

Light:

A Journal of Psychological, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

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NOTES BY THE WAY.

'The Psycho-Therapeutic Journal' reports of the Society it represents are distinctly encouraging. Its meetings are well-attended, its members are hopeful, and, as far as we can judge, its practice warrants its professions. From its column of 'Activities and Announcements' we extract the following :—

MEETINGS AND LECTURES.—Throughout the winter months meetings will be held and lectures given at headquarters every fortnight or three weeks. . . Dr. Forbes Winslow and other authorities on the science in all its phases have also kindly undertaken to lecture during the session ; and meetings of a social nature will also be held at intervals.

FREE TREATMENT OF PATIENTS.—By special arrangement with experienced operators connected with the Society, a scheme has been devised for giving systematic treatment to the poor on a larger scale than has been possible hitherto, the desire being to afford assistance and relief to all poor applicants whose cases seem at all likely to be benefited by means of psycho-therapeutics. Mondays and Fridays have been set apart as free treatment days, and intending patients are required to attend at headquarters on either of those days between three and five o'clock.

PRACTICAL INSTRUCTION.—In order to give practical help to those members who are desirous of learning more with regard to the use and practice of psycho-therapeutics, a limited number will be allowed to attend the Monday and Friday clinics. Mr. George Spriggs has also kindly undertaken to conduct a class for the study and practice of diagnosis, an important branch of psychic science. Admission to this class and to the clinics will be by ticket only, application for which should be made to the hon. secretary.

READING-ROOM.—On Tuesday evenings, from 7 to 9.30, the office is open in order that members and associates may have access to the books and periodicals in the Society's library. Miss Ethel Major has kindly undertaken to act as librarian, and she will be in attendance during the hours mentioned.

INQUIRIES.—The hon. secretary (Mr. Arthur Hallam) is in attendance at the office (3, Bayley-street, Bedford-square, W.C.) to answer inquiries and receive subscriptions and donations from 3 to 5 on Mondays and Fridays. Other days and hours by appointment only.

'The strong man' rules the hour and attracts the greatest admiration. That is unspiritual, dangerous, decadent ; but, let us hope, it is only for 'the hour.' Was this a factor in the decess of that often excellent magazine 'The Humanitarian'? Possibly. It is not a Humanitarian epoch, just now ; rather the reverse. We remember well one of 'The Humanitarian's' typical Papers. It was entitled 'Moral sense as a Social necessity,' but it very fairly showed the need or, at all events, the inevitability of mere force at certain stages of national development ; and it even gave credit to force and forceful ambitions

and tempers, as factors in development. The following appeals to us as especially philosophical and candid :—

Speaking broadly, it is only the strife for place and power which rescues human beings from grovelling stagnation of mind. The meanest family must have some stretch of earth which it dares to defend as its own, some hunting-ground to which it lays claim in defiance of invasion, before it can attempt an existence of any complexity. Hence, in all parts of the world, cowardice is contemptible to the robust nationalities. Hereditary instinct and education both proclaim that the sluggard, or craven, who shuns the dignity born of danger and hard endeavour, is only a man in name. The Maori, the Zulu, the Red Indian, while still uncorrupted, feel alike that it is more honourable to die in defence of what makes life worth living, than to survive at the good pleasure of a foeman. . . Till civilisation is very far advanced, the man of courage is visibly more necessary than the man of knowledge. And to far distant centuries it will probably be recognised, that the wisdom of Solomon must be supported by the prestige won by the arms of David and Joab, if it is not to fall a prey to weaponed force. . . Hence, mere vulgar pluck has stirred the hearts of men at all periods of human history. The veriest scoundrel who dies game receives a meed of sympathy.

All this is true, but, even in half praising it, we feel the swing of the human pendulum back to 'the brute.' It cannot be the ultimate.

A very creditable production is 'The Spiritual Quarterly Magazine,' edited by Will Phillips and published by The Two Worlds Publishing Company. At least half a dozen of its pithy little papers are distinctly good, that by Mr. B. F. Austin on 'Materialisation a Bed Rock Fact in Nature' being particularly valuable, especially the first two pages of it.

It is well printed and opens fairly easily, but we advise stitching instead of wiring. Why print the title of the Magazine at the top of every page? If anything is wanted, surely the title of the Articles occupying the various pages would be much better. There are 48 pages, serviceably covered, and the price is only 4d.

In a report of a lecture by Mr. A. V. Abbott we find the following novel account of recent experiments, concluding with a suggestion of far-reaching import :—

The atomic theory of Dalton assumed that matter was resolvable into a comparatively small number of different elements incapable of further analysis by any process. Physically, each element could be reduced to particles of very minute yet perfectly appreciable dimensions, called atoms, while an attempt to subdivide the atom would, if it could be conceived of as successful, result in its destruction, at least in the material sense.

Recently it has been shown that by electrically acting upon many of the elements in the gaseous state it is possible to split up the so-called atoms into portions that are from 1,000 to 2,000 times smaller than all preconceived ideas indicated possible. Such bodies have now received the name of corpuscles, and we are further confronted with good evidence that the corpuscles obtained by electrical analysis from different elements exhibit the same physical properties, or, in other words, that corpuscles obtained from hydrogen are the same in all respects as those obtained from oxygen. This leads to the very startling proposition that in an ultimate analysis there is only one kind of matter, and that the whole physical universe is but a vast phantasmagoria of

Protean changes, wrought by one fundamental form of force acting on a basic form of matter.

If the modern theologian were wise he would find immense help in such a suggestion, especially in elucidating the mighty saying, 'In Him we live, and move, and have our being.'

We lately referred, with pleasure, to Dr. Ecob and his blithe teaching. We have just come across him again, in a discourse on 'Life,' and especially on the Immortal Life. He is as buoyant as ever; has no patience with the people who want to know all about it; and simply soars and sings. The emotion, the consciousness, of the abiding life is all that he wants:—

When that consciousness kindles my soul, all interest in golden streets and harps and vestments drops into comparative insignificance. In fact, they seem to me as childish things which the spirit in its dignity and strength has put away. In this final and complete revelation of life all the conditions and accessories of that life are included. We need not press any questions of curiosity or of longing. 'Will our consciousness carry its treasures safely through the ordeal of death?' 'Will we have and know our beloved who have gone from us?' 'What occupations will fill and dignify heart and mind?' These, and all kindred questions, will bud and blossom into answers when that life breaks upon us, just as the earth puts forth ten thousand rare and beautiful things above all that we ask or think when spring in its fulness breaks in revelation upon the world.

We have just been reminded of an exquisite description of the passing on of a sweet soul who had got rid of all the mediæval fears, and all artificial grounds of trust, and simply shut her eyes and drifted into the 'everlasting arms':—

No priest was at her bedside. None was needed. To such a soul, the gates of heaven swing easily on their hinges. The Church has no charter to heavenly mansions which the individual soul does not carry in its own right and title. What need of a doorkeeper on this side or the other, when a soul moves as naturally toward heaven as the body gravitates toward earth? Companionship she could not lack. There is no lonely road to heaven. The highway is thronged with innumerable presences. What need of charm, or creed, or ritual, or intercession of saints or official mediators on earth or above? Who shall come between the Eternal Love and His beloved offspring?

There is no portal to heaven more ample or beautiful than the portal of the home wreathed with smiles of affection and opening from sacred joys here to sacred joys which are beyond.

No chill of death was there, no cloud, no gloom, no murky night dark with foreboding. It was all daylight. At noontime, when the shadow was least, when the heart like the day was still aglow, radiating affections as pure as those which were reflected toward it—at noontime, in the half hush of the busy day, her pure soul found its own meridian.

Mr. J. Page Hopps wishes to thank a great many friends for most affectionate letters lately, and to say that he is quite unable to reply to each one. He hopes a public acknowledgment will be understood and accepted. He is well, and has been able to attend to every one of his many engagements.

MARRIAGE.—The marriage of Mr. T. F. W. South (of 'LIGHT' office) and Miss Catherine Philpott took place on Saturday last, October 11th, at St. Mary's Church, Newington, London, S.E. Mr. South has been a good and faithful assistant in the commercial department of this journal for twenty-one years, that is, from its establishment in 1881; and the proprietors cordially wish him and Mrs. South a very happy future.

TRANSITION.—We learn from the 'Washington Post,' of September 28th, that General Francis J. Lippitt, who at one time contributed to the columns of 'LIGHT' some interesting articles on his experiences in materialism, passed to spirit life on Friday, September 26th, aged ninety years. General Lippitt 'collected a fine library of spiritualistic works,' which he is said to have willed to the leading societies in America, and he also wrote a valuable book entitled 'Physical Proofs of Another Life.'

LONDON SPIRITUALIST ALLIANCE, LTD.

A meeting of Members and Associates of the London Spiritualist Alliance will be held in the Regent Saloon, St. James's Hall (*entrance from Regent-street*), on the evening of Thursday next, October 23rd, when

THE REV. J. PAGE HOPPS

Will give an Address on

'The Joys and Sorrows of Evolution.'

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

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

DRAWING ROOM MEETING.

In the interest of Members and Associates of the Alliance who find it impracticable or inconvenient to attend evening meetings, it has been decided to hold a **DRAWING ROOM MEETING** in the *French Room*, St. James's Hall (*entrance from Piccadilly*), on Friday, October 31st, from 3 p.m. to 5 p.m., for conversation and the interchange of thoughts upon subjects of mutual interest. Afternoon tea at 4.15 p.m.

Admission will be by ticket only. Tickets are sent to all Members and Associates.

In accordance with No. XV. of the Articles of Association, the subscriptions of Members and Associates elected after October 1st will be taken as for the remainder of the present year and the whole of 1903.

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

CLAIRVOYANCE.

Miss MacCreddie kindly gives illustrations of **CLAIRVOYANCE** to Members and Associates, at the rooms of the Alliance, at 110, St. Martin's-lane, W.C., from three to four o'clock, on every Friday afternoon. Admission fee, 1s. each.

