nearly the whole of the sitting. These experiences apparently caused everyone present to feel, I believe, much as I felt myself, that here was a séance never to be forgotten for a lifetime, and which I am not ashamed to say excited within me a tearful yet joyful realisation that at last what I had always hoped for had become an accomplished fact. We were, I felt, on the threshold of a glorious revelation, and I have since found it to be so.

On June 23rd, 1894, we had placed a pen and ink and a book on the end of the piano nearest the cabinet, and the arm and hand of a lady came out and wrote the word 'Rosetta' on the fly-leaf. The book being unsteady, I was about to put it straight as I sat at the instrument, when the pen was thrown at my hand and stuck in the top of the piano. The materialised arm again came out and stuck the book up against the wall. A child's hand materialised, projected out of a hole in the cabinet, and touched my eldest boy on the cheek, and a faint shadowy outline of a child's features was seen, and I heard a voice address me as 'Papa' from behind the curtains. Next appeared a beauti-

ful materialisation of a gentleman with a long beard, and hair brushed back over the forehead, the drapery hanging in pure snow-white luminous folds from the head. My wife saw the form from head to foot, as also did the other sitters directly in front. In reply to a question as to whether it was her father, the head moved its assent. The front of the cabinet was luminous with the form. It was a magnificent materialisation, and bore a striking resemblance to my wife's father, who was about fifty years of age and entirely different in age and complexion from the medium.

At another séance in my house we had flowers passed through a closed door up into my bedroom, being placed in pairs on the pillow, whilst a single one, threaded through the ironwork, bent over the others. The single flower was said to represent my spirit boy, and the pairs on the pillows his parents and brothers, as dual—or body and soul. The door was padded all round with strips of cloth to keep out the draught, and the stair door was fastened and the knob drawn out and placed by myself in the cupboard at the other end of the room. The door was also fastened with gummed paper slips to the door-posts, and the hole where the knob was taken out was covered over also with gummed paper. I was the first to go to the door at the close of the séance and found everything intact, just as I left it at the commencement. I fetched the knob out of the cupboard where I had placed it at first, stripped the paper from over the hole, let the strips of cloth fall, and found the flowers on the bed as stated. Neither sitters nor medium had ever entered my bedroom at all, and did not do so on this occasion, until I called them up to see the flowers. This was, to us, a most affecting séance.

(To be continued.)

NEW PUBLICATIONS

- 'The Arena,' for November. Boston, Mass., U.S.A.: Copley-square. Price 1s. 6d.
- 'The Avenue,' for November. London: Simpkin, Marshall & Co., 23, Paternoster-row, E.C. Price 3d.
- 'The Lyceum Banner,' for November. Sunderland: Thomas Olman Todd, 7, Winifred-terrace. Price 1d.
- The 'Windsor Magazine,' for November. London: Ward, Lock & Co., Limited, Salisbury-square, E.C. Price 6d.
- 'Herschell's Coming Events; or, Astrological Monthly,' No. 1. London: W. Foulsham & Co., 4, Pilgrim-street, Ludgate-hill, E.C. Price 4d.
- 'Ebenzers; or, Records of Prevailing Prayer.' Written and selected by H. L. HASTINGS. London: Marshall Brothers, 5A, Paternoster-row, E.C. Price 1s. 6d.
- 'The Quiver,' for November. First part of enlarged series, including a presentation picture printed separately, 'Christ and St. John,' by Ary Scheffer. London: Cassell & Co., Limited. Price 6d.
- 'Un Cas de Dématérialisation partielle du Corps d'un Médium.' Équète et commentaires. Par M. A. AKSAKOW. Paris: Librairie de l'Art Indépendant, 11, Rue de la Chaussée-d'Antin. Price 4fr.
- 'Evil and Evolution. An Attempt to turn the Light of Modern Science on to the Ancient Mystery of Evil.' By the Author of 'The Social Horizon.' London: Macmillan & Co., Limited, Bedford-street, Strand, W.C. Price 3s. 6d. nett.

A FORM OF BEQUEST.

