

Light:

A Journal of Psychological, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

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NOTES BY THE WAY.

A late number of 'Horlick's Magazine' contained a long Paper on 'The roots of the house.' The greater part of it is a useful account of the facts upon which we rely, but towards the end there is much folly.

Referring to Sir William Crookes' great work on 'Researches in the Phenomena of Spiritualism,' the writer of this Paper says that in this work nothing was said 'as to the agencies or as to the bearing of the occurrences on any future state of man.' It is surprising. Towards the conclusion of the book there are the most confident statements as to the existence of 'Katie' as a being not of earth. The 'bearing' of this upon a future state is obvious, and need not be laboured.

But, according to this writer, it really does not matter what Sir William Crookes said, for he has the impudence to depreciate him as an observer, and to relegate him, in company with Dr. A. R. Wallace, to the common level, or lower, with the remark, that 'the chemist and the naturalist may be very poor observers of spiritualistic phenomena.' But surely first-rate trained observers are reliable for any phenomena.

Many men whom we would like to have with us object to be called 'Spiritualists,' on the ground that they shrink from being committed to theories and practices that are unsound or deleterious. Mr. Lyman C. Howe, writing in 'The Banner of Light,' names Dr. M. J. Savage and Dr. Heber Newton as examples, and says:—

It has been reported that these two eminent theologians object to being classed as Spiritualists, for the astonishing reason that there are some things in Spiritualism, as it is represented by many of its advocates, that they cannot endorse! And for this reason they are not Spiritualists! Now these great good men are both Christians. They have for many years professed belief in the Christian religion and devoted their superior talent to expounding it to the people, and gently persuading them to adopt its teachings in their daily lives; and we approve their efforts and commend them as worthy representatives of Christianity.

I have never heard of their objecting to being called Christians. But do they, therefore, accept and endorse all they find in the lives and teachings of professed Christians? Do they justify the murder of Hypatia and the burning of Bruno? Do they accept the Christian teachings of John Calvin and Jonathan Edwards? Are they willing to be numbered with the Christians who planned and executed the wholesale murders of St. Bartholomew's Eve? Are they willing to be counted Christians with those who supported the system of human slavery until it was avenged in a four years' terrible war?

Christians owned human slaves and traded in human flesh, and feasted on the fruits of human agony and despair. Christians murdered witches, with the sanction of law and approval of the church. Do these learned liberal divines accept all of this as their responsibility? Of course not.

But why not? If to acknowledge themselves Spiritualists would contaminate them, because some who profess to believe in spirit communion teach and practise some things which they do not endorse, and thus make the name odious, upon what system of logic do they find their position in the Christian church exempt from the same odium?

Mr. B. F. Underwood discusses, in 'The Progressive Thinker,' the influence of intellectual culture and commercial activity upon the relationship between the rich and the poor. In some respects these have humanised all classes and drawn them nearer together: but there is a tendency the other way which demands serious attention. He says:—

What is needed to bring about higher conditions is not intellectual culture merely, which alone, without heart and moral principle, may widen and deepen the chasm between the educated and the masses, but greater development and cultivation of the moral sensibilities of the humane spirit. These, the commercial spirit has helped in some ways to diffuse, while, in other ways, it has made them more obtuse.

Men's conceptions have been broadened and their sympathies enlarged by trade and travel, by steam, electricity and international relations, but keen competition for markets and for the accumulation of great fortunes has dulled the moral sense, has fostered selfishness and greed, has fomented bloody and destructive wars and has led the more grasping and energetic and materially resourceful members of society to form conspiracies and combinations to manipulate prices and to fleece the public along lines of least resistance.

To curb this tendency and to encourage a public sentiment in favour of according all equal opportunities to grow to their full possible mental and normal stature and of making character and usefulness a test of work—this is the ethical and religious teacher's worthiest work to-day. This is a work which will help to realise in practical life the ideas of human brotherhood that the Nazarene taught nineteen centuries ago to the people who lived along the banks of the Jordan and on the sea of Tiberias—ideas now assented to perfunctorily in theory, but in practice ignored and treated in the commercial, social, political and fashionable world as mere glittering generalities.