DIAGNOSIS OF DISEASES.

Mr. George Spriggs has kindly placed his valuable services in the diagnosis of diseases at the disposal of the Council of the London Spiritualist Alliance, and for that purpose attends at the rooms of the Alliance, 110, St. Martin's-lane, Charing Cross, W.C., every Thursday afternoon, between the hours of 1 and 4. Members and Associates who are out of health, and who desire to avail themselves of Mr. Spriggs's offer, should notify their wish in writing to the secretary of the Alliance, Mr. E. W. Wallis, stating the time when they propose to attend. No fee is charged, but Mr. Spriggs suggests that every consultant should make a contribution of at least 5s. to the funds of the Alliance.

MEETINGS FOR PSYCHIC DEVELOPMENT.

Meetings are held once a fortnight in the new rooms of the Alliance, at 110, St. Martin's-lane, W.C., for the encouragement, and direction, of the cultivation of private mediumship. The times appointed are from 5 to 6 p.m. on the same days as are announced for the Alliance addresses at St. James's Hall, as that arrangement, it is thought, will be the most likely to suit Members who live in the remoter suburbs. The proceedings are under the direction of Mr. Frederic Thurstan, who has devoted much time to a special study of the subject. Any Member or Associate of the Alliance earnestly desirous of self-development is welcome to attend, and more especially any promising psychic. There is no fee or subscription.

EVIDENCES OF SPIRIT ACTION.

BY JAS. ROBERTSON.

*Address delivered in the Cavendish Rooms, Mortimer-street, on Sunday Evening, October 5th, 1902.**(Continued from page 489.)*

Stainton Moses.

Many of us who have lived close to the subject for years, who have been truly born again through its blessed influence, recognise in our hearts how lofty are its aims, how pure and elevating are its teachings. We walk through life with assurance and certainty, knowing that amidst all circumstances we can find a haven of peace and dwell within a strong tower. Once the presence of spirit friends becomes real to us, there arises within us admiration for the patience and zeal with which they work, attending us continually, and amidst all our waywardness ministering to us even though we fight against the recognition of their presence. They have battled with obstinacy, and produced ever fresh manifestations of their power. Wherever they saw the fitting instrument capable of bringing the truth home, they were unceasing in their labours. What a wonderful story of spirit action is seen in the case of Stainton Moses. Here was no weak-minded, credulous enthusiast, but a man of sober mind, cultured and penetrative, who must have evidence beyond any peradventure. He required the strongest possible form of proof, would not let emotions or beliefs rule him, but ever insisted on the presentation of such facts as he could grasp with all his normal faculties. He went to mediums and saw much which to his mental conception would not bear the test of rational sifting. Amid his searching it never dawned upon him that the impulse to seek for conclusive proof was the work of those people about whose existence he was in doubt. He did not want glowing sentiments about heaven but conviction that what he saw and heard was the work of spirits of his own kind. At last, in the presence of poor Lottie Fowler, he was brought to a knowledge of the truth. In clear, unmistakable form there came to this man of ripe powers, through an illiterate clairvoyant, the permanent conviction that old friends could come back with much of their personal characteristics. Soon there dawned upon him the feeling that elevated souls were seeking to impress him with other ideas than he had held regarding God's purposes. Richer conceptions of the Divine economy were steadily filtered into his being, and through his own hand there came most conclusive evidence that prophets of another age were at work, seeking to proclaim the Gospel of Infinite Goodness. The volume entitled 'Spirit Teachings' lays bare an earnest, honest, human soul warring against help that was priceless, throwing aside for long the rational and bright settings of Divine truth, incessantly demanding more proof, and ever met with loving patience and tender sympathy. It was so difficult to let the old idols go; but a spiritual regeneration was the outcome at last, and a life of devotion to the teachers who had made all things new. The world has received a rich legacy in this volume of 'Spirit Teachings,' fragmentary as it may seem. The highest thought, the loftiest virtue, descend upon us as we read its pages. We can feel the genial warmth and can almost see the pure and elevated souls who are the real authors. There is an electricity of truth in the inspired thoughts that must one day charm and bless millions of famished souls. All the power and beauty of the book does not come from a first perusal, it needs to be read in our best vein, and then we catch ever new beauties and helpful inspirings. Such books point out that at our gates wait the helpers who will come into our midst with blessing if we but open the doors and bid them welcome. Those who have participated in such companionship would not lack the joy it gives for all else this world can offer. It becomes a home of delight into which we enter, and realises the promises spoken of by great spiritual souls of all ages.

David Duguid.

The spirit people have given evidence of their action amongst all conditions of mind, and in varied ways. 'Spirit

Teachings' came automatically through the cultured scholar. The 'Arcana of Nature' and the 'Great Harmonia' came impressionally to men who lacked all scholastic endowments. And this largely applies to my old friend, David Duguid, who, like Davis and Tuttle, is still amongst us in the physical form. Here I can speak from close and prolonged observation, having come into daily contact with him for many years. All the wondrous phases of spirit phenomena that I have read about elsewhere, transpire in his presence, but at present I must pass this by and speak of him as belonging to the band of mediums through whom have come remarkable books. There may be more evidence of spirit action in the 'direct' paintings and the photographic experiments associated with his name, but I think the volumes 'Hafed' and 'Hermes' stand amongst the most wonderful things in our literature. David Duguid is now a man over seventy years of age, and, I may say, is one of the brightest and most contented mortals I know. He never was an aspirant for popularity, but has had to be dragged to the front, and pours out his treasures of mediumship without any thought of reward or recognition. Others may talk of his wonderful gifts, but he never. It is almost unbelievable that a man of his education could have given birth to such a remarkable book as 'Hafed.' No one knows David Duguid better than I do; I have sounded his depths, and have a knowledge of the normal man such as only years of daily and close contact could give. I know he has no literary gifts, and a very superficial knowledge of any subject outside the trade he has followed; and yet people purporting to belong to a far-back age have told a story through his lips that hangs wonderfully together. There are graphic details of incidents, and there are pictures of Eastern life with a local colouring worthy of a literary master. But apart from this there is an air of candour about the book that makes you feel that it was true to those who inspired the medium's lips. Hudson Tuttle said of it: 'There is none other volume with which to compare it.' The 'St. James's Magazine,' in a critical review of it, understood to have been penned by Mr. S. C. Hall, said: 'It is full of pure thought, of lofty motive, and suggestive only of universal goodness'; and in a letter to the publisher, Mr. Hall went further, saying: 'I cannot exaggerate if I say I have never yet read a book that has given me such deep and delicious joy. . . I must read it again and yet again.' And yet the spirit authors said that they had to work with an instrument who did not give them the best conditions for setting forth their thought. It seemed folly for elevated spirits to talk to a few persons of no import in Glasgow, but their extended vision foresaw that the book would one day be printed, and become an instrument in moulding the world's thought. Were not the world blind to modern events it would see in such writings as I have referred to strong marks of spirit action amongst mortals now. Had Davis, or Tuttle, or Duguid been possessed of all the advantages of rare libraries they could not, unaided, have produced such writings, which, outside the recognition of spirit teachers, are an inexplicable prodigy. Of the man David Duguid I should like further to say that he is simple-minded, industrious, and honest. He has toiled valiantly for his daily bread, ever showing a pleasant face. After nearly forty years of mediumship, he seems unconscious of the import or value of his spiritual work, and would be surprised that anyone thought him an exceptional man. Few of those who come into contact with him in his daily occupation have any idea that they are close to one who holds kinship to the prophets and seers whom the world holds in reverence because time and tradition have cast a halo around them.

Dr. Richard Hodgson.

I can only now briefly refer to two publications which were in my mind when I began this address; but somehow the foregoing had to come first. I allude to the volumes of 'Proceedings' of the Society for Psychical Research, by Dr. Richard Hodgson and Professor Hyslop. I think that spirit action is shown here almost as pointedly as in the books already named. In spite of bias and the most adverse conditions, the spirits have forced recognition. For years 'Psychical Researchers' have sought to interpret spiritual facts by some theories from which spirit action would be

excluded ; but at last they have come near to us, and been forced to admit that the spiritual explanation is the only one which accounts for all the facts. The spiritual claims have never been met by this school half way ; there has ever been the ignoring of the evidences which we had gathered together. Spiritualists have learned that spiritual gifts are wanted on the part of the sitters as well as the medium, if satisfactory evidence is to come, and that if mediums are placed amongst sitters of a certain class, there will be no manifestations at all, or if anything, they will be crude, ambiguous, and unsatisfactory. The atmosphere gets dominated by the mind emanations of bias and prejudice, and so the genial currents through which the spirits work get frozen up, and there only comes form without life, which the clever people think is all there is. There have ever been matters which escaped the reputedly wise and prudent, and which were seen by those only who, in technical language, were but children in comparison. Spirit action was far too simple a theory for superior minds, and so they had to build up the doctrine of a secondary or subliminal personality, whom they had to credit with miraculous powers. To this marvellous something was attributed the capacity of reading the minds of those who had met together, going anywhere in space, and getting information which could be so presented as to look like the work of spirits ; by this masterful power could be brought to us descriptions of our departed, and the kind of message which spirit friends would be likely to send us. And yet all the time this 'subliminal' would insist that he or she was really a person apart and distinct from the medium. All such conjectures, however, did not even satisfy the exponents themselves, and only led into a labyrinth of mental confusion. They were not explanations but largely manifestations of prejudice against the idea that there was another world from which intelligence and guidance could come. We must say, however, that the Researchers were an improvement on the earlier scientific opponents, the Faradays, and Huxleys, and Tyndals. They, at least, admitted that there were powers in man, and powers acting upon him from the outside, that physical science had previously put out of court. To get at the Pacific Ocean of truth, they have preferred to travel by the North West passage, amid blocks of ice and dreary wastes, while the unscientific Spiritualist has gone by the open sea, guided to land by a crew of helpers who were familiar with all the route. Like some other explorers in strange continents, the old Researchers did not care to treat the strangers they met with in an amiable spirit, but regarded them as subliminal impostors and unconscious liars ; and all kinds of traps were set to convict them of untruthfulness. Those who choose may call their mode scientific and evidential, and the outcome of study and thought ; but there are many of those who reached the strange new world of spirit by a more direct mode who will only smile. We have at last obtained from Dr. Hodgson the admission that it is spiritual beings who entrance mediums and give such information as falls from their lips. There is lacking, however, that enthusiasm which should have come with a veritable display of spirit presence. Few men have the courage to say out boldly 'My old opinions were erroneous.' They think it would jeopardise their reputation for consistency, so they begin slowly and imperceptibly to move away from the old position, making allowances here and there in a hedging kind of way, while in their hearts they know what are the real facts. Poor 'Dr. Phinuit,' Mrs. Piper's familiar spirit, had a hard time before he got credited with being a real person separate and distinct from the medium. The appearance on the scene of the old friend whom he calls George Pelham, with his bright, persistent, keenly intellectual ways, who would not have his personality ignored, though he had to fight patiently amid fogs and vapours, compelled recognition on the part of Hodgson. A person who on earth did not believe in a future state came back, and by deliberate setting forth of many incidents proved his identity, supplied the same kind of evidence as that which Lottie Fowler gave long before to Stainton Moses, such as we had long been familiar with, and with which the spiritualist journals have been filled for the past half century. It is the first record by the Society