I give and bequeath unto the London Spiritualist Alliance, Limited, the sum of £ _____, to be applied to the purposes of that Society; and I direct that the said sum shall be paid free from Legacy Duty, out of such part of my personal estate as may legally be devoted by will to charitable purposes, and in preference to other legacies and bequests thereout.

THE 'TWO WORLDS' PORTRAIT ALBUM is now in the hands of the subscribers, and if they are not thoroughly well satisfied with it they must be very hard to please. Over a hundred portraits of mediums and other prominent Spiritualists for 2s. 6d.—well printed in a volume handsomely bound—should command a very large sale. We congratulate Mr. Wallis on the complete success of his work—complete with the single exception that, while he has been studiously fair to everybody else, he has failed to do justice to his wife. The portrait of Mrs. Wallis is by no means so good as the many friends of that lady could have wished to see.

CLAIRVOYANCE P—OR MIND-READING P

PERSONAL EXPERIENCES.

I have taken great interest in the correspondence under the above heading, and am somewhat disappointed in not finding a stronger defence of clairvoyance by means of recorded instances, in the columns of 'LIGHT.' In the main, I agree with 'Vir,' and am of opinion that the enthusiasm of many who style themselves Spiritualists is due more to the marvels of the higher mediums they have read of, than to a real acquaintance with actual phenomena.

The great mistake of many public clairvoyants is in attempting prophecy. I am assured by spirits themselves that only on rare occasions is prophecy permitted; and that, although many things are known to them, they are not allowed by the higher spirits, under whose control the communicating spirits are, to inform their mediums, because of the necessity that each person should work out his own individuality. If this be true it naturally follows that a considerable portion of prophecy is guesswork, and will be sufficient explanation for the large percentage of failures. My chief object in writing, however, is not to find fault, but rather to place on record some experiences of my own, which I have always considered real clairvoyance, and which astonished me at the time, quite as much as those who were present.

Having nothing particular to do on a certain evening some six or seven years ago, I called on a friend of mine living in Camberwell-road, and found assembled an unexpected party of five others. The conversation was general until Spiritualism was mentioned, which was very quickly condemned as altogether illusory and fit only for old women and idiots. As four of the party were openly avowed secularists, this kind of sweeping disposal was not unexpected. Of course I defended the position as well as possible, until the conversation veered round to mesmerism, which was also scornfully scouted. My friend whom I had called to see, however, defended it, and was kind enough to inform the company that he had seen me exhibit some genuine mesmeric phenomena. Seated next to me on my left was a gentleman from the United States, who at once challenged me to mesmerise him, at the same time offering to wager that I could not do it. Naturally I declined the attempt under such conditions. Gradually the conversation waned, until it finally ceased, when my American friend indulged in a prolonged yawn. While his mouth was opened to its widest extent I made, or rather was impelled to make, two rapid passes over his mouth, with the result that his jaws were transfixed, much to the amazement and amusement of the rest. While in the act of making the passes I saw, clearly and distinctly, a figure standing behind me, of medium height, dressed in black swallow-tailed coat, black knee-breeches, black stockings, and steel buckled shoes. His face was dark, clean shaven, and his long black hair hung down over his shoulders, while, with hand extended, he pointed two fingers of his right hand over my shoulder direct at the mouth of the person mentioned. I joined in the general laugh, and after a time restored the gentleman to his normal condition, the spirit in the meantime having disappeared. We were still discussing the occurrence, when there grew on the wall, clear and bright, as though a limelight had been thrown on it, a large oval picture frame containing the life-size figure of a man, whose distinguishing characteristic was a long white beard, one half of which was thrown over his shoulder like a scarf. He wore a Scotch cap and kilt, and had the undoubted appearance of a Scotchman, and, moreover, was looking direct at our American friend. On describing what I saw, I was greatly astonished to find that no one except myself saw anything unusual. It was evident that the American was strangely interested. He asked me the name and age of the figure, whom I distinctly saw, in answer to the question, say, 'Fifty-six—Sandy Maccan.' I informed them of the answer, when again the former questioner asked: 'Does he say who he is and how he died?' Again I turned to the figure, who, in the same manner as before, said, 'Uncle!' while at once a rope had grown round his neck, the head dropped on to the shoulder, and he appeared hanging dead; while a voice in my ear said, 'Hanged himself.' I repeated what is here described, when the American, strongly agitated, said, 'My God! it is all true, and not a soul in England except myself knew of it.' At once the picture faded from the wall and another took its place.

