

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

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NOTES BY THE WAY.

A short time ago we referred to Colonel Olcott's 'Theosophist' remarks on the vitalising or mesmerising of water and images, and we said: 'If this is true, and if we are to be logical and fair, we must apply this to a multitude of objects and performances in, say, the Roman Catholic Church.'

Quoting this, Colonel Olcott says:—

Unquestionably true, and if the Editor of 'LIGHT' will but reflect upon it, he will see that this same process accounts for the helpfulness of well-prepared talismans, the terrible effects of inanimate objects which have been saturated with hostile auras, e.g., the 'charms' of Obeah, and the waxen images of intended victims, which are either melted slowly before a fire or punctured to an accompaniment of curses, to work harm to him: it also accounts for the healing virtue of wells, springs, tombs, trees and grottoes, upon which great thought currents of devotees have been directed. The stirring of the Pool of Bethesda by an 'angel' was an example in kind as certainly as was the mesmerised tree in the Marquis de Puységur's garden, under whose branches great and sometimes instantaneous cures of diseases were wrought.

Colonel Olcott, in a late chapter of his lively 'Old Diary Leaves,' puts on record another warning against overvaluing, or improperly using, psychical phenomena. After relating how, in very ancient times, the truth or falsity of a Religion was said to be determined by signs and wonders, he says:—

How pitiful it is, after all, that mankind have ever been so prone to receive as authoritative the teachings of their priests and books on the mere strength of psychical phenomena which may be manifested by the most corrupt and unspiritual men or women. Even in our day of progress in scientific discovery it seems impossible to prevent this deification of psychics who may pretend to supernatural relationships. After traversing many countries I find a great wave of psychism rushing over the world, an evil omen for the chances of true spiritual progress. Until phenomenalism has been relegated to its proper subordinate place we cannot hope much for the uplifting of mankind from the lower to the higher planes of knowledge.

We can hardly agree that the present 'great wave of psychism' is 'an evil omen for the chances of true spiritual progress.' We have only to relegate phenomenalism to its proper place, or, rather, use it for its proper purpose. The question is, Can we do that?

Mr. W. J. Colville has, in 'Anubis,' a deeply thoughtful Paper on 'Prayer: its real efficacy viewed in the light of Mental Science.' He seems to us to get to the root of the matter in regarding Prayer as a psychic cause, producing results in a perfectly natural way. It 'enters into that

which is within the veil,' and is a veritable force or channel there. He says:—

The well-known instance of Müller and his orphanages, supported by prayer, at Bristol, has challenged the attention of the entire thinking world. Entirely apart from any conventional theological interpretation of such remarkable phenomena, the question, is there a scientific explanation? and if there is, what relation does it bear to psychical research? is a momentous query. What, then, is the law of Nature? becomes our next inquiry. 'God helps those who help themselves' is a time-honoured adage which clearly means that though we receive aid continually from the Supreme Being, we receive that aid through our own co-operation therewith, as surely as we receive more light and air into our dwellings when windows and ventilators are opened than when they are closed or non-existent in our apartments. 'Make channels for the streams of grace that they may freely run,' is the good beginning to a truly excellent hymn which tells us later on that if we cease to provide the channels through which grace flows to us, the very founts of grace seem to us to dry up—and so they do, for so they must. We have always to make connections with a main, to connect pipes with a reservoir, and to work out whatever we wish to have ready to our hands for use.

That is quaintly put, but we are inclined to think that it is literally true. But it follows from this that Prayer needs to be resolute—we had almost written *masterful*. 'Let him ask in faith,' said the sturdy Apostle James. So says Mr. Colville:—

There is an enormous and most vital difference between the prayer of faith and the prayer of doubt, though both may be clothed in a single verbal garment. When we pray the prayer of faith we are confident that by our affirmations we are unlocking subsistent treasure-houses whose contents are by that means called forth into existent ostensibility; but when we pray a doubtful prayer we are like the Baal worshippers of old, who were void of all confidence in their limited and capricious divinity, and sought to awaken him out of sleep or summon him from afar by hysterical importunities. Calm, resolute assurance is the essence of success; without it prayers are frantic ebullitions of a doubtful spirit; and though it would be going too far to say that such are entirely worthless, they are of very doubtful nature.

An Article in 'The Inquirer,' for October 11th, by Dr. G. Dawes Hicks, on 'Professor Huxley as a scientific and philosophic thinker,' would greatly interest most of our readers. It is an exceedingly acute examination of Huxley's professed Agnosticism, and, to a considerable extent, a successful knocking the bottom out of it. The following may give some idea of Dr. Hicks' mode of handling the great Agnostic:—

The Dogmatism of the Agnostic Position.

In truth, no claim to absolute knowledge can be more dogmatic than that which presumes to point out the things that knowledge cannot know. The first duty of a consistent Agnosticism, if Agnosticism could be consistent, would be to apply its principles to itself. To deserve its name, the Unknowable should keep out of knowledge, even to the extent of revealing the fact that it is outside. But, somehow, it always contrives to give to its adherents an astonishing amount of information about itself. 'After all,' asks Professor Huxley, in triumph, 'what do we know of this terrible "matter," except as a name for the unknown and hypothetical cause of states of our own consciousness? And what do we know of "spirit," except that it also is a name for an unknown and hypothetical cause, or condition, of states of consciousness?' Well, if we know that much, we

are certainly in no bad way, and may be pardoned for objecting to be counted as ignoramuses. We know then, at least, that these 'unknowables' exist, that they are causes, producing by their interaction the world of experience as we are aware of it; though, how they manage to deliver up this account of themselves is one of the 'insoluble problems' Professor Huxley did *not* solve.

The 'Citizen Sunday' Committee for London has just issued a Paper which sets forth a series of hard and bitter facts. The following is terrible, and it surely has a message for Spiritualists:—

In London the number of apprehensions for drunkenness has increased from 20,638 in 1887, to 56,066 in 1899, or from 3½ per 100,000 to 8½ per 100,000. This increase is concurrent with higher wages and good trade. In Stepney there are some 800 licensed houses in a population of 289,600, or one to every 74 adult male inhabitants. Liverpool has, since 1889, added 78,000 to its population, reduced its police drunkenness cases from 16,000 to 4,180, and its policemen by 100, at a saving of £8,000 to the rates, mainly by the simple remedy of having got rid of 345 licensed premises in eleven years. If this is practicable in Liverpool, why not in London?

How many of London's army of 124,000 paupers and vagrants, her 30,000 casual poor in lodging-houses, 20,000 pauper lunatics, 6,000 imbeciles, 40,000 prostitutes and 50,000 criminal population, have been produced by drunkenness? Whether it be drink which causes poverty, or poverty which causes drink, it is terribly clear how close the bond is between the two fell evils, and how, together, they work themselves out in disease and crime, insanity and death.

There is a strong incentive for us all to work according to our several capacities in utilising the local governing machinery of our suffering London.

'The Theosophical Review' prints the following from 'a correspondent,' respecting 'The Times' review of Professor James' Gifford Lectures:—

How significant is the fact that in discussing the work the 'Times' accepts without demur the Professor's view, 'that our normal waking consciousness, rational consciousness as we call it, is but one special type of consciousness, whilst all about, parted from it by the filmiest of screens, there lie potential forms of consciousness entirely different.' From the monistic insight of such states, says the 'Times,' 'it is an easy transition to what are more specifically recognised as mystical states, whether in the Yoga of the Hindus, the contemplative mysticism of the Buddhists and Sufis, or the transports of Christian saints. With a sure hand Professor James disentangles the common elements of these very diverse experiences, and finally proceeds with studied moderation to discuss the psychological mechanism by which they are brought about, and their possible value as an outlook upon reality.' Outlook upon reality! Is it not of momentous significance that on the very threshold of the twentieth century the Harvard professor and the 'Times' reviewer should be agreed that 'reality' is beyond space and time, and yet may reasonably be sought for, and, haply, recognised by the tenant of the physical body! and that both parties should repudiate as 'superficial' the theory of 'medical materialism, which seeks to discredit the spiritual value of religious experiences by an account of their organic causation'? Verily, the bread cast upon the waters by the Gnostics is being found again, after two millennia.

SPIRITUAL PRAYERS

(From many shrines).

O Lord, our God, in the consciousness of Thy nearness our minds are raised above things mean and unworthy. Thy presence, inwardly felt, stills the strife of tongues: Thy protection becomes our support: Thy love is our joy. Come, then, upon us in holy power, flood our whole being with new energy, and point us the way we should go. Amid the many cares and duties of the day may we be wise to discern eternal issues: and, being found faithful in these few things, call us in Thine own time to all higher work which Thou hast for us to do. And if this is our life's highest work, to be humble, patient and diligent in lowly things, open our eyes to see it: and of Thy mercy keep us from discontent. Amen.

LONDON SPIRITUALIST ALLIANCE, LTD.

A meeting of Members and Associates of the Alliance will be held in the Regent Saloon, St. James's Hall (entrance from Regent-street), on the evening of Thursday next, November 6th, when

MRS. EFFIE BATHE

Will give an Address on

'MAN—HERE, AND HEREAFTER.'

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.

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.

Mr. Alfred Peters has kindly promised to give illustrations of CLAIRVOYANCE to Members and Associates, for a few weeks, on Friday afternoons, from three to four o'clock, at the rooms of the Alliance, 110, St. Martin's-lane, W.C., commencing on Friday next, November 7th. Admission fee, 1s. each. No one admitted after three.

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 4.30 to 5.30 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.

It is particularly requested that all visitors be in their places at least five minutes before the time fixed for the commencement of the proceedings.

ADDRESS BY REV. J. PAGE HOPPS.

On Thursday, October 23rd, the Rev. J. Page Hopps delivered an eloquent and thoughtful address on the 'Sorrows and Joys of Evolution' to a deeply interested audience of Members, Associates, and friends of the London Spiritualist Alliance, in the Regent's Saloon of the St. James's Hall. A report will appear in the next issue of 'LIGHT.'

FROM MR. J. J. MORSE.

SPECIAL TO 'LIGHT.'