which settles anything, but even in this case the facts are so hidden under a mountain of words that it is not likely to appeal to the million. Dr. Hodgson is under the impression that now the quality of the evidence has improved, and that new light has been thrown on the matter, but is it not rather that he has somewhat altered in his mental atmosphere since the days when he went to India, convinced in his own mind that Madame Blavatsky was a charlatan pure and simple, and consequently only seeing what dominated him, fraud and imposture ? Whatever views we may hold regarding that remarkable woman, few sensible persons doubt that she was possessed of occult gifts similar to Mrs. Piper. The spirit people who have been attracted to the doctor's sphere have managed at some moments to remove the fogs of prejudice, but the old bias, which he mistakenly regards as the true scientific spirit, will come back upon him again and distort his perception of facts. He is fettered by chains which it has taken years to forge and which will only be broken when spiritual intuitions gain a place in all sections of his nature. As Carlyle says, 'The foam of prejudice hardens itself into a shell and the shadow which has been wantonly evoked does not depart at a bidding.' Dr. Hodgson has, however, given us some crumbs of evidence for which we are grateful. We take the little bit of gold which he has extracted from so many tons of quartz, and regret with brotherly commiseration that such stupendous machinery should have been used while the metal was sparkling everywhere, and could have been gathered almost without effort.

Professor Hyslop.

The other volume to which I have to refer is by Professor Hyslop, of Columbia University, New York, and is a further record of sittings with Mrs. Piper. The experiments could scarcely have taken place without the help of Dr. Hodgson, whose previous investigations helped to point the way. This volume carries the subject closer to the Spiritualist's position than anything that had come previously from Psychical Researchers. We have here an eminent man, a Professor of Ethics and Logic, telling what came to him, and telling it without fear of losing credit or reputation. Though he entered on his quest with the thought that some other theory would explain all that he had previously heard about, he was driven by the facts to the spiritualistic position. Father, mother, sister, with the old characteristics and memories of things he had forgotten (or did not know till he had searched for the information), used the medium's lips to tell their story. In describing these details he uses the language of Spiritualism, and says : 'I have been driven to the conclusion that a future life is absolutely demonstrated.' The father whom he had loved said to him, and he recognised the truth : 'I told you, if it would be possible for me to return to you, I would try and convince you that I lived.' Amidst much that was, perhaps, confusion, for reasons that I have already hinted at—the lack of knowledge of proper spiritual conditions amongst sitters—there are clear glimpses of identity. Some wise words are expressed which should be of value to many : 'We spend years in the critical study of a Plato, a Kant, a Hegel, and consider ourselves well paid though we do not arrive at a dogmatic conception of their doctrines. It ought not to be less legitimate, it ought to be more imperative, to study at least as thoroughly the phenomena that purport to throw light on the destiny of life.' One important point in the volume is that there appear on the scene several spirits with whose names we had become familiar in another connection. Stainton Moses shows his old interest in the great work, nearly every sitting being marked by the presence of 'Imperator' and 'Rector,' the same persons we know through 'Spirit Teachings,' with the same intensely religious vein—the same patient, loving souls, endeavouring to let the light shine, and supervising the conditions so that doubt should be no more. Professor Hyslop has no doubts that they were what they claimed to be—ministers of wisdom working in all directions for a new and brighter spiritual era.

All these evidences of spirit action should make our hearts rejoice that we are on the way to better things, that the cause of truth never retreats but is always advancing. May the day soon come when all the world can say with Gerald Massey, the poet of the New Gospel (and with these

words I conclude): 'It has been for me such a lifting of the mental horizon, and a letting in of the heavens—such a formation of faith into facts—that I can only compare life without it to sailing on board ship with hatches battened down and being kept a prisoner, living by the light of a candle, and then suddenly on some splendid starry night allowed to go on deck for the first time to see the stupendous mechanism of the heavens all aglow with the glory of God.'

SOME WEIRD EXPERIENCES.

The circumstances to which the following notes refer happened nearly forty years ago, when I was hunting in Sussex. I had taken a house at E—, a place very central for the Southdown F.H. and East Sussex, also the local Harriers. This house was very damp, scantily furnished, and in very bad repair, so that it needed to be set right, and this I had to do myself, as I had signed an agreement without looking it over very carefully, and I could not make my landlord do anything. In the meantime I put a groom and his wife in charge of the premises, telling them to look after the workmen and keep the place thoroughly aired. I sent the horses to a livery stable and took apartments near at hand. There was a prolonged frost about this time, and little or no hunting; so, to keep the horses in condition and myself amused, I used to take long rides in various directions. I knew the district well from my boyhood. One afternoon myself and a friend, who was fixed in the same way as I was, agreed to ride over to H— and dine. This we did, and after dinner played at billiards together until past one o'clock the next morning, when I told the people to saddle the horses; but when this was done and we were ready to start, my friend suddenly declined to ride home, and expressed his determination to remain in H— all night. I did not press him to accompany me, but rode off. There was a hard frost and a bright moon. I had about nine miles to go on a good road, but it was then as hard as iron and produced a peculiar echo as the horse's hoofs struck the ground. This was so much like a horse galloping after one that more than once I pulled up to see if my friend had reconsidered his determination and was catching me up; but when the horse stopped, so did the sounds behind, and I proceeded on my journey. At P— level crossing I had some difficulty in finding the man to open the gates. This caused some delay, and it must have been considerably past 2 a.m. when I reached E—. My road lay in front of the house I have mentioned, and as I passed I noticed that every room appeared to be brightly lighted up, even to the attics. This seemed to me so extraordinary that I pulled up, secured the horse to the garden railings, and knocked at the door, which was presently opened by my servant and his wife. Their faces were livid with terror and they trembled in every limb. The woman could only gasp out: 'My God! is that you, sir?' They evidently thought they saw my ghost. It then transpired that whilst sitting in the kitchen, which was a long way from the front of the house, they were startled by hearing a loud rapping which appeared to come from amongst some crockery on a dresser. They made a careful search, but the noise continued, appearing to move from one article to another. If they thought it proceeded from a soup tureen, when they raised the cover it seemed to dart into a jug, and so on. They then went all over the house, and to make the matter still more weird the mysterious tapping and rapping seemed to precede them into every room they entered. Their idea was that some mishap had befallen me, and this seemed to gain some confirmation from the fact that they could hear no tidings of myself or companion at our lodgings. They then resolved to light the gas in every room and sit up all night. All this time the noises continued without intermission. I went first into the kitchen, where this phenomenon first took place, and what the man and woman described occurred again. I took every article of crockery down with my own hands, and the same sharp, ringing tap, tap, tap went before me. In the other rooms of the house it seemed to run round the walls behind the paper. It was not apparent on the staircase. In following us it seemed to vacate one room for another.

Some time afterwards I told this strange matter to a Mr. P., a spiritualist medium who was lecturing in the town, and he made some close investigations, but for a month or more there were no further manifestations. On the arrival of my younger brother (then at Cambridge) with a friend, the trouble began again, the noises confining themselves, however, to the bedrooms they occupied. My brother's friend, a Leicestershire man and a member of a very ancient and wealthy family, who was very superstitious, refused to stay any longer in the house. They both went away, and I do not think anything further was heard. Years afterwards, on my return from India, I went to E—, but although at the time the matter caused some commotion, it seemed to have been quite forgotten. I remember giving all particulars to my friend, Mr. T., of R—t—n; Mrs. G.; Lord H., and other persons of note in the district. I now hear there is an old gentleman still living who can call to mind the whole thing, and there may be a few others. My late friend, General A., who was, I think, cousin to the present Lady C., gave me a startling account of an apparition which he saw in Scotland, but I cannot remember any particulars, but might possibly obtain them from some of his relations.