This time it was a snow scene; a wild moor at night, a solitary cottage, and the white snowflakes falling heavily. The door of the cottage opened, and a woman wearing a white straw bonnet, with blue strings tied under the chin, wrapped in a black and green striped shawl and carrying beneath it a little child, stepped out, closed the door behind her, and walked away into the darkness. I was impelled to turn my head to a white-haired old man sitting on my right, and say: 'That was your mother, who left your father's house one night in a snowstorm, taking you with her, and never returned.' The answer was: 'I believe it is for me, as I have heard my mother say it was snowing hard when she left my father, taking me, then a baby, with her.'

Again the picture faded out, to be replaced by another. The scene was now a canal, at night, with a barge going slowly along, and a man, evidently intoxicated, walking along the narrow ledge of the barge. Suddenly he gave a lurch, and overbalancing, fell off into the water, and was seen no more. Again was my head turned to another of the party, and I was made to say, in a heavy gruff voice, 'You know.' The answering reply was, 'Yes, I know, father, that's how you were drowned.'

Again the picture faded out, to be replaced by a rustic scene in midsummer. It was an orchard, with a fair-haired, laughing boy, some five years of age, standing at the open gate leading into it, while a comely old dame in a blue-patterned cotton dress, was calling to him. Again was my head slowly turned to an old man who had evidently been storm-tossed in the tempest of life, and I was made to say: 'That was your aunt; she brought you up, and those were your happiest days.'

This was the last of the pictures. One other person remained who had not been spoken to. For him, my hand was seized by some invisible force, and was made to write on the table: 'John May, died 17th April, at Croydon.' The person for whom this was written, stated that he knew John May; he went to Croydon, but he had lost sight of him, and did not know whether he was alive or dead.

I need hardly dwell on the profound impression created on all present (myself included), or how, on being pressed to give some further exhibitions of mesmeric phenomena, I induced them to place all their hands on the top of one another's, and having made passes over them, defied them to release them; and bade all 'Good-night,' leaving them struggling to release their hands, which they were unable to do until my return after a short absence. I enclose the names of those who were present, who can verify the truth of these strange proceedings. I claim that this was clairvoyance pure and simple (the picture portion). The whole of the scenes were visualised to me in so striking a manner that at first I thought all must have seen them as clearly as myself. I do not suppose for a moment that the mesmerising was due to my own efforts, but rather that, finding I was with a number of keen sceptics, certain spirits, with a view to furnishing an object lesson to those assembled, induced the phenomena, which I venture to say will never fade from the memory of any one of those present.

Last year I happened to be staying at the Marine Hotel, Kingstown, Ireland, with a party, one of whom is a well-known public medium. After dinner the subject turned on Spiritualism, and I was asked if I really believed in it. In reply, I related my experiences of the pictures on the wall, which were listened to with profound interest. One of the gentlemen present exclaimed, 'Yes, this is most interesting, but what we should like to see is something now; come, see if you cannot tell us something.' I explained that, unfortunately, I could not command the phenomena, but that probably Miss M. would, as that was quite in her line. The lady, however, quickly declined, at the same time stating that she was quite sure that I could tell them something.