John Milton Scott, writing in 'Mind' on 'Thinking Life,' boldly claims that health is as contagious as sickness, that good thoughts are at least as operative as bad, and that some natures, or some minds in certain states, positively need the impetus of another's thought in order to make their own thought effective. He says:—

A great infidel complained that God did not make health contagious instead of sickness. But health is contagious. The healthy man is an invigoration. He is as much a tonic as pure air is. He is as much a cheering vitality as sunshine is. If he understands the law by which to think health for another, the health is catching, whether it is physical, mental or spiritual health. Mental healing is on the principle of contagion. The sick catch the healthful thought of the healer and respond to it as a garden to sunshine giving the answer of quickened flowers.

Often it is that we have thought a truth, but so unaccustomed are we to gather our power from within that it is hazy

and dim and weak. Then some teacher utters it, some book says it, and lo, it clears and endows us with its power. So we may know that we have a right to perfect health, that fulness of life is our legal kingdom, but the mist obscures the knowledge and we are not certain of it till someone else comes, and by his thought clears our sky and makes us know and claim our right, which, before an earnest, persistent claim, is never denied. The life that radiates health, that with constant persistence thinks it can help the sick into a realisation of health as their normal right, as their substantial and eternal reality, is a contagious life infecting those about it with the health it rejoices in and thinks.

Dr. Savage publishes a weekly sermon. One of his latest is on 'Moral Evil,' which begins with the virile suggestion that this is the best conceivable of worlds. Here is a glimpse of his theory and his proof:—

Evil may be eternal for all I know. It would not trouble me if I believed it. But if it is only a condition,—a process through which souls pass on a journey to the highest, though there may be in some world, in some part of space, this condition of evil and struggling and development always existing; if,—and nobody can deny this if, they can doubt it if they please, but, until they can prove that it is not true, they can bring no lasting charge against the justice of God,—if evil is only a process; if this life is only a school; if we are learning how to live here; if the thing going on is what Browning refers to as 'the culture of a soul,'—then I believe that the proposition is quite defensible that this is the best conceivable of worlds. If every soul is to learn some time what is right and what is wrong, is to learn to choose the right and turn away from the wrong because it means life and welfare and happiness for all souls; if, I say, every individual is to learn that lesson some day,—then may not the process be amply and grandly justified? We have come from the lower forms of life. We reach the point where conscience was born; and now we are fighting our way through, and leaving behind the passions of the animals below us. We are climbing up into self-control, climbing up into brain and heart and soul, climbing up into the life of children of God.

Mr. Ernest Crosby, whose 'Plain Talk in Psalm and Parable' was exceedingly acceptable, publishes, through Mr. A. C. Fifield (Fleet-street), a similar work, entitled 'Broad-cast.' He is still a close follower of Walt Whitman, and his subjects relate to the common things of daily life, full as they are of pathos and the bearing of the burden. Everywhere he is observant, a clear seer and a keen humanitarian.

'Reason' says:—

The Rev. Hugo R. Wendell, pastor of the Trinity German Lutheran Church of Trenton, N.J., declares emphatically he is not a Spiritualist—and with equal emphasis that he can see and hear spirits, and has had remarkable experiences with them. He is not a Spiritualist, because it is contrary to the teachings of the Lutheran Church to be a Spiritualist. Yet he says: 'That I can see and hear the beings of the spirit world I cannot deny. Why should I? Is it a crime that these members of the spirit world reveal themselves to me?'

'Reason' also says:—

Bishop Cortland Whitehead, at a recent confirmation service in Pittsburg, declared that the old idea of hell was a lie; that only a thin veil separated the mortal from the spiritual world; that the conception of our departed friends sitting around a throne and singing praises to God was false; that the angels had no wings, and that the future life was a life of progression and of labour. The Bishop is doing well.

'Helpful Prayers,' by 'Spiritus,' is a small collection of simple, spiritual, and very practical prayers, given, we understand, through the Ouija board. They are singularly varied, adapted to many needs; and all are thoughtful and wholesome. The little work has no publisher's name, but it can be had at our office: price 6d.: or, by post, 7d.

LONDON SPIRITUALIST ALLIANCE, LTD.