The following incident happened in my wife's family and is accurate in every particular; it concerns her grandmother, Mrs. J. C.-T., who died comparatively young. A few days before her death, while she was confined to her sofa, but apparently not in any danger, her eldest son, aged nineteen, when approaching the house, was surprised to see his mother, arrayed in full walking costume, cross the lawn rapidly. He tried to overtake her, but she quickly disappeared; so he entered the house, to ascertain where, and why, she had so injudiciously gone. In the drawing-room he found her lying on the sofa, more than usually unwell. The young fellow, of course, told what he had seen, and asked his mother how she had managed to get out and back again so speedily; but she heard his story with the greatest amazement, and explained that she had not moved from her sofa all day. This was not a week before her death. A month or so after this same lady's funeral, the members and servants of the household were startled by hearing shrieks issuing from one of the bedrooms, a piercing cry as of one in terror, and then a heavy fall. On entering the room from which the noise proceeded—and my wife's father was one of those who did so—one of the housemaids was found in a dead faint upon the floor. Restoratives being resorted to, the girl at length revived and then explained the cause of her alarm. She had, so she said, upon going into the room seen her late mistress *standing exactly* before her, and in the utmost terror the girl called for help and then became unconscious. A few weeks later the second son of the family, when returning one afternoon from a country ramble and walking up the drive to his home, saw his mother gazing sadly from her bedroom window. He thought his eyes must have played him false, so he looked again, long and scrutinisingly, but there she certainly was; there was no mistaking the earnest, mournful look on the wistful face. It may incidentally be mentioned that, soon after this, heavy trouble befel the family.

For the Editor's information I have given him the full names of all the persons and places mentioned in this narrative.

M. S. P. W.

MR. J. J. MORSE IN MELBOURNE.

We have received a card from Mr. Morse, posted at Melbourne on September 10th, in which he tells us that Mrs. and Miss Morse and himself arrived all safe and well on September 4th, after a passage which was 'good—but tedious.' Our friend lost no time in getting to work, for we learn from the 'Melbourne Age,' a copy of which came to hand by the same mail, that he gave an address on Sunday, September 7th, to an audience of between 500 and 600 persons.

AMONGST the American visitors to recent meetings of the London Spiritualist Alliance was Mrs. H. A. Michael, M.D., of Boston, a leading physician and Spiritualist of that city. She expressed herself much impressed by the activity of the movement in England.

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SPIRITUAL PRAYER.

A few of the profoundest acts and emotions of life seem unsuitable for analysis and discussion. One of these is Prayer. He who has to be convinced of the duty of Prayer before he prays will probably never really pray. A child might just as well wait to be instructed as to the duty of kissing its mother, before throwing around her dear neck its eager arms.

Prayer is an emotion, a longing, a clinging of the soul to that which lies beyond sense, and it need not have words at all,—though words, for the majority at least, greatly help. In its true spiritual essence, prayer is, in very deed, like the loving child's kiss of affection. It is not begging; it is confiding; it does not so much ask as offer; its perfect expression is, 'Father, not my will but Thine be done!'

Thus regarded, much of what Christendom (to say nothing of Heathendom) has known as prayer has been a painful perversion of it. What are we to say of prayers for success in war? of prayers that echo the maledictions of what are known as 'the cursing Psalms'? of prayers for rain or sunshine or the mitigation of an epidemic? We may often judge of what is prayed for by what thanks are offered for. Even our late good Queen recorded in her diary ardent thanks to God for the successful slaughter, and the very easy slaughter, at Tel-el-Kebir. 'Felt unbounded joy and gratitude for God's great goodness and mercy,' wrote the exultant Queen. What did the Egyptians feel?

One of the greatest writers of the hymns of Christendom said, in one of them, —

Diseases are Thy servants, Lord;
They come at Thy command

believing that, it was of course natural to pray to the Great Contagion Distributor to be merciful. But what a distance is such a prayer from the ideal of simple trust and love!

All these prayers, in truth, turn upon utterly false or inadequate notions of God, and grow out of the essentially heathenish idea that He is but an exaggerated man, arbitrary, strong, and intensely personal, as one who is open to influence and change. But how inconsistent that is with the fundamental hypothesis of omnipresence! A being like ourselves, however extended, cannot possibly be omnipresent. The personality of an omnipresent God cannot possibly be on the same plane as the personality of a man. And yet God is the most real Being in the Universe because He is the one all-pervading cause of the Universe,

as its inmost secret life. Prayer, then, is an appeal to that life,—to the law and tendency and intent of it. It is an appeal to the inmost; and that appeal may take endless forms, as of wish, will, imagination, study, wonder, admiration, submission, effort, from an experiment in a laboratory to a death-cry on a cross.

From this point of view, Prayer may be regarded as both natural and universal, for the sense of dependence is natural and universal; and the consciousness of defect or deficiency, inseparable from the restless outreaching after the higher or the unknown, is natural and well-nigh universal; and the persistence of desire and effort is natural and universal; and the observation of natural law and the gradual falling in with it are, in varying degrees, natural and universal; and all this is rudimentary or developed prayer. In a sense, the animals pray: and again in a sense the soil prays: and the whole of Nature, as that which is being born, may be regarded as a vast product of prayer to the all-pervading, all-evolving Power.

We are told that

Prayer is the soul's sincere desire,

and so it is; but, on lower planes, it is bare wishing or bald receptivity. Even the praying-wheel may not be altogether absurd,—at any rate, not more absurd than the formal gabbled prayers, or the prettily warbled prayers, of many a great Christian fane. Here, as everywhere else in the spiritual world, there are uncountable grades of advance; and there is probably no place where one can stop and say with certainty, 'There is no life, no prayer, here.'

Prayer, then, may most assuredly be efficient, though not as moving a huge giant-God to interfere or change His mind. It may be efficient in preparing right conditions for desirable changes; it can intensify responsiveness and receptivity; it can confirm the mind, the will and the affections in a given course; it can, in all probability, attract helpful powers,—both conscious and unconscious powers,—by a law of spirit-life as natural as any law the chemist knows. Why should not prayer attract persons? We are rapidly learning that it can do so in the case of persons hidden in the flesh. Why then might it not more easily do it in the case of persons who lie open, one might say, to spiritual attractions without veils and barriers between?

Prayer, especially, may avail as a defence in the struggle against evil; and the resort to it may be like getting behind one's entrenchments, as one said,—'This thought-atmosphere will serve as an armour, as the greatest protection against unseen evil.' Very wonderfully the Lord's Prayer suggests this. The appeal to 'Our Father' is, right at the start, an appeal to a loving hand. 'Who art in Heaven' vividly suggests the upward look. 'Hallowed be Thy name' is a pure and unsuperstitious exorcism of evil powers. 'Thy kingdom come: Thy will be done' is a vigorous assertion of the soul's true destiny: and the glorious climax, 'For Thine is the kingdom, the power and the glory for ever,' is a defiant cry of victory, behind the defending Power.

Here we arrive at a natural rationale of the value of united prayer. It may be literally a union of forces.

What a mighty prayer Love bringeth
When true hearts together yearn,

sang one of our great modern hymn-writers: and it may be literally true: and all perfectly natural. 'What is miracle on earth is nature in heaven,' said one of our late keen thinkers, 'and the Universe is more than one story high.' How true! and, on that ascending scale, we probably have never yet tested what true prayer could do, in its own proper sphere.

MADAME FLORENCE MONTAGUE AT ST. JAMES'S HALL.

ANSWERS TO QUESTIONS, AND PSYCHOMETRY.

The spacious Banqueting Room at St. James's Hall was crowded by an eager and enthusiastic audience when, on Thursday evening, the 9th inst., Madame Florence Montague made her last public appearance before leaving this country for America.

Mr. E. Dawson Rogers, the President of the Alliance, occupied the chair, and as a graceful compliment to Madame Montague the platform was lavishly decorated with flowers, these including a magnificent bouquet, a tribute from Mrs. Lydia Manks to her gifted fellow-medium.

After some introductory remarks from the President, MADAME MONTAGUE spoke as follows :—

Brothers and Sisters,—For the honour and privilege of appearing before you this evening, we are indebted to our kind friends the President and Council of the London Spiritualist Alliance, to whom we tender our sincere thanks for this delightful opportunity. We remember that it was from this same platform two and a-half years ago that we were first introduced to you. I had come into your midst as a stranger, but your kindness and welcome have been such that I feel the parting as a wrench, seeing in every one of you a dear friend. I should like to tell you something about our deep gratitude for all you have done, said, and written on our behalf. I can never forget the kindness I have received on these hospitable shores. I should like, in words of eloquence, to testify to your staunch friendships, well-directed energies, moral strength, and spirituality, but when the heart is full the brain is clouded, and I can only speak to you of that great bond of love which unites us and which will make our lives sweeter and happier. I thank the angel world for bringing us together; and my last words to you, as units as well as a nation, are, Success, Greater Power, and Prosperity, a safe journey through this life, and a safe arrival in that land to which we are all travelling. May God be with you until we meet again.

MADAME MONTAGUE then answered a great number of written questions from the audience with marvellous skill and fluency, any element of the grotesque in a question being treated with a verve and playfulness that created intense amusement, and this, no doubt, greatly assisted the conditions. Owing to the large number of questions submitted, the medium asked that they should be put as rapidly as possible, so as not to trench on the time to be devoted to psychometry, and the quickness with which each point was handled reminded one of a piece of brilliant sword play.

Dealing with the question of the non-resistance to evil taught by Jesus and Tolstoy, Madame Montague pointed out that the doctrine did not mean sitting supine under injury or submitting to imposition in silence. It meant that we should not return evil for evil, and that since evil could only be destroyed by good, we should meet evil with good, thereby building up the good and destroying the bad.

Asked whether genius was a personal endowment or a transmitted power, the medium replied that it was both. It was a personal endowment because it implied responsiveness and receptivity, and these in turn existed for the transmission of power.

Dealing next with questions relating to spiritual marriages and soul affinity, Madame Montague said that a perfect marriage existed where two souls vibrated in unison and were affinited by the natural law of attraction. In regard to the question of affinity, all things in Nature were created in pairs, from the grain of sand or the blade of grass to man.

In explanation of the frequent statement that persons who pass into the next world are often unconscious of the change they have experienced, the speaker said that some of these persons were in a sort of torpor. Like people who passed through some severe illness, they came to a remembrance of things very gradually, and it required a shorter or longer period for consciousness fully to re-assert itself.