A moment or two later my hand was made to write on my knee, 'Tell him about the man who was nearly run over in Great Tower-street, London, in 1892.' As the writing ceased, I looked up, and saw a vision of a man lying at full length in the road; a horse attached to a hansom cab was on its hind legs, rearing up, and seemingly about to trample the life out of the figure underneath, while the people, with uplifted hands, were staring at the impending catastrophe. Presently the whole scene faded away, and I asked the gentleman if he could remember seeing a man nearly run over in Great Tower-street. He made the unexpected reply that he had seen several people run over. I, however, persisted that this man was not run over, but seemed to have escaped in a miraculous manner. This seemed to have

struck the key of his memory, for, after a little reflection, he suddenly exclaimed: 'By Jove! I remember now, a most remarkable escape I once saw a man have in Great Tower-street some years ago; he fell full length in front of a hansom, and as the horse reared up, and looked as if he must come down on the man, something caused the wheel to skid on one side, and the man was not even touched.' Was this mind-reading or clairvoyance? I say emphatically clairvoyance, for I saw the whole scene. After a little discussion I asked who was 'Bond' of the same gentleman, who, however, knew of no one of that name until reminded by a lady in the room that he did know such a person. I stated that he was a Colonel, and had a habit of rapidly pacing up and down the room with both hands in his pockets in a certain manner. (Here I left my seat and illustrated the mannerism.) All this was first shown me by a shadowy form. 'What age was he?' was asked; my hand was made to write 'forty-eight.' 'Did he have beard, moustache, or what?' was the next question. 'Light brown moustache only,' I answered, because I could see it. 'By Jove! that's Harry Bond, sure enough. This is getting rather uncanny; it makes me feel quite creepy.' Again I state that this was genuine clairvoyance, so far as the vision of the cab scene and the spirit who represented Colonel Bond was concerned. Whether the spirit was the Colonel's, or whether the whole was built up and shown to me in answer to the challenge, I know not; but of this I am quite sure, that spirit power enabled me to see it, and so bring forcibly home to those present that there were more things in Heaven and earth than were ever dreamed of in their philosophy.

Several striking instances of a similar character have occurred to me at various times; but I fear space will not permit me to relate them now. There is one, however, I should like to finish with, which strongly impresses me now as I recall the scene. I was sitting at a weekly circle in Greenwich Hospital, with two of the nurses and a tradesman's daughter one Thursday night, when I saw a vision of a cottage with some high hills in the background, and a streamlet running past the back of the house a few yards distant. A stout aged woman was standing over a tub on a stool with her back turned to me, so that I could not see her face. I stated what I saw—which was promptly recognised. The scene immediately vanished, and in its place there stood a glorified angel, robed in pure white, standing with bowed head, so that I could not see the face; and a closed book in his right hand. He said, 'It is finished,' then disappeared. Two days after a letter was received stating that the woman I had seen had passed over to the great majority. Was this mind-reading? I answer No.

I have related these personal experiences in the hope that some little light may be thrown on a subject that must necessarily be a sealed book to the many. With the natural diffidence felt when compelled to write of oneself, I still feel it an imperative duty to place on record these facts of (to me) direct spiritual manifestation.

Peckham, S.E.

W. H. EDWARDS.

I have read in your columns a great deal on the subject of mind-reading, but from the indefinite statements of your contributors I have failed to glean any clear and practical ideas on what is actually meant by the phrase, 'Mind-reading.' As I understand it, it seems to me to be a baseless assumption. I infer that its supporters believe that when I think clearly about persons, events, things or thoughts, these take certain shapes in my mind, and that anyone having the gift can discern the phantom images thus called into existence, describe them, and read them off as if they were independent realities. A long familiarity with the phenomena of clairvoyance compels me distinctly to deny that this interpretation of a long array of facts and evidence is correct and defensible.

When I discuss a subject with a friend, my acquaintance with his style of thinking, the expression of his countenance, a casual remark, and my knowledge of human nature, may throw a ray of light upon the working processes of his soul and reveal to me the inner conception of his intelligence. I may thus anticipate his views and arguments, and be able to detect the real motive and truth concealed behind a specious misrepresentation. After this fashion I may be said (metaphorically speaking) to read his mind by divining his thoughts. This is the only kind of mind-reading I am prepared to recognise and accept.