A meeting of the Members and Associates of the Alliance will be held in the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall East (near the National Gallery), on

THURSDAY EVENING, MARCH 30TH,

WHEN AN ADDRESS WILL BE GIVEN

BY

MR. E. WAKE COOK,

ON

'Light in the East—a Remarkable Movement.'

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.

SPECIAL NOTICES.

MEETINGS FOR THE STUDY OF PSYCHICAL PHENOMENA.

ILLUSTRATIONS OF CLAIRVOYANCE will be given at the rooms of the Alliance, 110, St. Martin's-lane, W.C., by Clairibelle on Tuesday next, March 14th, at 3 p.m., and no one will be admitted after that hour. Fee 1s. to Members and Associates; for friends introduced by them, 2s. each.

PSYCHIC CULTURE.—Mr. Frederic Thurstan, M.A., kindly conducts classes for *Members and Associates* at the rooms of the Alliance, 110, St. Martin's-lane, W.C., for psychic culture and home development of mediumship. The next meeting will be held on the afternoon of Thursday, March 30th. Time, from 5 o'clock to 6 p.m., and visitors are requested to be in their places not later than 4.55. There is no fee or subscription.

DIAGNOSIS OF DISEASES.—Mr. George Spriggs kindly places his valuable services in the diagnosis of diseases at the disposal of the Council, and for that purpose attends at the rooms of the Alliance, 110, St. Martin's-lane, W.C., on Thursday afternoons, between the hours of 1 and 3. Members, Associates, and friends 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, not later than the previous day, 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.

SPIRIT CONTROL.—Mrs. M. H. Wallis will attend at the rooms of the Alliance, 110, St. Martin's-lane, W.C., for conversation with her spirit control, on *Friday next*, March 17th, at 3 p.m., prompt. *Visitors should come prepared with written questions*, on subjects of general interest relating to Spiritualism, mediumship, and life here and hereafter. These meetings are *free to Members and Associates*, who may also introduce non-members on payment of 1s. each.

A MODERN PROPHET.—In 'Edward Carpenter, Poet and Prophet' (published by A. C. Fifield, price sixpence, *net*), Mr. Ernest Crosby has given us a crisp miniature portrait of 'a prophet who has escaped the failings of his order,' being neither 'narrow, intolerant, nor over-strenuous,' while he possesses 'a saving sense of humour.' His philosophy is a whole and sane one, whether for the body or the mind, or for the body-corporate, the nation, mankind. Health, for him, 'denotes a positive "wholeness" and unity, rather than the mere absence of disease.' Death is simply the loosening of the life-power which reigns at the centre over the body, 'a process by which, when the superficial parts become hardened or irreparably damaged, the inward being sloughs them off and passes into other spheres.' Mr. Carpenter thinks that 'men will at last feel their unity with each other, with the animals, and with the mountains and streams,' and that 'he who is conscious of being an integral part of the living whole will cease to ask the whither and whence.'

A SÉANCE WITH MR. CRADDOCK.

I have much pleasure in contributing a short account of a séance with the above-mentioned medium, held last week, under test conditions. It is particularly agreeable for me to express my confidence in Mr. Craddock, on account of an undercurrent of doubt which at one time entered my mind. I think it is unfortunate that some present-day mediums do not accept with alacrity those tests which, in former days, were given to some of our scientific investigators. Sir William Crookes, in his 'Researches,' states that the medium Home, and also Florrie Cook, readily consented to any test which he was pleased to suggest. The same remark applies to Miss Wood, who cordially submitted to those memorable tests imposed by Mr. W. P. Adshead and the late Mr. Alfred Smedley, at Belper, many years ago. I am aware that my opinion is not shared altogether by many spiritualistic friends of mine, but I make bold to declare that, were test conditions adopted, less room would be left for after-whisperings and that constant and wretched state of doubt which perplexes many earnest investigators of Spiritualism.

Of course there is a class of sceptics who cannot trust their own sight or senses, and it is only natural that they should have no faith in others. Such a narrow constituency can well be ignored and treated as a negligible quantity, but this remark does not apply to the thousands of yearning souls, striving for proofs of a life beyond the grave. I accentuate this point, because I have come into contact with so many who, having sat with mediums, have still doubted whether this or that was not produced by natural means, which makes me more positive in the recommendation of test conditions. Besides, all those who are anxious for the spread of Spiritualism must concede that by the adoption of tests, we strip our opponents of all possible weapons directed against the genuineness of the phenomena. The human mind is so constituted that it is not sufficient to declare that Sir W. Crookes, Professors Hare and Cromwell Varley, and A. Smedley obtained genuine phenomena with such and such a medium; the present generation are just as badly in want of irrefutable proofs.