It is not always possible (was the statement in reply to

another question) for spirits to come near earth when communicating. In such cases they used an amanuensis or what is called a 'guide,' who transmitted or transferred the messages. But this did not imply that they could not approach the earth at all. They came sometimes but it was not always expedient, 'and so very often you receive messages from spirits in an indirect way.'

Regarding the possibility of attracting spirits from high spheres by aspiration, the medium stated that personal conditions as well as wishes and aspirations had to be taken into account. It did not suffice to have a particular wish or aspiration a few times, but if aspiration were the habitual state then it was possible to attract advanced spirits.

In the course of other replies it was stated that cremation was a moot question 'on the other side' as well as on this, but that there, as here, there was a majority in favour of it, and it would undoubtedly be the recognised method of disposing of the remains of the dead before the end of the present century.

Personal identity in the next world was so bound up with immortality that there could be no immortality without it. Hence the first thing a returning spirit did was to establish his identity, which was the first appanage of the human soul.

As regarded the state, in the next world, of persons who had been idiots in this, it was to be remembered that the future life was a higher and better state. The defective organism of the idiot was replaced by one through which the spirit could express itself more perfectly, and its earthly limitations consequently disappeared.

In regard to punishment in the next life, a penalty was always attached to every sin, not because of anyone desiring to inflict punishment, but because of the law of sequence. The man who injured another would at some time have to take the place of the one he had injured.

The idea of a Trinity was far older than the established religions which teach the Trinity as an article in their theologies. The first idea of a trinity was merely that of the three dimensions—length, breadth, and thickness; everything must have a right and left side and a centre to unite them; and whether they were represented in mankind by father, mother, and child, or in a cell by centre, circumference, and circulating contents, the trinity was found in the very walls of creation, and was a revelation from the Eternal.

Answering another inquiry relating to the possibility of living a life of pure altruism under modern conditions, Madame Montague said, that although difficult it was possible. 'You will not even require to go to the mountains, for in the heart of the great city you will find your opportunity. It is quite possible to live naturally while expressing the Christ life.'

As to the process of passing matter through matter it was not possible to give a definite explanation. There were many theories and explanations but none of them were quite satisfactory. Science had not yet been brought to the state of perfection that would admit of offering an explanation without leaving a flaw in it. Nevertheless the phenomenon did occur. 'The fact we recognise but we cannot explain it.'

The spirit body could not be said actually to duplicate the physical form. It rather corresponded with it, as shown by the law of correspondences.

There was a vast difference between 'spirit' and 'soul,' and it was the loose use of the two terms that led to so much confusion. The spirit and the body came into touch by means of the soul, which formed the link between them. 'Man is a spirit and man has a soul and body. The body and the soul are the garments of the spirit.'

Communications received through ouija and other methods of obtaining spirit messages were obtained through the magnetic currents established between the spirit communicators and the sitters. The mistakes and errors that sometimes arose were due, as a rule, to the interception or deflection of these currents.

Asked to define Theosophy, Madame Montague said the term was derived from *Theos*—God, and *Sophia*—wisdom; hence wisdom of God. Therefore Theosophy was called the wisdom religion. 'By Theosophy we mean not the Theo-

sophical Society but that body composed of millions of men and women who dare to look things squarely in the face and assume personal responsibility, climbing higher and higher on the ladder of progress. That is the true meaning of Theosophy.'

Dealing with the 'fourth dimension,' Madame Montague said that it was that dimension measured by thought. There were three dimensions—length, breadth, and thickness. Beyond that was fourth-dimensional space. Every object occupied a certain place in space, and could not be deprived of it any more than motion could be deprived of time.

Questioned whether man had arrived at his present state by passing through the lower forms of life, vegetable and animal, the speaker said, 'Man can never be less than man. He can never have inhabited any body less perfect than his own. We have seen him as the black man of Africa, or the bushman of Australia, but, nevertheless, he was man with all his possibilities. But I know what the questioner means. There is something that travels and that inhabits different forms, but it is not man.'

The aura of a human being might be compared with the *aurora borealis*, but the aura was far more beautiful, and every hue in it had its meaning. There was a physical aura as well as a psychical one, which was seen at its brightest when the life was pure and harmonious. It was by means of the aura that human beings were attracted by, or repelled from, each other.

In answer to another question Madame Montague said that spirits returned to earth to try to make reparation for any wrong they had done while here. They often did this by influencing those whom they had left behind. This was the only method by which they could progress.

'Has the Nazarene ever been seen in the spheres by spirits who have returned to earth?' Yes.

Those who accused Spiritualists of ignoring Christ and His teachings made a great mistake, asserted the speaker, in reply to another question. 'Your query or comment applies only to a very small number in our midst, for the majority, and certainly the enlightened Spiritualists, accept the teachings of Christ as the highest truth revealed to mankind. How could it be otherwise? Spiritualism being the scientific religion of the twentieth century, proving evolution and revelation simultaneously, and demonstrating man's immortality by pointing to his spiritual body, spiritual nature, spiritual life, spiritual faculties, upholding personal responsibility, individual effort, and charity, as necessary to progress and attainment, it is obvious that the essence of Christianity is embodied in Spiritualism, and that the true Spiritualist is, in the highest sense, a true Christian.'

To a question whether capital punishment should be abolished Madame Montague made a reply of so much interest that it is deemed well to record it in its entirety. 'We wish (she said) that we had twenty thousand voices to answer this question by the word "Yes." Let us reason it out together. Capital punishment, as a question of abstract morality, can never be defended successfully. The putting to death of the murderer does not bring back the victim to life and therefore the requirements of justice are defeated. With our present unfoldment there can only be two motives in any punishment, and those are reparation, when reparation is possible, and the reformation of the evil-doer. Any other motive, such as revenge, belongs to the ages of barbarism and savagery, and should be put away like all forms of cruelty. An eye for an eye, a tooth for a tooth, is the natural law among the beasts, and was the highest embodiment of justice in the early stages of human progression. But man is daily growing further from the brute and nearer to the angel. The great civilised nations of the earth to-day are giving earnest consideration to this important question, and they have found by consulting the statistics that the execution of criminals is futile as a corrective of evil, inadequate as a deterrent of crime, illogical as a law, and most demoralising in its effects and in its influence upon the public conscience.' It was a strange and sad thing that the advocates of capital punishment were mainly students in certain schools of theology. They forgot that the command 'Thou shalt not kill' and 'Whosoever sheddeth man's blood by man shall his blood be shed,' applied to society in

its treatment of the criminal as well as to the criminal in his treatment of his victim.

At the conclusion of her answers to questions Madame Montague gave a brilliant exhibition of psychometry, prefacing her demonstration by a short explanation for the benefit of the uninitiated. The table before her was covered with trinkets of all kinds, placed there before she entered the room, and although it was not possible to deal with them all, her rapid methods enabled her to delineate a very large number. Some of the descriptions were so remarkable that the applause was frequent, and in every case the psychometrical reading was acknowledged to be correct. Amongst other particulars given were the sex, the habits, character, past and present experiences, and even in one case the name of the owner. This last detail, however, was doubtless arrived at through another channel than the psychometrical one, since in one or two cases there seemed to be evidences of the presence of the departed friends of the persons to whom the descriptions were addressed. In one case the psychometrist remarked, 'I see you run when you enter a conveyance. This is dangerous and you should avoid it. You used to ride a bicycle but you have given it up.' The accuracy of this and the other details was acknowledged by the owner of the article psychometrised. This was but one of very many effective touches of description, which removed the psychometry from any suspicion of being mere 'glittering generalities' and showed a rare insight into the life delineated.

At the close of the psychometry the PRESIDENT offered some remarks expressive of the regret shared by all Madame Montague's friends in this country that she was so soon to leave them, and then moved the following resolution:—

'That we desire to express to Madame Montague our keen appreciation of the valuable services she has rendered to the cause of Spiritualism, not only by the exercise of her special psychical gifts, but by the graceful courtesy and kindness which she has uniformly shown to all friends and inquirers of whatever social rank; that we deeply regret her departure from our midst, and while wishing her every blessing wherever her lot may be cast, we sincerely hope that ere long she may return to us in good health and with all her gifts and graces unimpaired.'

MRS. J. STANNARD, in seconding the resolution, referred to Madame Montague as an unique worker. On behalf of the women present she wished to offer their hearty good wishes for a safe and pleasant journey, and to express the hope that Madame Montague would return to them within a few months.

The resolution was then put, first to the ladies and then to the masculine portion of the audience, all cordially assenting, and although the formal portion of the proceedings terminated at this point, the meeting did not disperse until some time afterwards, most of the audience lingering to wish Madame Montague farewell, and to express their good wishes individually.

A CASE OF TELEPATHY.

Mr. Joseph de Kronhelm, of Gajsin, Podolia, kindly sends us the following particulars of an occurrence, recorded in the Geneva 'Journal' of September 7th last:—

'An inhabitant of Berne whose young son was staying, with other members of the family, at Geneva, suddenly received a strong and sad presentiment on Sunday evening, August 31st. "Ah! my God," he exclaimed, "I feel that something serious has happened to my lad," and without waiting for news from Geneva he took the night train, and reached the house at Geneva where his son was, at half-past six the next morning. There he had the sorrow of finding the lad lying on his bed between life and death. The lad had on the previous day made a short journey on the lake in a small boat, and suddenly encountering a steamer had been thrown into the water and narrowly escaped drowning. For twenty-four hours the doctors fully believed that it was impossible to save him, but thanks to a strong constitution and unremitting care on the part of his friends, he has little by little, gradually recovered, and is now again in good health. His relatives at Geneva had sent a despatch to Berne urging the father to come at once, but he had already taken the train when the telegram arrived.'

The daily journal 'Das Berner Tagblatt,' which also reported the facts, vouched for their accuracy.