With lowering clouds, rain squalls, and a touch, more of winter than of midsummer, in the air, we bade adieu to a host of friends upon the landing-stage at Liverpool, stepped on board the tender, and in due course found our way to the decks of the good ship 'Suevic,' which was destined to be our home for nearly seven weeks. Two delightful days had been spent with Councillor Venables at his home in Walsall, and the last night and day ashore found us the guests of our ever dear friends, Mr. and Mrs. S. S. Chiswell, of Liverpool, both of whom accompanied us on to the steamer. Among those to see us off were representatives of the Liverpool societies, the national bodies, and a number of important societies in towns near about. Partings are not exhilarating experiences; yet in this case warm hand-clasps and fervent good wishes, even when spoken with a quiver on the lips, made us feel the sincerity of the adieux our many loved friends came to offer us. A rousing cheer was given, and amid a waving of hands, off went the tender, and the faces of our friends gradually became indistinct, fading from us ere we reached the vesselling in the stream. At last the inexorable order, 'All for the shore, this way!' sounded on our ears, and clasping the hands of our late host and hostess as they went down the side, we parted for a time with our friends at home, and in a few hours later lost sight of the land we love.

Longsea trips have a strong family likeness, and the voyage of the 'Suevic' was, from a nautical point of view, the least eventful of any I have made. Our route was *viâ* the Cape; thence to Albany, West Australia; thence to Adelaide, South Australia, and from there to this city of Melbourne, the capital of the State of Victoria. An exceptionally fine trip across the Bay of Biscay, a comparatively quiet and cool passage through the Tropics, and a pleasant run thence to Table Bay, consumed three weeks and a day. The customary concerts, to which Miss Morse frequently contributed, together with sports and dances, enabled the passengers to beguile the tedium of the voyage. At the Cape we embarked nearly one hundred officers of the Australian (Volunteer) Field Forces, returning home from their service in South Africa. These were a fine body of men, two of whom had won the Victoria Cross, and one of those two, in addition, had gained one of the silken scarves, specially woven by our late Queen, as an additional honour for service in South Africa. Among us was a Church of England clergyman, the Rev. F. C. Lees, M.A. (Oxon.), F.R.G.S., who conducted service each Sunday morning; a cultured, liberal, and broad-minded man. The general service at night was conducted by Mr. H. H. Barracough, of Bradford, *en route* to Tasmania; a Wesleyan, whose belief was evidently too small for him. We had several interesting conversations, and incidentally it came out that he knew me well by reputation and had read some of my books, and that his mother had heard me lecture a number of times in Bradford, in my early days of work! Among the military contingent was another interesting man, the Rev. James Green, of the Methodist Church of Australia, chaplain to the First Australian 'C' Contingent, who also preached on Sunday evenings. His last sermon was in every thing but words just the same kind of Spiritualism as 'Tien' discourses, and contained a virtual admission of the central propositions which Spiritualism advances. Several times a request was made for me to lecture, and finally I assented, giving a short talk upon 'Hypnotism,' with Major Umphleby in the chair. The lecture was well received, and led to considerable discussion upon kindred topics. Eventually the voyage, which lasted seven weeks, less two days, came to an end, and on Thursday morning, September 4th, we moored at the jetty here, and a few minutes later had been welcomed to Australia by Mr. W. H. Terry and his private secretary, Miss Hinge, who had come down to meet us. We were more than glad that the trip was over, for we were weary of its continued monotony.

When the ship reached Adelaide a letter was brought me from Mr. Terry, in the course of which he stated that, as the New Zealand friends were most anxious to secure a visit from Mrs. Nellie Brigham prior to her return to the States,

it had been arranged for her to leave Australia the day on which the 'Suevic' was due, and for me to commence my work on the Sunday after my arrival, September 7th, instead of the 21st, as originally planned. The consequence was that we missed seeing our old and dear friend, and Miss Cushman, for they had departed when we arrived. We were fortunate, through the kindness of Miss Hinge, in finding pleasant location in the pretty suburb of Hawksburn, quite close to Toorak, and here we expect to remain while in Australia. In accordance with the arrangements above referred to, my first appearance on the platform here took place on Sunday, the 7th inst., in the large and handsome Masonic Hall, Collins-street, right under the shadow of the State Parliament buildings. My chairman was Mr. Terry, the president of the Victorian Association of Spiritualists, who, in a kindly and complimentary speech, introduced me to the Spiritualists and others present. My audience consisted of nearly six hundred persons, eminently respectable in appearance, and most intelligently appreciative. Since then the numbers attending have considerably increased, and we anticipate quite filling the hall, which holds eleven hundred persons. The 'Melbourne Age' gave a nice report of 'Tien's' opening lecture, the first time for a number of years that the city Press has taken any notice of the spiritual meetings here. The following night the association tendered a public welcome to myself and Mrs. and Miss Morse, many nice things being said by the various speakers. I responded as well as I was able to speak, with a serious sore throat and a heavy cold hampering brain and voice. But a full account of all these matters will appear in the 'Harbinger of Light' for October, so there is no need to enlarge upon them here.

In my next letter I will give some idea of the status of the cause in this city, by which time I shall be in a better position to speak on that matter than at present. On Sunday last I visited the Melbourne Children's Progressive Lyceum and found a very fine and vigorous Lyceum at work. The appended address will find me until the end of March next year, but, will my correspondents kindly note that letters are 2½d. per ½oz., and printed papers ½d. for every 2oz.? I have already paid sundry fines upon understamped letters and papers.

36, Surrey-terrace, Surrey-road,
Hawksburn, Melbourne, Australia.
September 23rd, 1902.

M. ZOLA'S PRESENTIMENT.

The readers of 'LIGHT' have, of course, already learned, from the daily Press, of the tragic death of the celebrated French author, Monsieur Emile Zola. I do not propose to attempt any literary criticism of his remarkable works. That has already been done by English, French, German and Russian writers, and I leave the matter in the hands of these persons who are more competent to deal with it than I am—merely remarking that in all his productions, which have made so much noise in the world, he carefully avoided all reference to his own creeds and never so much as touched upon questions of metaphysic. But it is interesting to learn that for many years M. Zola had a presentiment of his tragic death by asphyxia. The editor of the Paris journal 'La République' thus refers to it:—

'I remember dining some years ago, one summer evening, at the residence of Monsieur Fasquelle, a well-known publisher in Paris, with Monsieur Edmond de Goncourt and Monsieur and Madame Zola. There was a lively conversation on politics, literature, recent scientific discoveries, and especially on the important rôle which electricity had begun to play in the world; and ultimately reference was made to improvements which were likely to be effected in the hotel in the Rue de Bruxelles, where Monsieur Zola resided, notably by the substitution of electric lighting for the lighting by gas. Madame Zola, accustomed to gas, was opposed to the change and unwilling even to hear it spoken of. But Monsieur Zola, in the peremptory tone which he usually assumed when he had made up his mind on any question, suddenly exclaimed: "No! No! I will have no more gas where I live! Without taking into account all kinds of inconvenience and the danger of explosion, there is the danger of asphyxia—and it is that that I dread the most!"'

Gajsin, Podolia.

JOSEPH DE KRONHELM.

THE BLACK ART IN SCOTLAND.

IV.

An Island Visionary.

The boat put in at one of the Western Islands, for Pading, our deck hand, had spoken of an old man who was gifted with inhuman powers of second sight and prophecy; and I, being greatly interested, and half-inclined to think that Pading was lying to please me, had persuaded the captain to put into the little bay for a few hours. The man who rowed me ashore had little to say—he evidently disapproved of the enterprise; and Pading, sitting in the stern, looked so frightened and so foolish that I wavered between anger and amusement, and yet could not find it in my heart to be otherwise than content, so subtle was the magic of the blue sky and the dancing sea.

Pading led the way along the shore and past a place where the trees ran down to the very lips of the sea, and then pointed to a white cottage set in the midst of a little garden. 'That will be the place,' he said. 'I will be going back to the boatie,' and he turned back abruptly.

I found my old man without any trouble. He was sitting in a doze before an open window filled with geraniums in pots; a great handkerchief spread over his knees. He awoke as soon as I entered, and put out a white, fleshless hand without evincing much surprise. He had been dreaming of a ship, he said, and of a visitor, and had at first taken me for part of his dream. I told him how I had come out of the world to see him. He seemed pleased at this, and said that he had once travelled as far as T., where his daughter lived with her daughter; but that he could not live in a town, where there was no sea and no sky, and nothing but stone to walk upon. He thought that living in towns must be spiritual decay. He said: 'The people in towns believe in nothing; but are as vain as the waves of the sea, foaming out their own shame.' He continually spoke of the sea, and used its imagery in his conversation. I asked him about his power of prophecy.

'I am not able to prophesy,' he replied; 'but very many visions will be coming to me.'

'When you are asleep?' I asked.

'No; I will dream then, but the visions will come in the day. We call it an *aisling*, a waking dream.'

I told him that I could make him see more visions in an hour than he had seen in his whole life.

'That will be an enchantment,' he said.

'Well, no; not an enchantment exactly, but a kind of trance. It is quite harmless'; and I started to put the glamour on him. He became so terrified when he felt the numbness creeping over his limbs, and begged so pitifully for me to cease, that I judged it wise to humour him.

'Tell me of your visions then, instead,' I asked.

'Oh, you will be knowing all about them,' he said. 'They are visions any man might have. Unless he lived in a town,' he added reflectively.

'But I live in a town,' I said, 'and I should very much like to hear about them.'

'Well, there will be the vision of the Tree; and of the people of the wind and flame, and water and earth, and many others.'

'Tell me about the Tree,' I said, for I wished to compare his vision with others I had known of, or had evoked.

'Oh, that will be nothing worth whatever. There will be the Tree in the midst of a garden. Sometimes a Tree full of different kinds of fruit; at other times a Tree of burning roses.'

'Burning roses?'

'Yes; every rose a little lamp, with a flame burning in the heart of it. But the flame will not have light; it will be a very pale flame. The petals of the roses will be much brighter. What will that be?'