However, without dilating any further upon my own particular views, I will proceed to briefly describe the conditions under which I obtained my evidence of Mr. Craddock's genuineness.

The circle consisted of five personal friends of mine, in all of whom I have the most perfect confidence. The room in which we sat was, as a precaution, divested of everything except the carpet and a few chairs. The cabinet, consisting of ordinary curtains stretched along an iron rod, made up, so to speak, the total furniture of the room. Preliminary to the arrival of the medium, we spent twenty-five minutes in assuring ourselves that the curtains were free of suspicion, that no trap-doors were concealed, that no improper preparations had been made, or any ordinary conjurer's stock-in-trade introduced into the room. I then arranged that all sitters should undergo a thorough search, myself included, which was carried out with complete satisfaction to all parties. The medium, on his arrival, divested himself of his overcoat and was conducted straight to the cabinet, around which we formed a horse-shoe-shaped circle, and he shortly became entranced. For the benefit of those not acquainted with Mr. Craddock, I may explain that his chief control is a certain Dr. Graem, of French extraction, and whilst under his influence the medium speaks with an accent entirely different from that of his normal voice. After an address lasting about fifteen minutes, he retired into the cabinet, and soon afterwards a variety of voices, both male and female, were heard, some being friends of the sitters. A good deal of the conversation was of a private nature, and therefore needs no recording, being of little interest to those outside the circle. I therefore hasten on to the more objective phenomena, for which the séance was more especially held. After some singing, which appears to have a beneficial effect upon physical phenomena, some member of the circle was requested to illuminate the slates. This office fell to me, so that I was the only one who left the circle from start to finish. The circle being composed of men only, we were at a disadvantage in

obtaining female forms, owing to the absence of the aura of ladies, yet, in spite of this drawback, the wives of two sitters appeared, surrounded with the most beautiful spirit draperies of gossamer fineness. One form appeared with her own spirit light, and strange glowworm-like flashes flickered in different parts of the circle. The most remarkable materialisation, however, was that of a Persian. The contour of the face, the eyes, the hair were unmistakably Oriental in character, even to the thick black beard and turban, the medium being beardless. He went round to all the sitters, bringing his face close up to each one, so as to give every opportunity for inspection. An additional feature of the séance was the multitudinous voices heard in the cabinet, and on one occasion I detected two voices speaking at the same moment. Many of us were touched, and simultaneously the voices proceeded from the cabinet, accompanied by the sound of the medium violently rubbing himself, as he is wont to do. At the termination of the séance I took sole charge of the medium, whilst requesting my friends to instantly turn up the lights and re-examine the room and cabinet. When they had satisfied themselves that all was in order, we began to make an examination of the medium. He had not, however, recovered normal consciousness, and his control said he would undertake to strip him for us. He was thereupon divested of every single garment except his shirt, around and under which I passed my hands, thus assuring myself that it concealed no apparatus of any description. His other garments meanwhile were examined by the other sitters.

Thus terminated a séance which gave myself and all those present a conviction that Mr. Craddock had done everything within his power to give us a proof of his honesty, a conviction which every sitter is prepared to sign as genuine. This result is especially pleasing to me, who have heard, privately, reflections cast upon the medium's honour, which I can now authoritatively contradict. It must, I am sure, be gratifying to Mr. Craddock also, to know that he has made additional friends who will be everlastingly grateful to him for placing his spiritual gifts at their disposal. For me, as for many others, this spirit intercourse becomes a radiant joy. It strips death of half its terrors and teaches me that the countless millions of lives, which for ages have been beating against the rocks of eternity, are neither annihilated nor lost, but still living in a world as real as our own, in which progression is one of the most delightful privileges. C. WILLIAMS.