Now, permit me to refer to clairvoyance. I have taken the hand of a clairvoyante and asked her to describe the appearance

of my father in the world of spirits. She has described him minutely. Some of your correspondents will say that she saw the image of my father on my mind; but this inference cannot possibly be correct, as she described him as wearing a beard which I never saw or thought of; and she also gave me a description of his garment which I could not possibly have imagined. She represented it to be a robe, looking like 'the beam of golden water,' bound round with a jewelled belt. On another occasion she described the spirit of my sister as a young woman, very much to my surprise, as she died when she was an infant, and told me that her spiritual costume was 'like dew drops held together by their own attraction, and so luminous that they were opaque with light.'

I was always under the impression that my sister was nine months old when she departed this life. One day we were having a message from her by raps, and to test her identity I asked her what age she was when she died—in months. She rapped nine times, but the last rap was not so distinct as the others. I did not attach any importance to this minor difference and I merely remarked, 'That is right.' The medium replied, 'You are not right; that last rap did not indicate an entire month.' 'Well,' said I, 'I will soon settle the question'; so I went upstairs and brought down the old family Bible, and found that my sister's earth life was ten days short of nine months.

Once I remarked to my clairvoyant friend that So and So's eyes resembled my father's. 'Not exactly,' she replied; 'your father's eyes are lighter in colour.' She was right. She had seen them clearly, but not in my mind.

A long experience and patient investigation of clairvoyance must banish to nothingness a sad lot of spurious, ill-digested reasoning and worthless philosophy.

NEWTON CROSLAND.

[We have received several other letters on the question of 'Clairvoyance—or Mind-reading?' for which we cannot afford space in the present issue. Some of them we may possibly give next week—but we cannot accept any communications on the subject beyond those already to hand.—Ed. 'LIGHT.']

LETTERS TO THE EDITOR.

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

Earth-bound Spirits.

Sir,—In many writings dealing with Spiritualism, the question of earth-bound spirits is considered, and among these are included the spirits of persons who have committed suicide. Very often the conclusion is reached that suicide is a great sin (Theosophists also hold this opinion), and that the unhappy state referred to is a consequence of the crime. But this conclusion leads to the absurdity that it is right that the state of the life hereafter should depend mainly upon the *last act* of the whole life here—a doctrine we find so objectionable in dogmatic faiths. Now, suppose the life here to have been a noble one, and the suicide to have been committed in a state of despair, and the inference will be found to be the more repugnant. However, I should be glad if one of your correspondents could give a rational explanation of the earth-boundness of these unhappy spirits.

The Hague.

H.

The Pyramid of Cheops.

Sir,—In reading Dr. Hutchinson's interesting letter upon the antiquity and probable significance of the ancient Druidic temple at Stonehenge, I note the following paragraph: 'The events in those days (possibly 2500 B.C., or before the erection of the Great Pyramid of Egypt, 2170 B.C.) being priests, were the sole custodians of religion and secular knowledge, educators of the people, and advisers of Royalty.'

May I venture to point out that, as the opinion of many of the most eminent living Egyptologists, the pyramid of Cheops is of far greater antiquity than this—dating back, I believe it is generally admitted, to nearly four thousand years B.C.? According to Professor Flinders Petrie ('A History of Egypt, from the Earliest Times to the Present Day,' Vol. I.), Cheops or Khufu, the second king of the Fourth Dynasty, ruled over Egypt between the years 3969 B.C. and 3908 B.C., and although these dates must, of course, be taken as being approxi-

mate only, it is believed that the possible error does not exceed one hundred years, in one direction or the other.

With regard to the purpose with which the Great Pyramid was constructed, it seems probable that it was neither intended for, nor used as, a place of burial; but that, within its vast courses of masonry, were embodied—symbolically, and in a form that has come down essentially unchanged through all the ages that have intervened—those great truths, religious and astronomical, into which the wise men of that time had gained so deep an insight.