'I don't know. Perhaps the Tree of Knowledge and the Tree of Life. The Rose is a symbol of life.'

'I thought that. Then there will be always a voice coming out of the Tree. And sometimes a wind will come and change the fruit into foam, so that it will blow away like foam. Once it was blowing through the roses. And the petals of the roses blew round me in a great cloud, so that I

was hidden away in the red swirl. Then they changed into a flock of birds. I would be having that vision down there on the shore. When I woke up the birds were flying away over the sea. They had flown out of my dream and become real birds. I will often be thinking that many creatures in this world are made in dreams. I think that men are fragments of the visions of God.'

'What does the voice say?' I asked, greatly interested in the old man's subtle mysticism.

'It will be a soft voice like the wind. Once it said: *Babylon is fallen, is fallen.*'

'You read that in your Bible.'

'Maybe. There's lots more, but I'm forgetting the love of it.'

He would not speak of his visions any more; he was easily tired, he said, and fatigue brought on attacks of nervousness that made him very ill. So after a little while left him and went back to the boat, my heart full of wonder. I shall never, I think, cease to wonder at the marvellous accuracy with which these ancient symbols are repeated in the visions of all mystics. Can it be that there is, after all, in some place outside the limits of material circumstance, a Garden of Eden, with Trees of Knowledge and of Life? Symbolically we know this to be true; dare we even deny that it may be an objective fact? Or, on the other hand, is the whole thing to be explained by the secret doctrine of the duality of mind?—a doctrine, by the way, that is secret no longer, for I notice that it has lately filtered into print, and is even to be found, or a variant of it, in one of the semi-scientific psychical text-books. Luckily, however, its full significance can never be appreciated except by an initiate.

For my part, with regard to these and similar visions, I am inclined to the explanation offered by the doctrine of duality, for if man is really a shell holding a little of the eternal memory like a flame, it is easily understood how, under certain conditions, that fragment of memory should revert to those symbols under which the eternal truths were hidden in ancestral times,—but I find that I am saying more than is permitted; I must dry my pen.

Finis.

Not very many years ago, when men's minds were under the heavy yoke of those writers who uttered foolishness in the name of wisdom, and who sought to prove, in the fustiest of writings, that the divine in man was capable of being bottled in, or dissolved up, or dissected out, or otherwise dealt with according to the barren rituals of science, any man of letters who had written under such a title as I have chosen for this series, would have been met with loud laughter; foolish, yet withal genuine. Things are beginning to change. There are still people in existence who will tell you that the mind is merely a function of the physical brain, as if that explained it; and there is still an atheist here and there, and even, I believe, some very vulgar papers devoted to his beef-and-cabbage interests. But the cult, such as it was, is fast dying out. Men have discovered that there is, after all, something behind 'protoplasm,' and that the birthright of immortality is too precious a thing to be bartered for any nauseating pottage of materialism.

It yet remains for the scientists to discover, as they certainly will, that ancient orders are in existence who are in possession of a wisdom transcending the wildest dreams of the laboratories, a wisdom that outshines the perishing triumphs of physical science as the sun a rush-light.

Our knowledge, the knowledge of the Occult Fraternities, was an ancient thing when the Sphinx first looked upon the land of all wisdom, holy Rhem. It was born, this knowledge, out of the ancestral darkness when the spirit first brooded over the face of the waters, and it has been handed down, unsullied and triumphant, through the long unbroken hierarchy of the Magi of all ages; and shall still burn unquenched at the end of time, when, as Yeats says, the fragments of ancestral darkness are to overthrow the world.

FRANK P. STURM.

LADY'S CAPE.—A lady's cape was found in the Banqueting Room, St. James's Hall, after the meeting on October 9th. The owner can have it on application at the offices of the London Spiritualist Alliance, 110, St. Martin's-lane, W.C.

A TRANSITION—AND AFTERWARDS.

With considerable reluctance, and solely in the interests of spiritual truth, the following narrative of events is given. The experiences are personal and sacred, but because they appear to me to demonstrate an almost continuous chain of communication between the other world and this, they are now given, in the hope that they may encourage all truth-seekers in their quest after communication with loved ones who have gone behind the veil.

During the course of last summer, and after years of impaired health and great suffering, patiently borne, a near relative of ours passed to the higher life. She was, like myself, a confirmed and sincere Spiritualist. She was also a sensitive, and was familiar with various forms of phenomena, including materialisations. For three years prior to her passing over her ailments were watched over and prescribed for entirely by Dr. S., the spirit physician, so often before referred to by me in these columns; although, when the end came somewhat suddenly, the services of a local physician were necessary and were duly obtained.

Two days after the passing over, the departed one came to one of the family who is clairaudient, and spoke to her in the familiar tones she knew so well, giving a loving message to her sorrowing relatives, and this form of communication has continued at intervals ever since, and the last message was heard in the cemetery where the mortal remains are laid, on October 17th last. The same member of the family has also had, during the same period, many confirmatory messages from George Thomson (Mrs. Mellon's control), who for fourteen years past has very frequently come to us at séances with Mrs. Mellon, Mrs. Davidson (formerly of Gateshead), Mrs. Treadwell, and others, besides being a very frequent visitor to our clairvoyante in her room during all that time. 'Geordie' was very graphic in his description of the earthly sufferings of our departed relative and of the lamentable condition of bodily debility to which she had been reduced before passing on, which he said would much retard her power of return to communicate with our circle.

Singular to state, although our clairvoyante was most anxious to see the departed one, it was upwards of a fortnight after transition before her desire was gratified. On that occasion our relative was accompanied and 'supported' by Dr. S., and was quite unable to speak. The same week, but prior to this reappearance, Dr. S. had written me a letter through the hand of the clairvoyante, informing me that he had only then learned of the transition, and was going to find out in which sphere our relative had been placed. A few days after the appearance just referred to, the medium was informed by her brother (who passed over in 1889) that he was then with our relative, and if the clairvoyante would sit in her room at 1.30 p.m. the following day a message would be written. The medium did so, and a very beautiful and touching message of three pages was written, emanating from my son and giving full details of the transition; and, in particular, the physical condition of our lamented one on the day preceding transition was graphically described by him exactly as known to myself alone; as the medium was not living near us for three weeks before the fatal event occurred. This was the first message written by my son for about five years, and though the caligraphy was slightly different, the internal evidence of identity was most complete. I watched the message being penned, and just before it closed, and above the signature of the writer, the medium, with much difficulty and in a different caligraphy, penned the name of the departed one as a kind of 'countersign' to the letter. About a week afterwards I received from the medium a message of four pages, automatically written by her, and emanating from Dr. S. (caligraphy as formerly), in which he informed me where our departed had been placed, *i.e.*, the sphere to which she had gone, and gave us further details; and then followed a special request to me regarding a duty she wished me to perform, as soon as possible, and which was certainly not within my intention or desire at the time when the message was penned. Since that date, which was about the first week of August, no further message has been written by Dr. S., but the medium to-day (October 22nd) informs me that it is his intention to communicate with me shortly.

During August and September, the medium was favoured with occasional visits from the departed, but at all the reappearances she was still hardly able to articulate, and had always to be assisted by other relatives, also now on the other side, in consequence of the want of power which still prevailed. I was, therefore, waiting patiently till later in the year before having a sitting with Mrs. Treadwell or some other trance medium likely to be of service to me in the circumstances. In the end of September, however, when spending a holiday in the North of England, I received a letter from Mrs. Mellon, with whom I had had sittings before she left for Australia, but whom I had not seen since her return to this country, stating that she would be passing through town on her way to Newcastle, and would be glad to meet with us once more. My house in town was closed, but I at once communicated with a personal friend there, with whom I always sit at séances, and arranged for a sitting at his house, and returned to town for the meeting. The details of this séance will be given in another article.

(To be continued.)

'AN AMAZING EXPERIENCE.'

As the result of reading an advertisement in a recent issue of 'LIGHT,' I made a call a few days ago upon 'the Canadian Psychic,' whom I found at his rooms in Regent-street, and a brief recital of one of my experiences with him may possibly interest your readers. Having signified my desire for a written message from a departed friend, the psychic placed six ordinary school slates on the table at my side and asked me to thoroughly clean and dry both sides of each of them, for which purpose he gave me a damp sponge and a dry duster, and left me. I did as I was directed, and am sure that when I had finished there was no mark of any kind on any one of the slates. I was next told to write on paper, in the form of a letter, any questions that I wished to ask my friend, writing his name at the head of the letter, and to sign myself by any familiar name he had known me by during his lifetime here, and I was again left alone, a piece of paper about 6½ in. long by about 4 in. wide, having first been given me. When I had written the letter the psychic returned, and I folded the paper and gave it to him. He took it from me and placed it on a small metal tripod which stood upon the table, and then, striking a match, set it on fire, and it was reduced to a piece of black ash, which remained untouched upon the tripod. Then, seating himself opposite me, he took my right hand in his, and, without a moment's hesitation, addressed me by the familiar name I had signed myself, and speaking to me as if he were the friend I had written to, replied in detail to each of the questions I had put upon the paper. This done, he again called my attention to the slates, and asked me to carefully examine each one, to see that there was no writing upon any of them. I did so, and can testify that there was not a line. He then divided the slates, and put the ash of the letter on the third slate, and with it placed a small piece (about an eighth of an inch) of slate pencil. Then he covered the ash and the pencil with the other slates, and resuming his seat, asked me to hold the slates by one end while he held them by the other. I did as asked, and in less than half a minute a sound as of writing with slate pencil was heard. This continued for about a minute, certainly not more, at the end of which time the psychic placed the slates on the table and asked me to examine them, when I found one side of the third slate completely covered with a letter to myself, signed with the full name of my departed friend, and containing answers to the questions I had asked (with names), while in the right hand corner was a perfect drawing of a cluster of marguerites. I can fully vouch for the accuracy of this statement in every detail, and I am absolutely positive that from the time the psychic and I took hold of the slates to the time he placed them on the table again, an interval of three minutes had not elapsed. I left the room in a state of astonishment, and truly it seems to me my experience was a most amazing one.