'SELF-DELIVERANCE,' by J. S. Akehurst, of 32, Osborne-road, Handsworth, Birmingham, published at the 'Light of Reason' office, Ilfracombe, is a sixpenny booklet written to emphasise the truth, which is beginning to be recognised as the mainspring of religious effort, that man is not a 'sinful, weak, and helpless worm,' but a spiritual being who is called upon to use and develop his great potentialities. Mr. Akehurst insists that while men dwell upon their imperfections, and mourn their limitations, that mental attitude shuts out from their comprehension the 'great truth, which the Christ so insistently taught, that the Kingdom of Heaven is within them.' He affirms: 'There is a ceaseless telepathy between minds similarly attuned, and . . . aspiration shall at length be merged in inspiration from the highest.'

TRANSITION.—On Saturday, February 25th, Mrs. Ann Roberts, of Walsall, widow of the late William Roberts, passed away in the eighty-second year of her age, after a long and trying illness. Mr. and Mrs. Roberts were associated with other friends in the formation of the Walsall Spiritualist Association on May 27th, 1877 (which Association has never since that time closed its doors for a single Sunday). Mrs. Roberts was a faithful advocate of Spiritualism for many years, both in Walsall and many other towns, and was a vice-president of the Association at the time of her decease. Her mortal form was interred at the Walsall Old Cemetery on Wednesday, March 1st, in the presence of a large number of friends, the funeral service being conducted by Mrs. C. Groom, of Birmingham. A well attended memorial service was also held in the Central Hall, when addresses were delivered by Mr. T. Aldridge, Mr. W. O. Flint, Mr. G. E. Aldridge (Wolverhampton), Mr. P. H. Wollison (Wolverhampton), and Mrs. C. Groom (Birmingham). Wreaths were sent by the Walsall Spiritualist Association, Walsall Children's Progressive Lyceum, Mr. and Mrs. J. Venables, Mr. and Mrs. W. O. Flint, and other friends.

SOME REAPPEARANCES.

BY 'AN OLD CORRESPONDENT.'

About four years ago, at a séance in London with Mrs. Treadwell, there spoke to me through her while in trance a person named H., who, when in earth life, was well known to me. He made certain statements through Mrs. Treadwell regarding his conduct when here, which coincided entirely with some information which privately reached me after his demise, and which disclosed conduct which had been certainly not to his credit. He seemed in much distress, and expressed the hope that none of the people he had wronged when in earth life would meet him in the sphere in which he was now, as he said 'he could not bear it.' I spoke to him consolingly and hoped he would in process of time find his condition improved, and he thanked me, and then control of the medium by this person ceased. To Mr. H. succeeded Mr. S., with whom I have often conversed at Mrs. Treadwell's, and who was killed by a quarry explosion, and he informed me that at the urgent request of Mr. H., he had brought him to the séance, as he had never heard of spirit return, and was anxious to speak with me; and Mr. S. ventured to hope that the interview he had with me would help him in his present surroundings, which this communicator said were entirely due to the kind of life of wrong-doing he had secretly lived when on earth. No one was present on the occasion in question but my late wife and myself, and as the matter was painful we both kept silence on the subject, and in particular my clairvoyant daughter was not told of the visit.

Well, on Friday, February 3rd, when at breakfast, my daughter said, 'I had a visit last night from "H."' (giving his full name and profession). Her description of his personal appearance was quite accurate, although she states she thinks he was only pointed out to her in the street many years ago, and his remarks on this occasion chiefly related to some past events in his professional career. I have no photograph of Mr. H., and have at present no means of getting one, but should I be able to get one soon I will test the clairvoyante's powers in the same way as on former occasions. Meantime this case of reappearance is interesting (1) because of his confession on the first visit to me of certain bad things in his career which were not generally known, but which came to me in the course of private conversation; (2) the corroboration by his old friend 'S.' who succeeded him at the sitting; and (3) his reappearance after four years (if it was he) to the medium, who had no knowledge regarding his former communings with me.