In this connection I would call attention to Mr. W. Marshall Adams' work, 'The House of the Hidden Places,' in which he points out the striking analogy which exists between the path to be followed by the soul, after death—as traced in the ritual of the 'Book of the Dead'—and the secret passages and chambers of the Great Pyramid, which he believes were so arranged as to illustrate and symbolise the innermost mysteries of the religion of ancient Egypt. With this subject, as with the astronomical symbolism apparently embodied in the internal and external structure of this 'monument of primeval mystery,' I have neither the time nor the ability to deal, but I would strongly advise all who are interested in these absorbing questions to read Mr. Adams' book for themselves.

WILLIAM B. FOTHERINGHAM.

'Advice Wanted.'

Sir,—Your correspondent, W. Routh, Bedale, asks: 'Can you, or anyone, tell us what to do?' I can tell him what I would do. I would try again, and go on trying. Why? Some twenty years ago one of my friends tried at home, with members of his own family, every week twice, I believe, for two years, before they got any results. After that the results seem to have been remarkable. Encouraged by this, we began at home early in September, 1890. I read all I could get hold of bearing upon the problem; attended one or two, sometimes three, sésances in each week; tried twice or thrice in each week at home; and this went on until March 2nd, 1891—six months—before we had any sign of the presence of any besides ourselves. Then the table moved and a name was given, and since then we have had a very interesting experience. Dr. A. R. Wallace is not far wrong, if at all. There may be a few who never develop any susceptibility, but, I fancy, very few. Such persons can deal with evidence of another kind. A very 'considerable series of evenings' may be required, but it is worth while. May I, a Yorkshireman, say to Mr. Routh 'Gang on'? SCRIBA.

Sir,—Mr. Routh's letter is written in a fair and candid spirit certainly, but I hope he will excuse me remarking that it is not the tone of the real seeker after truth, ready and willing to persevere till success is attained. There is something whimsical in the idea that twelve good men and true sit round a table, and reluctantly admit that the spirits will not take the slightest notice of them. I quite agree that it was very bad manners on the part of the invited invisibles, but alas! our wishes do not always come to pass as we should like. Mr. Routh seriously asks whether he is to suspend judgment *pro tem.*, or conclude that 'Spiritualism is humbug'? A person might just as well ask whether he is to conclude that electricity is humbug because he does not happen to know the way certain experiments are performed. It cannot be too clearly impressed upon beginners, as Dr. Alfred R. Wallace has often reiterated, that the conditions for successful investigation of any science (and Spiritualism, most decidedly, is a most intricate science) cannot be grasped all at once. One set of people will see lights, hear raps, &c., very quickly, while another set will go on indefinitely without getting the smallest results. For the latter to conclude that the whole thing is humbug would be absolutely nonsensical. In the present instance, they were all men. This violates the indispensable requisite of polarity, which is Nature's unique law. Positive and negative, male and female, active and passive, must be well balanced in a good 'circle.'

What is Mr. Routh to do? That entirely depends upon his mental development. If he recognises that man is a progressive being, capable of developing into a far higher state both mental and bodily than he has yet attained, he will go on investigating (not necessarily sitting at a circle) in a calm, resolute spirit, eager to welcome the truth as it dawns upon the aspiring soul. But if he is content to follow the lead of shallow newspaper critics who mistake ignorance for profundity,

and self-conceit for self-knowledge, than he will 'pity' such men as Dr. Wallace, Professor Lodge, Professor Barrett, and a host of others. In the former case, so much the better for himself, in the latter case, so much the worse—also for himself.

ARTHUR LOVELL.

88, Hillfield-road, West Hampstead, N. W.

The Incarnation of the Holy Spirit.

SIR,—I was assured the other day by an orthodox friend that Spiritualists believe an incarnation of the Holy Spirit will very shortly take place, and they think they are preparing the way for this person, who, when he appears, will endorse their teachings, and the whole world will worship him and follow him.

Can any of the readers of 'LIGHT' tell me if a sect exists which holds this belief? I should like, if possible, to trace it to its true source, and enlighten my friend, as no denial of mine would convince him that he was mistaken.

Weymouth.

A. B. M.

A Good Medium Wanted in South Africa.