R.

THE soul environs itself with friends that it may enter into a grander self-acquaintance or solitude.—EMERSON.

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE,
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SPIRITUALISM AT ST. PAUL'S.

'The Church Times' prints a sermon, preached in St. Paul's Cathedral, London, by Canon Scott Holland, on 'Other world activities,' concerning which we can only say that it is the most notable justification from without that we can remember: and 'notable' in every way, not only because of the place and the preacher but because of what was said. It is a somewhat long sermon, and we are in some doubt how to deal with it to the best advantage. We do not wish to criticise it; we cannot reprint it, and it would do no good to merely praise it. Suppose we try to distil it.

The text is from the Book of Daniel, a Book which takes us into a world of visions and trances and mystical imagery. There is a world within the world: a life beyond life. That world is not only the sphere of God, but of recognisable beings, mediating presences subject to rule, with organisation and degrees, activities and authorities. It is a host, a kingdom, swayed by law and purpose. In the Bible there is much of this, learnt probably by the Hebrews from their captors. They had gone far afield: their horizon had been widened: they had been taught how to enter largely into this mysterious region. But, fortunately, they dealt soberly with this weltering flood of occult knowledge. These hosts of unseen presences are marshalled into order: they are not mere genii, fantastic and magical; they pass under the control of the sole directive will of the Most High. They are solemn instruments of spiritual destiny: they are semi-human; and the record is, 'one like unto a man touched me.'

We have drifted from this tremendous reality. We have tried to isolate the field of known experience, and to cut it off from disturbing supernatural imaginings. We have set ourselves to purge out from our scheme of things anything that seemed to interfere with it. The unseen was the unknown and the unknowable. But our agnostic programme has broken down. Facts have been too much for it. The isolation desired by it is impossible. In and out of the life that we can cover with our rationalised experiences, there are influences, forces, powers which are for ever at work, and belong to a world beyond our scientific methods. We float in a mysterious ether to which no physical limitations apply. Sounds, motions, transmit themselves through this medium, under conditions which transform our whole idea of what space or time may mean. Through and beyond the semi-physical mystery, a world of

spiritual activity opens upon us. It has capacities of which we have never dreamed. It allows of apparent contact of spirit with spirit, in spite of material distance and physical obstruction. There are modes of communication which are utterly unintelligible to our ordinary scientific assumptions, yet which actual experience tends more and more to verify. There are states of exaltation, of trance, of mesmeric or hypnotic passivity, in which special persons become sensitive to external influences, to a degree that baffles our apprehension. Only, we can become sure that both above and below our normal consciousness, we are in touch with mysteries that travel far, and that we lie open to spiritual acts done unto us from a far distance, that we assimilate intimations and intuitions that reach us by inexplicable channels.

This world of spirit powers and activities has been opened afresh; and now even physical science is compelled to recognise the evidence for it, and a new psychological language is coming into being to describe its phenomena. We are only slowly recovering our hold upon this life of mystic intuition, of exalted spiritual communications; we are only beginning to recognise the abnormal and exceptional spiritual condition with which St. Paul was familiar, when, whether in the body or out of it, he could not say,—God only knows,—he was transported to the third Heaven and heard unutterable things.

To all this there is a dark and sinister side, and it lays itself open to self-deceit and quackery on the one hand; and, on the other hand, it lands us in, or makes us aware of, a ghastly underworld of discredited witchcraft, close trodden under our feet but always pressing up into horrid emergence the moment we give it a chance. But the true servants of God are never daunted nor driven away because of this. As we watch the old war with strange witchcrafts, recorded in the ancient Scriptures, is it not startling how brave the Bible is in going so near to that which it denounces, and in extracting from it, and up-lifting, and assimilating, the secret truth which lurked within the body of its corruption? Prophecy slowly cleared itself of all the lower manifestations that confound it with discredited incantations. It shook itself free from irrational ecstasy and from passionate excess. It was not afraid to detach the core of truth that lay behind the disguises of dervish transports and hypnotical seers. It was not afraid of the fantastic princes of the air that thronged the Eastern paradises; but, instead of turning away in scorn of their monstrosities, it selected and adopted the purified forms of great angels, rare, and fair, and strong, who in the dignity of honourable obedience lent themselves to that service of God which is perfect freedom. That is the Biblical way of defeating corruption. So it spoiled the Egyptians and all their treasures. And might we not wish that science had had in our day the like courage of the Bible, and instead of holding aloof in scorn from these mysterious phenomena of mesmeric and hypnotic trance, had from the first resolved to penetrate behind them, and to dig out the inner reality which it has been forced now to acknowledge?

Perhaps the reader wonders when we shall arrive at Canon Scott Holland. We have never left him. We have only been re-preaching his sermon, condensed and put together afresh for our less rhetorical lay pulpit. But we have closely adhered to his utterances and have all through used his very words.

Need we point the moral? No. It all speaks for itself. But we may easily be pardoned for adding just one remark. It is this:—Men like Canon Scott Holland who come in now at the eleventh hour might at least have the grace to salute us who have borne the heat and burden of the day.

Years ago, it was a little upper room. To-day it is St. Paul's. How history repeats itself!

METAPHYSIC AND SPIRITUALISM.

By H. CROFT HILLER.

PART I.

Conformity to convention, or common habit in thought and emotion, constitutes what we define by such terms as sanity, common-sense, reasonableness. Departure from this convention constitutes what we define by such terms as eccentricity, mental instability, insanity, mania, idiocy. As we normally think and feel according to this fixed habit of willing, in juxtapositions, thoughts and emotions, so also we normally sense according to fixed habit of willing, in juxtapositions, sensory experiences which we call objects. Thus we have a convention of sensing as well as of thinking and feeling. Again, as we may think and feel abnormally, so also we may sense abnormally—our sensory experiences, on such conditions, becoming analogous to what we call eccentric or insane thoughts and emotions. What we call morbid growths and functionings as 'disease,' involve such abnormal modes of sensing and feeling. Thinking, sensing, feeling are processes of what psychiatrists call suggestion and auto-suggestion. To metaphysic, the term, suggestion, covers (a) control by one soul, or many souls, of the willing of the universe, or God-mind, as thoughts, feelings, sensings, by another soul or other souls; and (b) the actual willing, by any soul, of the universe as that soul's particular experience. This latter willing constitutes auto-suggestion. All suggestion, *ab extra*, involves to metaphysic a state called hypnosis, in the case of the suggestible soul. All activities, exclusive of those incident to the manifestation of intellect, are, to metaphysic, hypnotic. The soul only manifests real freedom, through intellect.

All experience, whether as sensory objects, or thoughts and emotions, is the product of the soul's activity, as selectively willing one or another constituent of the God-mind, common, as possible experience (called, in my metaphysic, possible universe) to all souls, though only willed in 'fragments' by the individual soul, as what I term actualised universe. The *modus operandi* of this 'selection' by the soul I have indicated, so far as my intellect will enable me to do so, in 'Heresies.'

The experiences which we call thoughts and emotions, and which we empirically distinguish as being 'subjective,' or exclusively mind-products, from other experiences considered to be things existing independently of our mind, and called objects of sense, are, for metaphysic, equally 'objects' as are the latter experiences. Again, what we call objects of sense, and commonly consider as being things independent of mind, are, for metaphysic, no less things of mind (mind itself) than are the thoughts and emotions which we commonly designate as being exclusively 'subjective.'

For metaphysic the terms subjective and objective, as empirically applied, imply the fundamental fallacy that some things (thoughts, emotions) exist as being inherent to mind, or mind itself, while other things (objects of sense) exist that are essentially, as we may figure, interlopers forcing themselves into this empirical 'mind.' In its speculative differentiation between things inside and outside the mind, empiricism entirely ignores the problem as to how things that, *ex hypothesi*, are outside the mind can get into it, involving that they are known as existing. To ignore this problem is to ignore all that is vitally important to a rational theory of cognition. For metaphysic, it is as futile to ignore this problem as, for physics, it is futile to ignore the law of gravitation; or for chemistry to ignore the law of conservation of mass.

If, as metaphysic demonstrates to be the case, sensory 'objects,' equally with thoughts and emotions, are things of mind (mind-stuff, or mind itself), it follows that the location (relativity in position) of objects of sense involves essentially the same activity as involves the 'location' (relativity in position) of thoughts and emotions. Then as abnormal 'location' of thoughts and emotions, involving psychical 'insanity,' 'aberration,' and so forth, does occur, so also may abnormal location of sensory objects occur, involving sensory 'insanity' or 'aberration.'

When the latter contingency arises, we get various

abnormal physical phenomena vouched for, as facts of experience, by Spiritualists, involving the moving of heavy bodies apart from physical contact, and so contradictory to the law of gravitation. For instance, under such abnormal conditions of willing sensory bodies, a heavy table may be raised or flung about, analogously as the lunatic's thoughts are 'flung' out of abnormal juxtapositions. Just as the soul, as will, can depart from its habit in respect to willing thoughts, so also it can depart from its habit in respect to willing the table.

Gratuitously assuming that tables and a 'force,' called gravity, are 'external' things not determined, as are thoughts, by will, as actualising mind, the empirical scientist scouts the possibility of moving tables in default of what he calls physical contact. Investigating from another standpoint than that of the empiricist, metaphysic discovers that the empiricist's so-called physical contact has no really causal relevancy to the contingency of the table's being moved, and that, given the particular activity of the will, the table will be as surely moved in default of 'physical contact,' as one thought or emotion is substituted for another in default of physical contact. The empiricist's induction of multitudinous cases in which tables are only moved on the condition of physical contact does not at all impress the metaphysician, as excluding the possibility of moving tables without physical contact. The metaphysician sees this possibility as clearly as Adams saw Neptune, and through essentially the same intuitive processes.