The second case I deal with is that of an old and valued friend of forty years' standing, who passed on in November last, after a period of feeble health. He was also on very friendly terms with my eldest son, and being a bachelor and fond of congenial society, we both dined with him very often on Sunday nights, and very pleasant *réunions* they were. On the day on which he passed over I saw the telegram announcing his demise about 10 a.m., and in the afternoon went to the country to visit my second eldest daughter, who is a good sensitive, is also clairaudient, and a good amateur photographer, and who had intended to try and get a spirit photograph for me if the power was strong enough for that purpose, which it unfortunately was not. When sitting in front of the camera she said, 'I hear a man's voice saying'—(here she repeated my friend's Christian and surnames). The voice then added, 'This is very wonderful!' Now, my friend had no knowledge that I was a Spiritualist, just because he was the kind of man to whom I would never mention the subject,—a good, easy-going soul, in affluent circumstances, who had enjoyed a long life of rational pleasure, went to church stately, as a matter of course, lived regularly, and had not an enemy in the world. He, however, when he passed over, would be certain to be told by many of our chums who had gone before him, and who have come back to me since, that communication between the two worlds was possible, and I have little doubt he took the earliest possible opportunity of coming back to me. It is necessary, however, to state that my daughter in the country

knew of his demise before our sitting began; but I am satisfied this did not affect the matter of the reappearance in the least degree, as she is eminently a person of probity and good sense. On returning home I made no mention to my clairvoyant daughter of this event. I always take this course, because I wish to test her clairvoyant powers by every means possible.

About the last week in January my clairvoyant daughter informed me that my departed friend, with whose face she was quite familiar, came to her on the preceding night in her room, looking much the same as when on earth, and asked, 'Where is J.?' (my son's Christian name). J. was then in the country, on a visit to some relatives for the week end, and I was in bed for the night. He then shook his head gravely and said, 'There are no more Sunday dinners for us now,' and then disappeared. I have little doubt, however, that he will come back to me again, either through my daughter or possibly when I am having sittings with Mrs. Treadwell or some other good medium, which I hope to have on an early date, and there I leave at present this re-appearance.

The third case of re-appearance I deal with very briefly. In my last article I adverted to the fact that an old and valued friend, for many years associated with me in our investigations into occult phenomena, had passed on suddenly after a period of uncertain health and increasing feebleness, and that 'Dr. S.,' after his demise, had written me of his 'coming here.' During the first week of February this old friend came to the medium in her room, looking bright and well, and not like the decaying man he had been before transition. Holding up his right hand, facing her, he said, impressively, "'M.'" (my daughter's Christian name), 'it is all true, all true,' meaning, I have no doubt, our belief in the reality of Spiritualism. He then said he had intended to call at my chambers shortly before he passed on, about a certain stock in which he was interested, and ask what he had to do; but as he was frail his family, and in particular his eldest daughter, who kept house for him, would not let him out.

Now that was a very good test of identity, because he did not call, but one of his sons did instead, at my chambers about two weeks before his father's transition, and informed me that his father was troubled about this very matter and asked my advice. I then told him what to do, and to call on the secretary of the company and explain his father's condition, and write the letter which I thought was wanted. No one knew this but the son and myself; certainly the clairvoyante did not, and yet here I got from the other side confirmation of a small earthly trouble before transition, combined with total ignorance on the part of the communicator that his son had seen me about the business without the father being made aware of it, as the son on leaving me said his father was now quite unable to attend to any business matters, and he was not going to say anything to him about his call on me regarding this stock.

Very mundane all this, very commonplace perhaps, but to me at least very consoling and convincing; and in my judgment all going to prove how little change there is at transition, at least to those who lead wholesome lives, and do not commit wilful and deadly sins on earth. Conditions certainly change, but character does not, and may go upward and onward if the 'root of the matter' is in our friends who precede us into the spirit world. That has been my experience at least during all my investigations into the occult.

Should any further communications reach me from the sources above given they will be sent to the Editor of 'LIGHT' for publication.

Addendum.—Since the preceding article was forwarded for publication, viz., during the week ending February 18th, my clairvoyant daughter informed me she had another 'look in' from my recently departed friend. On this occasion he was unable to speak, but he was accompanied by 'Geordie' (or George Thomson, as he used to call himself), whom we have often seen and spoken with at our joint séances with Mrs. Mellon; and on this occasion 'Geordie' was singing one of the hymns we frequently sang at these séances and which was a particular favourite with my recently translated friend. 'Geordie' had a short conversation with her, but as he was in one of his jocular moods (as he often is) there was nothing in the conversation worthy of record.