ARE THEY ONLY 'COINCIDENCES'?

So many instances of birds appearing as harbingers of death have appeared of late in the pages of 'LIGHT,' that another addition to the list of (so-called) 'coincidences' may not be out of place.

Recently a relative, who is a nurse in a large London hospital, gave me the following details, which came under her own observation, and for the accuracy of which she will vouch.

In one of the men's wards the nurses have a canary, which is a great pet. On one occasion the cage door was opened, and after a short time the bird came out and flew on to the head of a bed in which a patient was lying, and was with difficulty induced to leave it. The same night the patient upon whose bed the bird had alighted died unexpectedly.

A second time the bird was liberated, and again alighted upon a bed; and, strange to relate, the occupant also died unexpectedly the same night.

So far nothing had been thought of the coincidence; but when, on a third occasion, the bird was set free, and after flying round the room settled on a bed, one of the patients whispered to the nurse: 'Sister, you see whose bed it is on? Well! he'll go to-night!' The nurse laughed and told the man he was a foolish fellow for imagining such nonsense; but he only said: 'Ah, well! You'll see.' Now there was nothing in the symptoms or condition of the patient to indicate any such termination of his illness, but, sure enough, he died that night. This may be only a series of coincidences; but it had such an effect upon the patients that they begged the nurse not to allow the bird to leave its cage again, which wish was, of course, complied with.

As a chemist, in a small provincial town, I come into contact with many people, and hear of numerous strange occurrences. A case of the 'double' lately came under my notice, and I can personally vouch for the credibility of the persons concerned, who were unaware of the significance of the incident. It was told me by the one to whom it happened, a hard-working woman of between fifty and sixty.

One morning, before she and her husband rose, she was suddenly awakened by the feeling that they were not alone. There was another bed in the room beside the one occupied, and, to her unutterable surprise, she saw, leaning over the bottom rail of the second bed, and looking at her intently, the figure of a local shopkeeper with whom she dealt. He was fully dressed, and had on an ordinary felt hat. For some time they looked at each other, and then the figure vanished. My informant immediately got up and tried the door, which had been fastened upon retiring, and found that it was quite secure.

Next morning, after breakfast, she went to the shop kept by the person she had seen, and no sooner had she entered than he exclaimed: 'Well! I don't know what to make of it, but I had some funny dreams about you this last night,' and went on to state that he had dreamt that he was in her house, and had seen her asleep with her husband. He also described the room and its contents with perfect correctness. Then the old woman told him where she had seen him, to his great amazement.

The following incident occurred to myself a few years since:—

I had gone to stay for a time in a part of the country which I had never before visited. One night, feeling particularly wakeful, instead of going to my room, I took my stick and hat, and, whistling to my dog—a little fox-terrier—left the house about eleven o'clock, with the intention of having a long stroll. Following a path across some fields for a distance of about a mile and a half, I struck at length into a narrow road, leading through an avenue of trees. At that moment the moon came out, and I noticed with pleasure the silver light glistening through the trees and casting quaint shadows upon the intervening grass. Suddenly, I was seized with a feeling of uncontrollable horror, and an icy coldness crept over me from head to foot. The sensation was fearful! For a moment I was unable to proceed, though my dog, with a howl of terror, had fled; but, after the first moment, I did not lose much time in getting away from the spot, returning home by another path. The next morning,

meeting an old inhabitant of the district, without mentioning anything of my experience, I expressed the opinion that there seemed to be something queer about the avenue of trees, and, in reply, gained the information that, on the very spot where I had stood when the horror seized me, a highwayman, many years before, had been gibbeted for the murder, on the same spot, and accompanied with circumstances of revolting cruelty, of an unsuspecting traveller.

J. LITTLER.

Chesterton, Staffs.

THE BLACK ART IN SCOTLAND.

III.

The Apple and the Mirror.

A friend of mine who takes an interest in occult things, and has, indeed, studied them in a desultory fashion, came to my lodgings the other night and gave me the following account of circumstances that had occurred within his own immediate knowledge. The Orkney Islands, where he lives, have ever been the homes of magic and the happy hunting-grounds of all manner of evil things. The shapes born of darkness have not yet been driven away from their abodes in those misty islands of the North; and it is indeed a difficult matter to find an Orcadian who has not at some period of his life been the hero of a ghostly encounter.

My friend knew a girl, the daughter of a large farmer, who met her death by meddling with things best left alone by the uninitiated. On Christmas Eve, three years ago, she made one of a party who sat round the peat fire to tell the old tales and to work the harmless and ineffectual charms so common on such occasions. When all the tales were told and the clock was close upon midnight, one of the party suggested that 'Lilith's Charm' should be tried. To work this charm, the invoker, who must be an unmarried girl and a virgin, stands at midnight before a mirror illuminated by a single wax candle. Looking into the mirror, she cuts slices from an apple and holds them over her left shoulder, at the same time repeating a certain invocation beneath her breath. When the seventh piece of apple is held over her shoulder she sees the form of her future husband put forth a hand to take the apple. Without looking round she must snatch the apple away and eat it. If she succeeds in doing this, well and good; but if the ghost is too quick for her, and gets the apple, she will fall down in a faint and only recover with the loss of her reason. Tradition says that if this is done by any girl who has strayed from the narrow path of maidenly virtue she will see a far different and more terrible apparition.

Such is the charm that this girl, whom I will call Mary Shea, was foolish enough to attempt, with what result will soon appear. Just before the stroke of twelve she went to an upper room in a lonely part of the house, and at the end of a long corridor, taking with her a wax candle, an apple, and a silver fruit knife. She had not been long absent when her expectant friends were horrified and startled by hearing a muffled cry for help, followed by a shriek and the patter of running feet along the corridor. As they started up from their seats, Mary Shea burst into the room and fell in a dead faint in their midst. What manner of thing she had seen she could never be brought to divulge, and her friends were of opinion that she was but the victim of her own nervous terrors. So far all is capable of a reasonable explanation; but strange to say, next Christmas Eve, at midnight exactly, she was seized with a terrible attack of mania, and expired within an hour.

Phantoms.

I do not here intend to speak about the phantoms of the departed, but rather about those evil shapes who come we know not whence, and about whose going we cannot say yes or no. Perhaps they have no existence but in the minds ready to perceive them, or perhaps they are like ourselves, creatures of an immortal's whim, subject to the same vicissitudes of destiny and to the same spiritual adventures of hope and despair; and, it may be, doomed to an end no less irrevocable than ours.

Whatever they may be or wherever they may come from,

this one thing is certain, that they exist. They may take any shape, they may be the victims or the rulers of any human mood. A friend of my own, the same from whom I had the story of Mary Shea, has many times seen the figure of an enormous cat, as large as a tiger, slinking about the lanes of his Orkney home. It has dead-white blind eyes, and its voice is no greater than the mewling of a newly-born kitten. The man who tells me this is not an ignorant peasant, subject to hallucinations under the influence of drink, but a university man, a clear-headed thinker, and a scholar. He makes no attempt to explain the reason of the apparition, for its appearance is never followed by any happenings, either good or ill. But my friend is, nevertheless, greatly afraid to meet this phantasmal creature. I am not surprised.

There are other apparitions seen among the mists and heavy seas of the North: shapes that run among the foam and cry along the edges of the sea at nightfall; creatures of the forest and the underwoods, flowing from shape to shape, and filling the heart of the sleeping peasant with thoughts of evil and with the desire for ungodly deeds. And there is a creature of the lake, most dreaded of all, who often takes the shape of a rapidly galloping horse, but sometimes comes upon a village girl in the shape of a young man, his hair filled with sand and weed, and his tongue heavy with deceiving words.

There is a young man, a farm servant, said to be gifted with second sight, who always sees a vision whenever he sits on the shore of a certain lake. He sees a great black horse struggling out of the lake, dripping with clinging weed and slime; and when it has reached the shore it gallops away with a sound like thunder; and then a raven flies down out of the sky and pursues the horse, but the vision always fades away from the seer before he can tell whether or not the horse is overtaken.

These phantoms may readily be evoked and made subject to mortal will, and they may even be clothed in the frail substance of humanity. There is a tale going of how a certain laird, up Thurso way, invoked a spirit that came out of the sea in the form of a beautiful woman, and of how he married her and had children from her, until one night a creature of the waters came and tapped at her window, so that she could not resist the temptation, and fled back to her sea folk.

An Unbeliever.

The confessions of wizards, even when on trial for their lives, have not always been credited by their judges, and on reading the reports of the trial of Dr. Pfan and his fellow-students, we come upon the following passage, which is not without a certain quaint humour of its own.

'Item: The saide Agnes Sampson confessed before the King's Majestie sundrie things, which were so miraculouse and strange, as that his Majestie saide they were all extreame lyars.'

They were all 'extreame lyars.' The opinion of His Majesty would not go entirely unsupported at the present day, were our students of magic to stand forth and tell all they know. I wonder how many a worthy Philistine, certain in his knowledge that the material world is the only world, glances over our writings and says that we are all 'extreame lyars.'

FRANK P. STURM.

IN a letter from Madame Montague, which appears in the 'Philosophical Journal,' of San Francisco, she refers to the London Spiritualist Alliance as 'the finest body and greatest institution representing our cause in the whole world.'

BROOCH FOUND.—A small black brooch was found in the Banqueting Room, St. James's Hall, at the close of Madame Montague's meeting on the 9th inst. The owner can have it on application at the office of the London Spiritualist Alliance.

DR. J. M. PEEBLES, before leaving London on his return to the United States, kindly favoured us with a note of 'Farewell!' in which he said: 'I am delighted with your paper. "LIGHT" is clean, cultured, and constructive—free alike from the rant of radicalism and the rust of conservatism. Maintaining a most happy equipoise between the diverse opinions of your numerous correspondents, "LIGHT" is certainly the most critical, clever, and creditable of our many spiritualistic journals.'