Let me cite, and devote a little metaphysical scrutiny to a case, typical of many I might cite, and familiar to Spiritualists, of the possibility I indicate. M. Arago, the great French physicist and astronomer, experimenting with a girl, Angélique Cottin, at the Paris Observatory, made the report from which I cull, in conjunction with MM. Laugier and Goujon, to the Paris Academy of Sciences. The report states:—

'1. It is the left side of the body which appears to acquire this sometimes attractive, but more frequently repulsive, property. A sheet of paper, a pen, or any other light body, being placed upon a table, if the young girl approaches her left hand, even before she touches it, the object is driven to a distance, as by a gust of wind. The table itself is thrown the moment it is touched by her hand, or even by a thread which she may hold in it.

'3. As had been observed the first day, if she attempted to sit, the seat was thrown far from her, with such force that any person occupying it was carried away with it.

'4. One day a chest, upon which three men were seated, was moved in the same manner. Another day, although the chair was held by two very strong men, it was broken between their hands.

'6. Then the girl is obliged to continue standing, and is in great agitation.

'7. She can touch no object without breaking it or throwing it upon the ground.

'8. All the articles of furniture which her garments touch are displaced and overthrown.

'9. At that moment many persons have felt, by coming in contact with her, a true electrical shock.

'11. It (her body) is affected by jerks, unusual movements, and a kind of trembling, which seems to communicate itself to the hand which touches it.

'12. This young person presents, moreover, a peculiar sensibility to the action of the magnet.

'The great fact demonstrated in this case is that, under peculiar conditions, the human organism gives forth a physical power which, without visible instruments, lifts heavy bodies, attracts or repels them, according to a law of polarity, overturns them, and produces the phenomena of sound.'

Let us consider the above facts from the metaphysical standpoint. Arago, ignoring the supreme metaphysical question: How do we know? assumes that the girl's body is the causal agent, whereas it is only an 'object,' like the things that are moved. From the analogy of the physicist's 'forces,' Arago attributes the abnormal activities to something like magnetism, ignoring that magnetism must be 'made,' as experience, by the same agent that 'makes' the girl's body and the other objects, as experience. Being fully convinced that something analogous to magnetism must be the causal agent, Arago suggests to the girl (as hypnotic in a state of hyper-suggestibility). She accordingly 'presents a peculiar sensibility to the action of the magnet' (the

'magnetic' theory is now discarded, and 'suggestion' is adopted by modern psychiatrists), and people in contact with her auto-suggest the 'electrical shock,' through holding the 'force'-theory, or through suggestion by those who hold it.

In moving the objects the girl senses abnormally; that is, she wills sensory ideas (objects of sense) in abnormal juxtapositions, analogously as the demented person wills psychical ideas (thoughts, emotions). As the experimenters suggestively dominate her will, involving her auto-suggestion of 'magnetic' susceptibility, so also she suggestively dominates their wills, involving that they auto-suggest the moving objects as she does. Did she not so dominate the wills of the experimenters, they would auto-suggest the objects normally, and would attribute the girl's abnormal auto-suggestion (commonly called perception) to 'hallucination.'

The convulsive movements of the girl and the 'trembling,' (suggested to the experimenters) are abnormal auto-suggestions of sensory and psychical ideas analogous to the auto-suggestions involving the abnormal movements of the other objects. Spasmodic diseases (epilepsy, &c.) are instances of this sort of auto-suggestion among ordinary people. Various epidemics of the sort (dancing mania, Tarantism, &c.), waves of enthusiasm, fanaticism (Dreyfus case, *pro-* and *anti-*Boerism, 'mafficking'), political 'opinions,' social conventions, religion and morality of the current orders, depend on inter-suggestion. Practically all activities, apart from those intellectually imposed, are products of the same sort of suggestibility as involved the manifestations recorded by Arago. Under present conditions, society is a congeries of hypnotics who imagine they are free agents. What we call disease, whether 'nervous' or 'physical,' is abnormal auto-suggestion of sensory and psychical ideas (or, in metaphysical terminology, 'bodies.' Thoughts and feelings are psychical bodies; objects are sensory bodies and preter-empirical notions, the latter constituting what we call 'things').

The supreme metaphysical problem is to identify a truly causal agent and the conditions on which such an agent can constitute experience. Obviously all possible experience, sensory or psychical, must be equally 'mind.' The empirical implication that objects of sense are not mind but are things coming into and going out of mind, involves confusion of 'mind' with 'experience.' Metaphysic recognises that, though experience is necessarily mind, mind is not necessarily experience. Were mind nothing but experience, the empirical sequences in 'time' and 'space,' constituting human experience, could not occur. Such an 'experience-mind' necessitates a universal knower—God.

The empirical implication that there are things outside mind involves dogmatic affirmation of a rationally impossible contingency; that things exist outside the only agent through which existence can be known at all, and that these things are created or annihilated accordingly as they enter or disappear from the agent. On this gigantic puerility of assumption all 'science' is founded. If, as metaphysic demonstrates, all possible experience is mind itself, that experience appears (is metaphysically 'patent') and disappears (becomes metaphysically 'latent') must depend on an active agent, distinct from mind, and determining what empirical 'part' of mind shall be manifested.

Metaphysic identifies the active agent as soul, manifested as will, and identifies 'mind' as the inert, fixed *corpus vile*, on which (though, as 'possible universe,' it is common to all souls) each soul operates in a more or less idiosyncratic manner. As the soul 'glances' at this mind, so are the experiences. If one soul dominates another, the latter will 'glance' at mind as does the former. Then experiences will be alike. Normally this 'glancing' is consistent, involving that we commonly see, touch, and think, and feel, as may be figured, to like patterns. The 'glancing' may also be inconsistent with the norm. Then arise the phenomena we call occult; the various psychoses and neuroses dealt with by pathology, and the eccentricity we call genius.

The 'forces' magnetic, odyllic, psychic or what not invoked by empiricists, are no more really causal agents in moving objects than are the objects in moving themselves.

Calling an idea 'force' solves nothing regarding causal activity. So it is in regard to the 'spirits' of empirical Spiritualism, which have no more significance for the metaphysician than have the 'forces' of the physicist. Metaphysic is more spiritualistic than the most accentuated 'Spiritualism.' But metaphysic has to identify its spirits by the method of science. Until metaphysic has solved the problem of the possibility of knowing, it is chary of postulating about spirits.

As the ordinary empiricist asserts that a knife cuts, and as the empirical scientist asserts that gravitation causes an apple to fall from a tree, so does the empirical Spiritualist assert that 'odyllic' or 'psychic' force, or a 'spirit' moves a table or reveals a secret, as the case may be. Metaphysic cannot rest with such naïve assurances. It has to investigate on what causal conditions the ideas, knife, gravitation, force, spirit, can exist. They can only exist as known. On what conditions are they known? That is the problem for metaphysic. So soon as metaphysic identifies the conditions on which these things are known, it establishes a *vera causa*. Until the conditions are identified, the 'cause,' whatever it may be called, is merely empirical, and as such spurious. Metaphysic opens its arms to all the facts of Spiritualism, just as empirical science embraces the facts of ordinary experience. Metaphysic is to the former order of facts as empirical science is to the latter.

SPIRITUALISTS' NATIONAL UNION, LTD.

The Secretary of the Spiritualists' National Union, Ltd., asks us to give publicity to the following circular, which has been sent to the secretaries and committees of Spiritualist societies throughout the country:—

'The above Union being now in operation invites the co-operation of Spiritualist Churches and other organisations.

'I may remind you that any *bona fide* Spiritualist Society, Church, Union, Alliance, College, or other organised body of Spiritualists may nominate One Representative Member for every fifty members of their organisation; but that no Society or Church shall nominate more than Four Representatives, and no Union or Alliance shall nominate more than Two Representatives.

'All such representatives shall be accepted by the Union as a matter of course after verified nomination on the proper form. The membership, as such, of a Representative Member shall cease when and as soon as his appointment or delegation by his society shall have expired or been terminated, and the Council shall have been satisfied of such expiration or termination.

'That the interests of societies have been safeguarded as far as possible is evidenced by the following clauses in Articles of Association, viz:—

'(20) Except as hereinafter provided, all the Members of the Union shall have equal rights.

'(21) Provided, nevertheless, the Chairman of any General Meeting of the Union shall have power at the instance of any Representative Member supported by nine other Representative Members to declare that any particular Resolution moved and seconded at such meeting is one that concerns represented Societies only, and after such declaration the resolution shall be voted upon and shall only become binding by being voted upon and carried by Representative Members only.

'The subscription for all Members (either Representative or Ordinary) is Five Shillings per annum.

'I trust you will bring this matter before your Committee as early as possible, and (if they approve that Representatives shall be appointed) I shall be pleased to supply them with a form which should be properly filled up and returned to me at 12, Hilary-street, Burnley.'

W. HARRISON,
Secretary.

No matter how much trouble and sorrow you have, don't give up to complaint. Hope is the balsam—the cure for your ills and sorrows. Hope and courage are what the troubled require, and about as good a way as any to get hope and courage is to look about you, and see how much better off you are than thousands of others are, no matter how sad your case may seem.

SPIRITUALISM versus TELEPATHY.

BY JUDGE DAILEY.

(Continued from page 508.)

Dr. Thomson J. Hudson contends that the spiritualistic hypothesis cannot be accepted if the phenomena called spiritual can be accounted for upon any natural theory; or, to put it in other words, he argues that the presumption is always against a spiritualistic source, and that it must be proved that the phenomena *could not possibly* have originated from any other than a spirit source before it can be accepted. Surely this is altogether unreasonable! It is not possible to prove a negative—it ought to be sufficient to show that the spiritualistic explanation is the one which most completely covers the ground of the facts observed.

Upon this point Judge Dailey observes:—

‘A man may travel around the world with letters of credit; he may be identified in various ways, so as to be received into the best society in distant countries, or anywhere on the civilised globe; but these letters of credit, or the usual methods of identification, would not be sufficient under the rule applied by Dr. Hudson in dealing with the ghost, in his endeavours to identify himself to his friends and others to whom he may desire to come for the benefit, not only of himself, but of the great humanity he has left behind. If he comes, as did Moses and Elias on the Mount of Transfiguration of Jesus, and to some of his disciples; or as Jesus did to the two Marys at the door of the Sepulchre; or to the two disciples on their journey to Emmaus, and to other of his disciples, such appearances may not be accepted by scientists, because they might possibly be simulated; in other words, the testimony of all spiritual manifestations which has come down the ages, is subject to rejection, and must be rejected by scientists, if those manifestations could have been produced, or accounted for, on any natural hypothesis.