SIR,—I have been for some years a reader of your paper, and for some time past have taken much interest in the subjects discussed therein. I have also been investigating psychic phenomena, so far as my small opportunities would permit, for upwards of four years; that is to say I have sat at the table in circle with all kinds of sitters, tried the ouija and automatic writing, myself, and also induced others to do so. About four years ago I formed a circle of eight sitters. We sat once a week at a round table for, say five sittings, with no result. Then we split up the circle into two sections, sitting in the same room but at two different tables. The table at which I happened to sit myself always tilted, and the other invariably remained motionless; so we decided in accordance with spirit advice—if spirit advice it was—to sit at the one table only, which seldom failed to tilt after a time. We continued our sittings for months, sometimes sitting twice a week. We did get messages spelt out by means of tilting—such as they were, but obtained nothing of a satisfactory nature; nothing, that is to say, that proved the reality of spirits of any kind, still less the continued existence of our friends after death. If we are to believe the accounts published in your paper from time to time, it would almost seem as if it only required fair and impartial investigation into the phenomena of Spiritualism to obtain sufficient evidence to convince oneself of the reality of spirit communion and life beyond the grave. Unfortunately, my own experience does not corroborate this statement of the case, and so far from any further power being developed in any of us by repeated sittings, it would rather appear in this instance to be the reverse. If patience in this inquiry had been rewarded, then, surely, our circle would have had some satisfactory evidence, and more especially, I myself, who persevered alone at the table, ouija, and automatic writing, hour after hour, in light and dark.

I gather from others, with whom I have compared notes, that my unfortunate experience in this matter is by no means singular; and after expending so much time in the examination of this question, I am bound to say that I am now at the present moment much in the same position as when I commenced this investigation. However, I do not, even yet, feel inclined to abandon the quest, and in spite of the repeated disappointments that I have met with, still keep an open mind and continue to pursue this investigation on every available occasion, and, indeed, should be glad to be able to honestly declare myself to be a Spiritualist, but my reason must be satisfied before doubt can be replaced by conviction. What is wanted out here is a good medium and I should think that there would be sufficient people in this colony interested in Spiritualism to receive and welcome any person with real psychic power.

Grahamstown, South Africa.

W. H. SIMMONS.

P.S.—As regards myself I should be very glad to play the part of host to any medium coming to Grahamstown with your recommendation.

TO CORRESPONDENTS.

R. F.—Will write to you in reference to your inquiries.

'A MODERN SPIRITUALIST.'—Your letter is in no way suitable for our pages.

O. P. Q.—Mrs. d'Espérance has returned to Germany. If you send us a letter for her, duly stamped (2d.), it shall be forwarded.

SOCIETY WORK.

NORTH LONDON SPIRITUALISTS' SOCIETY, WELLINGTON HALL, ISLINGTON.—On Sunday last Mr. Jones conducted the service. Mr. Hawkins spoke upon 'The Blood is the Life,' followed by short addresses from Messrs. Emms, Foster and others. As our room is small, friends are requested to be punctual to ensure a seat.—T. B.

CARDIFF PSYCHOLOGICAL SOCIETY, ST. JOHN'S HALL.—On Sunday last we were glad to welcome again Mr. G. H. Bibbings, B.A., whose guides delivered addresses in their usual masterly and impressive style. Subjects: 'The Virtue of Discontent,' and 'The Mission of Death.' The appropriate lessons were lucidly and powerfully presented, while one is compelled to recognise in all Mr. Bibbings' addresses the inspiring personality of a guide possessing rich and extended experience of matters spiritual.—E. A.

STRATFORD SOCIETY OF SPIRITUALISTS, WORKMAN'S HALL, WEST HAM-LANE, E.—On Sunday last 'Evangel' gave to a crowded hall an interesting lecture on 'Joan of Arc,' which was well appreciated. Ronald Brailey, trance medium, next Sunday, Lyceum and public circle every Sunday and Tuesday at 13, Fowler-road, Forest Gate, E. Miss Florence Marryat will deliver a lecture, 'The Summer Land,' on Thursday, December 3rd, for the benefit of West Ham Hospital. Tickets can be had from me, or any of our committee. We earnestly hope all friends will help us to make this a grand success.—T. McCALLUM.