SPIRITUALISM IN SCOTLAND.

At last the facts and philosophy of Spiritualism are forcing their way to the front in Scotland. The meetings of the Glasgow Association of Spiritualists are crowded, Sunday after Sunday, with several hundreds of earnest and intelligent listeners. In Edinburgh, too, a society has been steadily at work for several years past, and the seed sown is beginning to bear fruit. The weekly meetings are well attended; at times they are too closely 'packed' for the comfort of the auditors, and a larger and more convenient meeting room has now been found. A healthy society has been doing good work in Dundee for some years, and latterly an accession of interest and numbers has resulted in considerable public attention to the subject. Mr. J. M. Stevenson, the president, has developed as a forcible trance speaker, and Mrs. Inglis, a member of the society, has become a good clairvoyant. Recent issues of three local newspapers have contained long and very fair reports of the proceedings at some of the weekly meetings of the society, when upwards of two hundred persons were present; the clairvoyant descriptions given by Mrs. Inglis are fairly reported, and the recognitions frankly admitted. The reporter of the 'Evening Post,' October 3rd, after stating that he was considerably impressed, concludes his impartial and interesting description with these words: 'I sought the outer air somewhat relieved. It was my first experience, and I felt my heart throbbing strangely. I could not have been more agitated though I had seen the spirits myself. Truly, I thought:

"There are more things in heaven and earth Than are dreamt of in our philosophy."

The representative of the 'Evening Telegraph,' September 30th, said: 'Each spirit was described with photographic clearness, and with a single exception all of those addressed acknowledged that they recognised the description. . . . Some of the most shrewd of Dundee business men declared their confidence and belief in the speakers and the proceedings.'

The sturdy and staunch pioneers of our movement in Scotland, including our trusty friend Jas. Robertson, of Glasgow, may well feel encouraged at these evidences, after many days, that their labours are bearing good fruit.

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.

The Gift of Healing.

SIR,—At the séance with Miss MacCreadie, as well as at a previous one which my wife and I attended with Mr. Spriggs at the rooms of the London Spiritualist Alliance, reference was made to the gift of healing, and some of the friends who were in poor health were told to take no physic but to be magnetised. Yes! but by whom? Magnetism can easily be simulated, and even if genuine can do no good unless the quality of the magnetism is such as can be assimilated by the patient. I have recently made the acquaintance and tested the healing gifts of a lady whom I should like to recommend to any Spiritualists living within reach of her neighbourhood. Her address is—'Mrs. E. P. Wilnot, 89, Glengarry-road, East Dulwich.' She is a Christian Spiritualist, and possesses both healing and psychometric gifts. —Yours, &c.,

I, Handen-road, Lee.

MORELL THEOBALD.

Leicester Spiritualist Society.

SIR,—Kindly allow me through your valuable paper to bring before the notice of your many readers the case of the above society and its building fund. Our hall is absolutely inadequate for its purposes, and no other hall is available, so that we are bound to our present position until we can build a place for ourselves. Already we have to turn away sixty or seventy people every Sunday evening, and owing to the rapid progress which our morning audiences have made, it will soon be impossible to accommodate them also. Our building fund already exceeds £100, and we venture to hope that after our sale of work, which takes place this month, we may begin to build immediately. I, therefore, earnestly appeal to your many readers for assistance; and any donations, however small, will be gratefully received. —Yours, &c.,

HENRY EARLY, Hon. Sec.

53, Upper Tichborne-street, Leicester.

'Gospel of the Holy Twelve.'

SIR,—I was very pleased to see Mr. Hopwood Hart's letter and would like to add my testimony to the value of a book that need only be read to be found inspiring to every true seeker after a purer gospel.

Many of my friends who have read my copy are amazed at the rational truth they find in it. They could not accept the interpolated and contradictory ideas in the authorised Gospels, but now they find the Lord Jesus more in harmony with what they feel is the 'truth of love.'

I do hope many Spiritualists who may have been unable to accept the verbal inspiration of Matthew, Mark, Luke, and John may find in this 'original' gospel all they need to give them confidence in Jesus the Christ. It may not be perfectly translated—what 'inspired' messages come to us as they are sent out?—but we may find very much in it to comfort, instruct, and correct, so that we may yet hold fast to all that is good in the Christian religion, and give up what we have proved to be effete, inhuman, and irrational.

Bridge of Allan.

A. S. HUNTER.

SIR,—Mrs. Besant's rather unfair and prejudiced treatment of 'The Gospel of the Twelve' has just fallen into my hands. It is evident that she had done no more than just glanced, at the preface perhaps, and thrown it aside in her prejudiced state of mind against 'all spirit writings.' Indeed, it might be said she had not read it at all, for there is this difference—that whereas many spirit writings are 'mediocre,' that of 'The Gospel of the Twelve' is of very high order, which alone would be quite sufficient to redeem Spiritualism from this charge, *i.e.*, if it be merely spirit writing and not a genuine translation of the most ancient MSS., as it purports to be. Of course, the editor of the 'Gospel' has made the picture complete and perfect, with few exceptions now given in an Appendix. That is what others have failed to do, even the canonical writers. It has all the mark of being written by an eye-witness. The words 'Our Master' occur in some places, showing this.

H. E. M.

SIR,—It is well-known that in the earliest ages of Christianity—or what is so-called Christianity—numerous Gospels appeared purporting to be authentic histories of the life or actions of the (alleged) founder, and that these Gospels had more or less currency and popularity until the establishment of Christianity as the State religion by Constantine at the beginning of the fourth century, when the Council of Nicaea determined—with no little arbitrariness—the sacred Canon, since that date exclusively received by the orthodox Churches.

Now, even though the critic be disposed to regard 'The Gospel of the Holy Twelve' as having no more solid basis of fact than its many rivals, yet, at all events, the great superiority of 'The Gospel of the Holy Twelve' in the higher inspiration and in the higher morality to the rest of the 'Apocryphal' writings of the class, ought to be recognised and appreciated, in particular in respect to the vindication of the rights of the non-human races; wholly neglected as was that most important department of morals both by Jews and Christians, whether in their sacred books, or in their legislation, or in their daily practice.

However else it may be viewed—from the rationalist, the ecclesiastic, or the spiritualistic standpoint—the humane thinker and teacher at least must concede to this unique representation of the teachings given in the so much-abused name of the humble prophet of Nazareth, the high merit, as we already have insisted, of a due perception of what a true religion demands, and of that which, in fact, it alone consists.

H. W.

'Is the Sun Inhabited?'

SIR,—Your correspondent 'H. W. T.' (p. 485), referring to a 'theory' that the sun is 'a vast generator of currents, electric or otherwise,' states that 'this argument is unanswerable and very far from being unreasonable.'

The origin of the solar heat is of such interest to every inquiring mind that it may be worth while to point out that the only adequate cause that can be suggested, and proved to be sufficient, is the conversion of motion (kinetic energy) into heat. Whatever Colonel G. W. Warder may think or state, it has been rendered certain by experimental observation that the temperature of the sun's photosphere is above that of dissociation, *i.e.*, above that which can be produced by any known form of combustion. The hypothesis of electric currents—so often invoked by those who have no knowledge of them—is not only gratuitous, but impossible; for the essential condition of two conductors separated by an insulator does not exist. The diminution of the sun's volume is a necessary result of the conversion above-mentioned.

D. G. F.-G.

Spiritualists and Theosophists.

SIR,—Recently, when at Glasgow, I attended a lecture given by Mrs. Besant on 'Death and After'—or words to this effect. The ample hall in which the lecture was delivered was crowded, many Spiritualists, I was told, being present. One beaming face was particularly noticeable, viz., that of Mr. James Robertson, the president of the Glasgow Society of Spiritualists, who listened with evident attention and satisfaction, so admirably did the gifted lady expound the philosophy of life and death, and the after-state. That the audience was interested was obvious. For more than an hour Mrs. Besant held her hearers spellbound, and when they were asked to give a vote of thanks the eagerness and vehemence of the response were proof of their satisfaction with the lecture.

In a sense—for a moment—I grieved; grieved to think that grey-haired Spiritualists, who have borne untold insults and sufferings for years, should be forgotten, as it were, in the flowing tide of the lecturer's splendid eloquence; eloquence which in the name of Theosophy poured forth to longing ears the vital truths of Spiritualism. And the pain was deepened at the thought that the pioneer work, which alone rendered possible acceptance of the teachings then being given, is occasionally referred to by some foolish Theosophists as work which abounded in knavery. Only weaklings could make such a statement. However, the mood passed. Like others, I listened with pleasure to Mrs. Besant's uninterrupted flow of eloquence, which is, perhaps, not greater than she possessed twenty years ago, at a time when, though admiring her dialectical skill, I had occasion sometimes to regret her spiritual blindness. But time has mellowed the nature and sweetened the tongue. From first to last she did not say a word in disparagement of the term Spiritualism. She simply uttered its truths; and this being so, I could not but ask myself, 'Are there no means of uniting the two branches of the one tree?' The force which holds them apart appears to be the belief, or disbelief, in the doctrine of reincarnation, a doctrine which appears to be incapable of proof, and a belief in which ought not to be made a bone of contention. Even if reincarnation be a fact, how can it be proved? The mere assertion that it is a fact is useless. If Theosophists of even the highest repute were united to vouch for reincarnation being a law of Nature it would not influence the majority of Spiritualists one iota. Accustomed as Spiritualists are to proof before belief, they are unlikely to accept the *ipse dixit* of any speaker, however eminent. Nevertheless, eminent men of all ages have found in reincarnation, as they believed, a satisfactory explanation of the thousand and one problems which trouble bold, intelligent minds.

Why, then, should not Theosophists and Spiritualists, agreeing to differ in matters regarding which they cannot see alike, cordially work together, in harmony, for the advancement of truths which are equally precious in the estimation of both?

Crouch End.