‘It will be noted that Dr. Hudson has avoided entering into the domain of phenomena of a physical character, which he says may or may not be explained, as emanating from spiritual sources, but, because they can be duplicated by the application of known principles of natural law, the evidence that they emanate from a spiritual source is destroyed. I wish simply to say, that I have witnessed manifestations that cannot be duplicated through the application of any of the known principles of natural law, as I understand he desires to use that expression. As for myself, I regard the reign of natural law as supreme, and if God does not manifest Himself through the laws of Nature, then God—if there be a God—must be outside of Nature’s domain. I am a Theist. I believe in God, but this is outside of the issue between us.

‘Dr. Hudson is a brave man; he has undertaken to account for a great part of these phenomena, certainly a very valuable part, upon the theory of telepathy, suggestion, auto-suggestion, and hypnotism; anything but a spiritual source. This discovery strangely accounts for Abraham’s faith, and the deep sleep which fell upon him, when the fortunes and misfortunes of his posterity were revealed to him. It is a strange way of accounting for the voice that called the child “Samuel, Samuel,” awakening him from his sleep, and telling him what should befall the house of Eli, which revelation indeed came true. It must be held to account for the source from which Micaiah was able to tell Ahab so truthfully the fate that awaited him should he go out to battle with the king of Syria. If the sub-conscious mind and telepathy account for the numerous other communications in the Old Testament, then they also account for the wonderful things given to the world recorded in the New Testament!

‘I note that Dr. Hudson seems to endorse as truthful the record of the remarkable powers possessed by Jesus, when he cast out evil spirits which had possessed some of the unfortunate psychics of those times. Dr. Hudson is a naturalist. I do not apprehend that he believes there are any spirits in the spiritual world that have not come up through the processes which he has pointed out in his work, from the oversoul of the universe, having become first men and women, and then, through the process of death, spirits—angels. That some of the spirits passing from this to the other world are good and some are evil cannot be questioned, for death cannot be presumed to have changed the nature nor the moral character of anyone. If, therefore, the Master exorcised from Mary Magdalene the evil spirits that possessed her, it necessarily follows that such spirits exist in the spiritual world and, although invisible to mortals, may work evil and good through them, as opportunity is afforded.’

Dr. Hudson has demonstrated to his own satisfaction the existence and immortality of the soul of man without resorting to any of the phenomena of the Spiritualists; but the contention that because those phenomena can be imitated, and seemingly duplicated by other means, therefore the evidence is destroyed that they are due to spiritual sources, is a sign of bias and prejudice rather than a logical and truth-loving mind. Judge Dailey says:—

‘I will accept Dr. Hudson’s scientific demonstration of the future life as established by his process of reasoning by inductive, deductive, and synthetic methods, and that the soul of man lives on, and is “Over There,” or somewhere, in constant evidence to those who are conscious of its presence, in the same sense that we are conscious of each other. Now, his position is, that his method is the scientific method, and the one method by which the existence of the soul of man after death can be demonstrated scientifically. I take issue with him. I deny that the other phenomena are devoid of evidential value. In his article in “Harper’s Magazine,” he says: “A moment’s consideration will reveal a clear line of demarcation between those phenomena such as rapping, table-tipping, levitation of ponderable bodies without physical contact or mechanical appliances, slate writing, *et hoc genus omne*. It is not, however, necessary either to doubt or deny that these phenomena are produced by super-normal means except for the purpose of assuming to be ultra-scientific; nor is it necessary to believe in their genuineness; for they all may be fraudulently produced, or they all may be veridical, without affecting the question of spirit intercourse.”

This is taking a very superficial and limited view of these phenomena. Rappings, table movements, &c., as such, do not afford evidence of spirit action, but when, as Sir William Crookes puts it, ‘they are found to be governed by intelligence, demonstrably other than that of the medium or of the sitters in the circle,’ there is evidence of an outside mind at work. When communication can be established by means of the signal-raps or movements, and intelligent messages are thus transmitted purporting to emanate from deceased individuals, and upon subsequent inquiries those messages are found true in every detail, they do assuredly ‘affect the question of spirit intercourse!’ Some of the most remarkable and satisfactory communications from the other side have been made by means of these rejected physical phenomena, as will be seen by reference to ‘M. A. (Oxon’s)’ ‘Spirit Identity,’ and, to quote Dr. Alfred Russel Wallace, ‘no theory is satisfactory which does not cover the whole ground of the facts observed.’

(To be continued.)

‘EVIDENCES OF SPIRIT ACTION.’

The thoughtful and valuable address on ‘Evidences of Spirit Action,’ which was delivered by Mr. James Robertson, of Glasgow, in the Cavendish Rooms, London, on Sunday, October 5th, and which appeared in ‘LIGHT’ of October 11th and 18th, has been issued in a neat pamphlet, with a stiff paper cover, price 2d., post free 2½d. Believing that this fine address is admirably suited for general distribution, and that it is calculated to do much good among those who are unacquainted with the facts regarding Spiritualism, we have arranged to supply copies at the following rates: 25 for 3s. 4d.; 50 for 6s.; 100 for 10s. 9d., post free in all cases. Address, ‘LIGHT’ Publishing Company, 110, St. Martin’s-lane, London, W.C.

MR. THURSTAN’S MEETINGS.—Members and Associates who attend, or desire to visit, the meetings for psychic development now being held by Mr. F. Thurstan, at the offices of the London Spiritualist Alliance, are requested to observe that these meetings will in future be held at 4.30 p.m., and it is particularly requested that they will be in their places at least five minutes before that time.

We learn that the Russian medium Sambor passed away on June 18th. His willingness to submit to reasonable investigation, and his extraordinary patience won him many friends.

‘A man in this world is like a chicken in its shell; he is very comfortable, but still he peeks; he wants wing-room.’—C. H. SPURGEON.

TO CORRESPONDENTS.

Several communications are unavoidably held over for want of space in the present issue.

EXPERIENCES OF A BLIND CLAIRVOYANT.

AS RELATED BY HERSELF.

(Continued from page 442.)

The readers of 'LIGHT' who have followed the account of my experiences as a medium, will remember my promise to relate how the spirit guides established my work in the City of Brooklyn.

Among the many obstacles which arose at the outset, two seemed especially formidable—the first was that many things shown me clairvoyantly were objects with which I had never come into actual contact, their names being, however, perfectly familiar. The only remedy for this was to describe them so clearly and accurately that the sitters could not fail to recognise them. I well remember one occasion on which, to the intense amusement of an old gentleman, I described something which he afterwards told me was a steam engine. In this way I learned to know the forms of many things of which I could otherwise have but little conception.

The second difficulty referred to was the fact that my gifts had been developed entirely without mortal aid. I firmly believe that could I, as a child, have been placed under the guidance and instruction of a medium peculiarly gifted for this purpose, I might have been spared much physical suffering, and my progress been much more rapid and sure. I may be permitted to add in this connection, that I most strongly advise against sitting alone, or in a promiscuous circle, for the purpose of development.

Shortly after my arrival in Brooklyn, I signed a contract as soprano soloist to what was then the largest spiritualist society in the city. The contract stipulated that the solos were always to be in keeping with the subjects chosen by the speakers. Having no means of knowing their character until the opening of the service, I was unable to prepare my programme in advance. In this emergency I was told by one of my guides to give no previous thought to my music, but simply to take my place at the instrument, when both words and music should be given me. Well do I remember the deadly faintness which stole over me on the occasion of the first trial, my one fear being that I might not be able to respond quickly enough to their inspiration.

I remained for a year with the society, and as strength and confidence increased, not only lost the fear of myself, but became in time able to memorise some of the songs thus given me. Just a week before the ending of the contract, I was informed that some of my friends desired that a hall should be secured, upon the platform of which I should on Sunday evenings appear, as lecturer and test medium.

Laying aside the question of my ability, the first thing to be determined, in the exercise of my clairvoyance, was as to how I, being blind, could locate the person at whose side a spirit might stand. Then, as before, my guides were equal to the occasion. Just before the beginning of the service opportunity was given to those present to place small articles upon a table within my reach. Through psychometry, the holding in my hand of these objects, one by one, established for me a connection with their owners so strong and sure as to practically bring the individual before me.

There were of course cases in which the *rapport* thus obtained was not as perfect as I could wish. In that event my instructions were to hold the article so that it might be easily seen by all in the room, with the request that the owner should say clearly and distinctly, 'That is mine,' and having heard the voice the connection between the sitter and myself was securely formed. It is a fact, though perhaps not generally understood, that to one blind from birth or very early childhood, the sound of a voice is what the sight of a face is to one who sees.

It was about this time that a spirit, who had been in earth-life a palmist, offered to teach me how to read the human hand. I have found this knowledge of great assistance in my séances.

There came a time when, mainly for the benefit of my health, my guides desired me to visit Europe. For many reasons I could not see how this should be possible; nevertheless, I simply followed where they led, and so I find

myself here, restored to health and ready for whatever work I may find to do.

There are, perchance, some who read these articles who, having been convinced of the truth of spirit return, are yet lacking in courage to face all that an open avowal of such a belief would mean. To such, let me say, 'If you are mediumistic, do your best to discover who are your guides; then prove them as you would prove mortal friends, and having found them good and wise, trust them implicitly, follow them fearlessly; but do not expect them to do for you that which you can do for yourselves. Never give up your own individuality, nor cease to exercise your own common-sense. Above all, do not expect your spirit friends to work miracles for you; you need their help and they also need yours.' In closing I wish to thank the friends who have taken so kind an interest in my life and work, and to say that I mean to deserve and win a place among the mediums in England.

ANNA J. CHAPIN.

31, Upper Baker-street.

MEDIUM CONTROLLED BY SPIRITS OF THE LIVING.