EDMONTON SPIRITUALISTS' SOCIETY, BEECH HALL, HYDE-LANE.—On Sunday last Mr. Barrell gave a short address upon the 'God-Nature,' followed by Mrs. Barrell, who discoursed upon 'Sympathy,' followed by psychometry, all the delineations being recognised. Next Sunday, at 7 p.m., Mr. W. Walker. Every Thursday evening during November, at 8 p.m.: 12th, clairvoyance, by Miss Marsh; 19th, 'The Mission of Spiritualism,' by Mr. Arthur Lovell; 26th, 'The Sun's Influence on Character,' illustrated with diagrams, by Mr. J. T. Dales. Admission free. A collection will be made to defray expenses. Services are held every Sunday at 7 p.m.—A. W.

BATTERSEA SOCIETY OF SPIRITUALISTS, TEMPERANCE HALL, DODDINGTON-GROVE, BATTERSEA PARK-ROAD.—After a few introductory remarks by the president, Mr. H. Boddington opened the discussion, 'Is Spiritualism True?' He drew illustrations from Professor Zöllner's 'Transcendental Physics,' and Spiritualists' experiences generally. The first opponent followed upon materialistic lines, and claimed that conjuring covered all physical movements and materialism satisfactorily explained mental phenomena. He was followed by a Baptist who believes Spiritualism true, but of the devil, and promises to give personal reasons for believing so at an early date. Mr. Adams continued the discussion, citing personal experiences. The debate is adjourned till next Sunday, at 11 a.m. In the evening Messrs. Wyndoe, Drake, and Peters gave brief addresses. Mr. Peters also gave clairvoyant delineations. The solo, 'Only remembered by what we have done!' was nicely rendered by Mrs. Hodder. On Sunday next, at 11 a.m., discussion; 7 p.m., addresses from several speakers. Thursday, at 8 p.m., Mr. Peters, clairvoyance. No admission after 8.30.—H. B., Hon. Sec.

SURREY MASONIC HALL, CAMBERWELL NEW-ROAD.—Mr. W. E. Long (under influence) concluded the series of addresses upon 'Jesus: The Fulfilment of His Mission.' With a masterly review of the more important points from Matthew to Revelation, the speaker brought to a close a most instructive course of addresses. In closing he claimed that Jesus, in common with other reformers, still sent His angel unto the churches, still inspired spiritual messengers to, in turn, inspire men and women with a nobler conception of God; a higher appreciation of their own divine possibilities; not the church of bricks and stone, but the living temple, that is, 'Man.' Sunday next, at 11.15 a.m., Mr. W. E. Long; subject, 'Spirit Communion'; questions and discussion. At 6.30 p.m., Mr. W. E. Long; subject, 'Are Men Inspired?' At 3 p.m., the Children's Lyceum. All correspondence for the leader, Mr. W. E. Long, or the secretary, should be addressed to 12, Lowth-road, Camberwell.—R. BODDINGTON, Hon. Sec.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday evening last Mr. Arthur Lovell delivered a lecture upon 'Science and Spiritualism' at these rooms, before a numerous audience, who were deeply interested throughout Mr. Lovell's scholarly and able treatment of the matters involved. After touching upon the modes of thought, both scientific and religious, of the Middle Ages, the lecturer showed that science of the present day was gradually, though surely, interblending with the spiritual realm of thought. 'Spiritualism,' said Mr. Lovell, 'rightly understood, is the consolation of science as well as religion.' In concluding, the lecturer strongly urged upon all Spiritualists the great importance of proceeding in the study and investigation of Spiritualism, and in instructing others to so proceed, in order that man may the sooner become aware of the mighty possibilities of human nature, of the powers of the spirit incarnate as well as the powers of the spirit discernate. We trust that Mr. Lovell will be heard from the Cavendish Rooms platform again ere long. Next Sunday, at 7 p.m., Miss Rowan Vincent will deliver an address on 'Mediumship,' followed by clairvoyance.—L. H.