JOHN ANTHONY.

Trance Mediumship.

SIR,—Mr. A. K. Venning's severe criticism of the utterances of American mediums in 'LIGHT,' of October 4th, I think deserves some comment.

He appears to take umbrage at this particular communication (trance address through Mrs. C. E. S. Twing—'Notes by the Way,' August 9th) because it appears to him to be 'pharisaical hypocrisy' to say how this or that royal personage has found the spirit world on passing over. He seems to think it probable that such communications are tinged with the ideas emanating from an 'ill-educated democracy.'

Are we then to put the veto of telepathy on every communication that does not square with, or upsets, any notions we may have held, regarding the state of mind of great ones who have passed on?

It is these things we most want to know. Let us put the matter to a simple test, and ask ourselves the why and the wherefore.

We are told the late Queen is unhappy in the spirit world. Why? The answer is not far to seek. From her cradle upwards she had been used to the greatest homage and deference that it is possible for an individual to receive. Why? Because her birth and station demanded these things. Now that earthly conditions, with all their attendant pomps and vanities, have given place to spiritual preferment, is it not natural that such a revelation should bring unhappiness?

The communicating intelligence said nothing regarding the Queen's performance of duty. That she did her duty no one can deny. Yet many a struggling, heart-broken mother, following the sacred path of duty, has found peace and happiness over there.

The world appears very different to the ordinary man in the street, compared with the view held by the one

who sits enthroned. It is hard to see how it could be otherwise.

The appalling poverty and crime on the one hand, the affluence of Church and State on the other, with an almost total lack of spirituality in both, are enough to drive a Spiritualist, who has the movement at heart, to despair. It is this that drives men to materialism.

Are we then to expect to find these things obtain in the Summerland? Or, is every man and woman to receive the just reward and regard that their lives on earth merited?

They are Royal who work for Humanity: who live to redeem the human mind from error. They are the Kings and Queens—the 'Divine Right' notwithstanding.

Walthamstow.

GEORGE MORLEY.

A 'Guide' Commended by Dr. Peebles.

SIR,—Before our esteemed friend Dr. J. M. Peebles left us to return to America, he kindly wrote to me regarding the 'Guide to Mediumship' written by Mrs. Wallis and myself, and said: 'During the past week I took the time to give careful attention to the reading of your "Guide to Mediumship," and unhesitatingly I pronounce it the clearest, the most systematic and exhaustive work upon mediumship in its various phases that I have ever read. It is interesting and instructive from beginning to end. It not only does credit to the heads that conceived, and the hands that wrote, but it is a credit to Spiritualism, and should be a household book in every Spiritualist family—and especially so where there are one or more mediums or sensitives becoming developed in the line of spiritual work.' Dr. Peebles further said: 'I have written this, my brother, in all sincerity, and you are at liberty to make whatever use of it you please.' May I, therefore, ask your kind insertion of this letter in 'LIGHT,' to draw the attention of Spiritualists and inquirers alike to this opinion of our veteran friend, who from his own great experience is surely a capable judge? As the long evenings are coming on, when many people will no doubt be inclined to hold sésances, they may be prompted to study this 'Guide' before commencing their investigations.—Faithfully yours,

E. W. WALLIS.

Psychic Photography.

SIR,—I should like to add my testimony as to the great satisfaction given by some of the photographs obtained through the mediumship of Mr. Boursnell. I have received several excellent spirit pictures. One especially, which I greatly value, is that of a little coloured girl who appeared smiling and wearing a wreath of roses round her head. Clairvoyants at once recognised her as little 'Rosea,' one of the guides attached to Mrs. Atkins, of Shepherd's Bush, with whom I have had many interesting sittings. A friend of mine who has now returned to America had most remarkable success through the mediumship of Mrs. Atkins. His spirit friends made various appointments as to the day and hour for the photographic sésances, and by a series of sittings he was delighted to receive good likenesses of his grandmother, father, mother, wife, daughter, two sons, and several intimate friends. These he has taken back with him to his adopted land as marvellous evidences of the fact of our dear ones being round and about us.

ORMISTON M. JOHNSTON.

132, High-road, Chiswick.

I add my testimony with pleasure to the accuracy of the above statements.

JOHN KNOWLES, 16, Bridge-road, Hammersmith.

A Wonderful Clairvoyante.

SIR,—Last week I had an interview with Madame Kane, a clairvoyante of exceptional powers—now in London. She was a total stranger to me, and I to her. The introduction was through a friend. Her great power consists of reading questions written on small squares of paper—the writing being done while she is out of the room. When she returns she takes up one of the folded pellets, holds it to her forehead for a second, and immediately reads word for word what you have written. After correctly stating what is on the paper, she then answers the question. It is wonderful, and I have never seen her equal; though I have had much experience.

CHARLES DAVIESON.

The Priory, Cheltenham.

[The feat accomplished by the clairvoyante in the case described by our correspondent is so often performed by legerdemain that we should be pleased if Madame Kane would give us some conclusive evidence of her power. We suggest this without meaning to reflect upon her *bona fides* in any way; indeed, if she will call at this office and satisfy us, we shall be pleased to publish an assurance of the fact.—ED. 'LIGHT.']

SOCIETY WORK.

PORTSMOUTH.—ROYAL NAVAL TEMPLARS' HALL, CHARLOTTE-STREET, LANDPORT.—On Sunday last Mr. George Cole spoke with power on 'The necessity of Spiritualism rising to the spiritual teachings of our unseen friends.'—H. R. B.

GLASGOW.—ASSEMBLY ROOMS, 136, BATH-STREET.—On Sunday last, our ever welcome friend, Mr. J. W. Boulding gave an eloquent and poetical discourse on 'The Martyrdom of St. Paul,' and 'A Spirit Funeral,' to large and appreciative audiences.—G. F. O., Sec.

WOLVERHAMPTON.—On Sunday next, October 19th, Mrs. M. H. Wallis will reopen the work (begun two years ago) by giving addresses, at 11 a.m. and 6.30 p.m., in the Assembly Room, Agricultural Hall, to which old and new friends are welcome.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD, W.—On Sunday last Mr. Bishop gave an interesting address to a large audience. Will friends who are willing to help us kindly send their names to the Secretary, at 72, Askew-road? On Sunday next Dr. Harlow Davis at the Athenæum (See advertisement).—COR. SEC.

HACKNEY.—MANOR ROOMS, KENMURE-ROAD.—On Sunday last Mr. A. Peters gave an address, based on 'Mr. Kensit's Life and Work as a Protestant Reformer,' and concluded with successful clairvoyance. On Sunday next the address will be given by Mr. D. J. Davis, and clairvoyance by Mrs. Webb.—N. RIST.

SOUTH TOTTENHAM.—193, HIGH-ROAD.—On Sunday last, Mr. Fielder gave an uplifting address on 'God and Man.' His transparent honesty and fearless treatment of his subject were much appreciated. Mr. Fielder also played very sympathetically a solo on his one-stringed violin. On Sunday next, Mr. George Cole on 'The Apostles' Teaching in the Light of the Latest Discovered Documents.'—W. F. L.

FULHAM.—COLVEY HALL, 25, FERNHURST-ROAD.—On Sunday last, Miss Porter gave an address on 'Spiritualism in the Churches,' answered questions, and gave a few clairvoyant descriptions. The interest was well sustained, several strangers expressing their approval. On Sunday next, at 7 p.m., Miss MacCreddie will give clairvoyant descriptions. A members' circle will be held on Monday, and a public meeting on Wednesday; both at 8 p.m.—W. T.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL, S.E.—On Sunday morning last the circle was a spiritual blessing. The advice and spirit descriptions given by the guides being fully appreciated. At the evening service a good audience listened to spirit teachings descriptive of the passing of a soul from earth, with its attendant experiences. The quarterly report presented to the members showed that the support given to the church had been very satisfactory. On Sunday next, at 11 a.m., public circle (doors closed 11.15); at 6.30 p.m., 'The Second Death.'—COR.

STOKE NEWINGTON.—BLANCHE HALL, 99, WIESBADEN-ROAD.—On Sunday last, many questions were handed up by a crowded audience, and about sixteen answers were given by Mrs. M. H. Wallis—all sermonettes of considerable value; the last was a reply to 'What must I do to be saved?' and certainly the inquirer should have been deeply impressed. Successful clairvoyance brought a fine meeting to a close. Extra seats are being purchased, so that our visiting friends may be accommodated. Sunday next, at 7 p.m., another welcome lady speaker, Mrs. Boddington. Our library (thanks to donors) now contains exactly one hundred books.—A. J. C.

PECKHAM.—CHEPSTOW HALL, 139, PECKHAM-ROAD.—On Sunday morning last unmistakable phenomena occurred in the circle, and at night Mr. A. Claireaux addressed a crowded audience on 'The Many Mansions' and described how each one prepared his own mansion in the after-death state. A beautiful solo was ably rendered by Mrs. Barton. The after-circle was largely attended and good clairvoyance was given by visitor friends. On Sunday next, at 11.15 a.m. and 8 p.m., public sésances; at 6.15 p.m., service with address and vocal and instrumental music. On Wednesday, November 12th, a social concert and dance; will friends willing to assist please communicate with the hon. sec.?—VERAX.

EDINBURGH.—The Edinburgh Association of Spiritualists held their half-yearly social on the 10th inst., when the secretary gave an encouraging report of the finances and of the membership, which now stands at sixty-five. We were highly pleased to have Mr. and Mrs. Everitt present and to listen to Mr. Everitt's telling remarks. During the session, among others, we have had addresses by Messrs. Wallis, McLennan, Robertson, Peters, Leeder, Armitage, G. Spriggs, Duguid, and Mesdames Young, Griffin, Greenlees, Treadwell, Wallis, Morse, and MacCreddie. Our present hall having become too small we remove this week to the upper hall at 5, Queen-street.—J. M., Sec.