By the kindness of the secretary of the Société d'Etudes Psychiques, of Geneva, I am enabled to send you some remarkable experiences communicated to that society early this month (October, 1902), by one of the members, Monsieur Berthilliet, a retired officer of the French Excise, living at Gex, ten miles from Geneva, and about two hundred and fifty miles in direct line from Paris. The experiences are of a class which would be included under the head of telepathic, but for the fact that in each case the living person from whom they proceeded gave his message exactly in the same way as though he had been a disembodied spirit. It would seem, therefore, as though they must be classed with cases in which the double of the person has acted outside of the body.

In the translation, the French phrases have been somewhat condensed, but the direct narrative form has been retained. Monsieur Berthilliet wrote:—

'A few months ago I made the acquaintance of a family of seven persons: an old gentleman, eighty-two years of age, his wife, their widowed daughter, and her children, one of whom, a girl of thirteen named Marthe, was our medium. Apart from the purely physical phenomena obtained, it happened one evening that the chair which we were using (for the table had been broken by an ill-natured spirit) gave us the name of the old gentleman, who was in Paris with his wife. During his sleep his spirit had come to see Marthe, of whom he was particularly fond. Being asked if he would tell us how he had spent the day, he replied, "Yes, notary." Asked if he meant that he had been to see his lawyer, he replied "Yes." At what time? "Ten." Did he take a carriage? "No." After he had said, "Adieu, my dear children," I asked him if he would write them an account of this visit when he awoke. He replied, "Yes."

'The next day the wife of the old gentleman returned home, leaving him still in Paris. Being questioned as to what had happened during the night, she said her husband had woken up before it was light, saying that he must get up at once and write to Marthe; so strong was this impression that she had some difficulty in persuading him to lie down again. The facts related at the séance were all correct; the old gentleman had gone to his notary's at ten o'clock, strolling along the quays. After the old gentleman had returned home, he still remembered the circumstances of attending the séance in spirit.

'The second fact refers to one of us, Mr. G., a magistrate. He had gone to Paris on leave, intending to see about his chances of advancement. We had not heard from him since he left, until one evening (11 p.m.) he came in spirit to a séance at my house, without having been called for. In reply to questions he said that he had been to the Ministry, and was "very dissatisfied" as to the result. Some days afterwards, on his return, I asked him the same question, and he replied, "I am dissatisfied, for I shall have to wait eighteen months for promotion, as I am far down on the list." I then showed him the minutes of the séance; he remembered it vaguely, and had supposed it was a dream. He had only seen the medium, her mother, and myself, although there were eight or ten persons present. This would seem to indicate that in these cases of "detachment" the spirit only sees those persons with whom it is in sympathy; others have no existence for it.

'For about two months after these events, Marthe's mediumship developed greatly, and in various forms. Thus,

seated on one chair with her arms resting on two others, these chairs would give us simultaneous communications from different spirits, while Marthe was conversing with those present. She also developed automatic writing and would write two messages at once, one with each hand, while I kept her attention fixed by reading an article from the newspaper and making her repeat every phrase after me immediately I had read it. Let those who do not possess this faculty (of automatic writing) try to write under these conditions, I will not say a page, nor a phrase, but a single word. I defy them to do it.

'And now, you will ask, how far have you got in your experiments? Alas, Marthe has no more "fluids," and our circle is broken up. Marthe has been ill, and is still anemic. Perhaps she abused her extraordinary faculties, for she used them almost daily. She had attended the Sisters' school, and on hearing of her powers they expelled her, all the more readily because mysterious knockings were heard in the class where she was, and frightened the other children.'

This unfortunate ending was to be expected, and should be a warning to those who encourage mediums, especially those so young, to abuse their powers, by making them simply objects of insatiable curiosity.

J. B. S.

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.

Crystal Gazing and Palmistry.

SIR,—I wish to offer some remarks in regard to the answers to my letter which were published in your issue of October 4th, and I will deal with them as concisely as I conveniently can.

Amongst my critics I must confess that 'Bianca Unorna' is the only one who really has a fair grasp of the subject as far as 'crystal' is concerned, for which I certainly give her full credit, but in trying to point out any error on my part, she fully confirms my statement. I spoke of 'a metal or any other medium—such as a diamond.' She says: 'Crystal gazing is but inducing auto-hypnosis.' She is perfectly correct. Other substances are but external aids to induce this auto-hypnosis, and I may go further and say that if one is developed enough and has the power of concentration, he requires no external help whatsoever, but can shut his eyes and induce the state of hypnosis by merely centring his thoughts to a certain definite idea. These external aids are for beginners, in order to develop the faculty; and a crystal or other medium is used only for accelerating the inducement of auto-hypnosis by means of refraction and reflection of light falling on the substance and reacting on the retina of the eye. So far as we know, the magnet is the best substance for the purpose, and I daresay your readers all know of the 'magnetic plaque' of Dr. Encausse, who is better known as 'Papus,' and as a great magician and an accepted authority; as well as of the 'Hypno-Metronome,' of Dr. Paul Saint Martin. To facilitate matters and to accelerate the hypnosis, these scientific men of established reputation use the magnet as the best medium for the purpose. As glass is a non-conductor its use is absolutely futile, and therefore, to sell glass for crystal is unscrupulous, and brings discredit upon our profession. With regard to variation of the lines of the palm I readily admit it, but I distinctly question the cause suggested by 'Bianca Unorna.'

In reply to 'Yoga,' I would say that if he were aware of the 'Septenary in Nature,' he would not have asked how palmistry is entirely dependent on astrology. I refrain from appealing to Eastern authorities, but will give a short citation or two from English books acknowledged as authorities. In 'Esoteric Buddhism' it is stated that:—

'All things, not man alone, but every animal, plant and mineral, have their seven principles; whenever any question of evolution or development in any kingdom presents itself to you, bear constantly in mind that everything comes under the septenary rule of series in these correspondences and mutual relations throughout Nature.' "The Secret Doctrine" tells us why this knowledge had been kept secret: "The danger was this: Doctrines such as the planetary chain, or the seven races, at once give a clue to the seven-fold nature of man; for each principle is correlated to a plane, a planet, and a race; and the human principles are, on every plane, correlated to seven-fold occult forces, those of the higher planes being of tremendous power. . . . Even the teaching about the septenary constitution of the sidereal bodies and of the macrocosm, from which the septenary division of the microcosm or man, has, until now, been among the most esoteric."

The very A B C, the sevenfold division of the hand by the astrological symbols, would alone show that palmistry is based upon astrology, and that it is a branch from astrology, like a twig from a gigantic tree. It is easy to use big terms like 'Therapeutics' and 'Psychology,' but to master their rules is a different matter altogether. There is no connection whatever between therapeutics and palmistry; it is true that one may read another's past, present, and future by the aid of psychology; but that is quite beyond the province of pure, simple palmistry.

'Mancy' refers me to Cheiro. She at least ought to have supposed that I must be acquainted with such as 'Cheiro' before I wrote on the subject. He has, however, nothing to do with this discussion, and I therefore refrain from any personal remarks in regard to him, beyond stating that his books abound in self-contradictions, and that his 'Defence' is not a defence at all, but an apology. Sir Richard Owen and Sir Charles Bell were anatomical authorities and not physiologists, and still less psychics, as 'Mancy,' or rather 'Cheiro,' presumes them to be. These two eminent men never regarded the nervous system of the hand from the same point of view as my critic presumes. With regard to the quotation from 'Cheiro'—supposed to have been stated by Sir Charles Bell, but greatly distorted—that 'there are more nerves from the brain to the hand than any other portion of the body,' I will simply point out that the nerve supply of the hand is derived, not direct from the brain, but from a plexus springing from the spinal cord some considerable distance from the brain, and, as a matter of fact, the leg and foot have as direct a supply as the hand. 'Mancy' says, 'I have never had a failure.' In my poor opinion, to know no failure means to know nothing and to have learnt nothing. So far as I see and understand humanity, I must needs say that failure is the stepping-stone to success.

'RAJAH,' B.N.Das., M.A.(Cal., B.Sc.Lond.,
Gilchrist Scholar in Science, Tufnel Scholar in Chemistry,
and President of the Psychological Society.

The Mediumship of Mrs. Fairclough Smith.

SIR,—The following may be of interest to investigators and those Spiritualists who really desire a plain, unvarnished, and undistorted statement of facts. When I say that my first six months' investigation, which ranged from table-turning to materialising circles, produced in me nothing but disgust and bitter scepticism, my feelings of gratitude to Mrs. Fairclough Smith will be better understood. But I must begin at the beginning.

When I paid my first visit to the medium I had arrived at the flippant stage. The control, whom I have since come to regard as a most lovable, intelligent little spirit, of whom more anon, described my character, the state of my health, my circumstances, and the last person in my thoughts, the manager of a school at which I had been employed; and she finished with the very best of advice and some predictions which have since been verified. 'White Dove' then called in an Egyptian spirit, who says little but knows a lot. It had chanced a year previously that I injured my chest internally in some way while bowling. Very unwisely I had neglected the injury, despite the anxious advice of a friend. I was needing a sharp lesson, and I got it. It must be borne in mind, by the way, that I had offered not the barest hint of the injury to 'White Dove.' The Egyptian fingered my head and then my chest gently for a moment, then placed his finger directly over the spot with a frown and a serious exclamation. Regarding this as unnecessary fuss, I merely smiled. I remember, so frivolous is the human mind, that I was feeling rather amused: the thought of an ancient Egyptian physician fingering my tweed-clothed chest through the mediumship of a very charming lady, tickled me.

The Egyptian quietly motioned Mr. Smith, who was looking on, to stand behind, and the latter did so in some wonder. The former then pressed my chest in a peculiar way and—darkness came upon me. The next I remembered was my slowly regaining consciousness, wondering what had happened, and where I was, whether in or out of the flesh. A few moments, however, assured me that someone was bathing my forehead, and that I was lying on an ordinary unspiritual drawing-room carpet. Needless to state the lesson was not lost on me.

Now as far as I know only two who loved me on earth are at present inhabitants of the 'Great Beyond.' They are my grandmother, whose favourite I was, and my friend, who passed on a year ago. Mrs. Smith has normally described the dear old lady, from her kindly grey eyes to her familiar grey shawl, and given me messages addressed to 'Laddie,' an equally familiar term of endearment. The 'shawl' and the word 'Laddie' are worthy of notice, as I was born in good old Lancashire, though no trace of the accent remains now in my speech. The other was my lifelong friend. We attended school together, fought for each other, shared belong-

ings, pleasures, pains, and later lodgings, scrapes, money, and religious beliefs, which were atheistical, until the day of his death at twenty-four. I will not attempt to describe how I felt when I knew I was in communication with him through the help of 'White Dove.' The mention of one test will be sufficient. Being friendly rivals in physical culture, we acquired a habit when shaking hands of gripping our hardest in a peculiar way. The first sign of his presence was the old powerful and characteristic grip!

Before I close I must say a word for 'White Dove,' the little Indian control. The majority of spirits I had met with before seemed to be on a level with the average dust-man (without wishing to depreciate an honest calling); but 'White Dove' is superior in both head and heart to the average human. She is, in fact, what we imagine an ideal human being should be. Lastly, I must tender again my thanks to Mrs. Fairclough Smith for her kindness, sympathy, and forbearance.

London.

H. ROTHWELL.

Garden City Pioneer Company.

SIR,—I am instructed to convey to you the cordial thanks of the directors of this company for your generosity in giving them a free advertisement in your columns. That they have already succeeded in raising equal to about four-fifths of the capital required, and have every prospect of having the whole £20,000 subscribed very soon, they regard as largely due to the support of the Press, and particularly of that portion which spontaneously and disinterestedly gave them free advertising. The directors warmly appreciate your kindness and the high motives by which it was prompted; and they are sure that with such moral support behind them the task they have taken in hand will be a comparatively easy one. Its success, they feel, will be your best reward, and to that end they are devoting themselves, with whole-hearted energy.—Yours, &c.,

THOS. ADAMS,
Secretary.

77, Chancery-lane, W.C.

Hypnotists in Glasgow.

SIR,—Having seen the letter in 'LIGHT,' signed 'Rex,' asking for the address of some hypnotist in Glasgow, I send the addresses of three, and hope 'Rex' will be able to find some relief from them:—Wm. Brook, 8, Ethel-terrace, Mount Florida, Glasgow; Geo. Durward, 24, Young-terrace, Springburn, Glasgow; and W. Hagen, 9, Coustonholm-road, Pollokshaws, Glasgow.

A. P.

SOCIETY WORK.

MANOR PARK.—TEMPERANCE HALL, HIGH-STREET, NORTH.—On Sunday next, at 7 p.m., Mr. R. Boddington will be our speaker.—P. G.

CATFORD.—24, MEDUSA-ROAD.—On Sunday last, Mr. W. Millard gave a good trance address on 'Onward Love, Far and Near.' Meetings at 7 p.m. sharp; séance follows.—A.G.A.

CAVERSHAM ROOMS, 31, CAVERSHAM ROAD, N.W.—The meeting for investigators at 11 a.m., on Sunday last, attracted a few inquirers, and four new members joined the Lyceum; at 7 p.m., Mr. Bishop related interesting experiences, and Mrs. Bishop gave some remarkable tests.—E.A.

STRATFORD.—WORKMAN'S HALL, WEST HAM-LANE.—On Sunday last, Mr. G. Tayler Gwinn (president) gave a reading and invocation, and Mr. R. King delivered an intensely interesting discourse on the 'Communion of Saints,' which, he said, was as much a fact as our very existence.—W. S.

PORTSMOUTH.—ROYAL NAVAL TEMPLARS' HALL, CHARLOTTE-STREET, LANDPORT.—On Sunday last, Mrs. Jessie Crompton, of Bolton, gave good addresses on 'What think ye of Christ?' and 'The Fatherhood of God and the Brotherhood of Man,' and also gave good and convincing clairvoyance at both services.—H. B., Cor. Sec.

SHEPHERD'S BUSH, 73, BECKLOW-ROAD, W.—On Sunday last, a very interesting discourse was given by Mrs. Chandos Leigh Hunt Wallace on her 'Experiences of Spiritualism,' and thoroughly enjoyed by her hearers. On Sunday next, a general meeting will be held for the election of officers.—COR. SEC.

CLAPHAM ASSEMBLY ROOMS, FACING CLAPHAM-ROAD STATION ENTRANCE.—On Sunday morning last Mr. Copp opened the discussion on 'Englishmen are Israelites.' In the evening Mr. H. Boddington discoursed on 'The Value of Prayer' and pleaded for noble ideals. The Institute band agreeably filled all intervals. On Sunday next, at 11.30 a.m., discussion, opened by Mr. Starling, on 'Is Mars Inhabited?' At 3 p.m., London Spiritualists' Union meeting. Tea for visitors at 5 p.m., silver collection; at 7 p.m., Mr. G. T. Gwinn and others. On Friday, at 8.15 p.m., public circle. On Saturday, November 15th, reception Cinderella to Mr. Will Phillips. Tickets 1s.—B.

SOUTH TOTTENHAM.—193, HIGH-ROAD.—On Sunday last Mr. G. Cole dealt with 'The Teachings of Christ,' and claimed that he revealed to the people what had always been known to the initiates of previous religious systems; but the truth had again been overlaid by mysticism, which it was the mission of Spiritualism to tear away. On Sunday next, at 7 p.m., Mr. Cole will continue his series of addresses on 'Ancient Religions.'—W. F. L.

FULHAM.—COLVEY HALL, 25, FERNHURST-ROAD.—On Sunday last, Madame Katherine St. Clair gave an address on 'Dreams and Visions,' which was received with close attention by a good audience, and answered questions, which afforded evidence of the interest taken in the subject. On Sunday next, at 7 p.m., address by Mr. H. E. Howes. On Monday, at 8 p.m., members' circle, and on Wednesday, at 8 p.m., public meeting.—W. T.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL, S.E.—The morning public circle was, as usual, well attended. At the evening service the address upon 'Mind,' given by Mr. W. E. Long, proved an interesting, scholarly, and comprehensive study of this abstruse question. On Sunday morning next, at 11.15 a.m., public circle; at 6.30 p.m., an address by Mr. W. E. Long, upon 'All Saints and All Souls.'—J. C.

WOLVERHAMPTON.—The second of our initial meetings was held on Sunday last, when Mr. J. W. Boulding delighted a good evening audience by giving 'Some of his Experiences in his Investigation of Spiritualism.' The morning service was thinly attended, but the address on the 'Gospel according to Spiritualism,' was a masterpiece of eloquence. On Sunday next, the speaker will be Mr. Leeder, of Nottingham.—A.

THE UNION OF LONDON SPIRITUALISTS.—The monthly conference of the above Union will take place at Clapham Assembly Rooms, opposite Clapham-road station, on Sunday next. At 3 p.m., Mr. A. J. Cash, secretary of the Spiritual Church, Stoke Newington, will give a paper, which will be afterwards discussed; at 7 p.m., several Union speakers will give addresses, viz., Messrs. G. T. Gwinn, J. Adams, and others. A grand reception to Mr. Will Phillips will take place in this hall on Saturday, November 15th, tickets 1s. each.—HENRY BROOKS, Gen. Sec.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday last, a very successful meeting was held, every seat being occupied, and quite seventy people were unable to gain admission. Mr. A. Peters gave eighteen clairvoyant delineations, of which seventeen were fully recognised. Prior to giving the clairvoyance, Mr. Peters made a few very interesting remarks. Mrs. Ernest Meads contributed largely to the success of the medium by her sweet singing, and Mr. G. Spriggs, vice-president, ably fulfilled the duties of chairman. On Sunday next, Mr. J. W. Boulding will give an address. Doors open at 6.30, commence at 7 p.m.—S. J. WATTS, Hon. Sec., 26, Osnaburgh-street, N.W.

STOKE NEWINGTON.—BLANCHE HALL, 99, WIESBADEN-ROAD.—On Sunday last 'Citizen Sunday'—Mr. J. Kinsman pleaded for all his hearers to take an active part in securing better representation and conditions of life, and thus show that Spiritualism has a practical and unique value in the affairs of this world. Mr. Kinsman quoted an appalling list of figures official statistics—which clearly showed the mountain which faces the reformer. We are glad our friend spoke plainly; it may rouse some one. Mr. Belstead presided, and we had solos by Madame Nellie Cope and Mrs. Bunn. On Sunday next, Mr. E. W. Wallis will speak on 'Spirits, Good and Otherwise.'—A. J. C. (Cor. Sec.).

PECKHAM.—CHEPSTOW HALL, 139, PECKHAM-ROAD.—On Sunday last, a good and interesting morning circle was held, and a select audience in the evening listened to an admirable and thoughtful address by Mrs. H. Checketts, on 'The Casting Out of Evil Spirits.' Mr. J. Checketts, secretary of the Church of the Spirit, ably presided, and his words of sympathy and encouragement were very gratifying. The after-circle was well attended. On Sunday next, at 11.15 a.m. and 8 p.m., public circles; at the service at 6.45 p.m., Mr. Fielder will give an address and vocal and instrumental music will be provided. Visitors welcome; service-books provided. On November 12th a concert will be held.—VERAN.

HACKNEY.—MANOR ROOMS, KENMURE-ROAD.—On Sunday last a trance address of great interest, delivered by Mr. Ronald Brailley, on 'The Gospel of Spiritualism,' was followed with medical diagnosis to several sufferers present; remedies were mentioned which were likely to be beneficial. Mr. Brailley afterwards gave normal clairvoyance of a clear and convincing character. On Sunday next, at 7 p.m., Mr. Robert King will give an address on 'The After-Death States.' By kind permission of Mrs. Smith, a concert, on behalf of the society's funds, will be held at 155, Richmond-road, Hackney, on Thursday, November 6th, at 7.30 p.m., for which Madame Ourri has kindly undertaken the whole musical arrangements. Admission free. Silver collection.—H. G.