MR. MYERS' SEALED PACKAGE.

Writing in the 'Banner of Light,' regarding the sealed package left by Mr. F. W. H. Myers in the care of Sir Oliver Lodge, and the manner in which it was recently opened, Mr. Hudson Tuttle makes some caustic and not undeserved critical comments. He says:—

'There has been a great deal said about "scientific" investigation and the carefulness and accuracy of observation by scientific men. We have been constantly assured that no one but "trained experts" had any business dabbling in psychical (spiritual) phenomena, and that all that common observers have seen and recorded is worthless; but, in all the records of more than half a century, no observation can be produced, made by these "common observers," which will compare in absurd haste and carelessness with this "crucial" test of Sir Oliver Lodge.'

Mr. Tuttle points out that had Mr. Myers succeeded in revealing the contents of the package through some medium, as he had hoped to be able to do, that fact would have been more conclusive than all that has yet been done by the S.P.R. To Mr. Myers it was a great trust, to be sacredly kept in regard for his memory. There was no necessity for haste, and the known desire of Mr. Myers alone should have called for exhaustive effort. It would have been supposed that the greatest care would have been exercised in the reception of messages, and that several mediums would have been consulted, for no one knows better than those who have widely experimented the difficulties in the way of such communications. But the course of action of those having the matter in hand was the very reverse of this, and an opportunity to prove that such communications were possible or impossible was carelessly thrown away. A message was received, purporting to come from Mr. Myers, and without further investigation the seal of the package was broken, to find that the message did not agree with its contents.

The true 'trained experts' in this realm of inquiry are the Spiritualists who have made patient and painstaking investigations during many years. A 'trained expert' in geology, or chemistry, or electricity may be a prejudiced ignoramus as regards communications from 'the other side,' and therefore is not qualified to pose as an 'authority' outside his own particular sphere.

THE 'MERIONETHSHIRE MYSTERIES.'

Probably the most generally attractive article in 'The Occult Review' for March is the detailed description, by Mr. Beriah G. Evans, of the 'Merionethshire Mysteries'; that is to say, those connected with the revival conducted by Mrs. Jones, of Egryn. Previous accounts, in newspapers, have been scrappy and incomplete, but here we have a classified review of the various phenomena which are by no means confined to the 'lights.' Mr. Evans says:—

'Briefly summarised, Mrs. Jones's mission was inaugurated by a vision, heralded by a mysterious manifestation, threatened by an apparition, and has even been accompanied by signs in the heavens and portents upon the earth.'

The mysterious lights Mr. Evans himself has seen, but he has had to rely on informants, in whose credibility he expresses his belief, for accounts of the 'beatific visions' and the 'dread apparitions.'

In December last Mrs. Jones had her first psychical experience, apparently in answer to prayer, for, Mr. Evans says:—

'In the stillness of the night the Saviour appeared in bodily form, clothed in bright raiment. . . . Later, she has been personally accompanied by a group of angelic beings. . . . Among the other visions is the appearance of a circle of small stars, encompassing a cross of diamond stars, and on this cross at times the draped figure of the Saviour.'

Corroborative evidence is given, for similar visions are related to have been seen by others.

Mr. Daniel Rees, the Welsh translator of Dante, has pointed out that the visions, although occurring in a pronouncedly Protestant locality, are of the traditional Roman Catholic type, and seem to exactly correspond with passages

in Dante, an author probably entirely unknown to the Welsh visionaries.

An apparition of a man, seen by Mrs. Jones, and at first mistaken by her for her brother, she afterwards regarded as a personal manifestation of 'the Devil,' as the man appeared to become transformed into a black dog when she sang a revival hymn. Others are said to have witnessed similar phenomena.

Regarding the celebrated 'lights,' Mr. Evans says that they are both objective and subjective. The objective lights he describes as (a) a brilliant star, and (b) as a brilliant sudden flashlight. The subjective are described as moving lights, either (c) pure white, or (d) coloured. 'I have seen each of the four,' says Mr. Evans, 'under circumstances which place any possible trickery quite beyond question. Others have also seen them under like conditions.'

There are several additional articles of interest in the 'Review,' among them one by Mr. E. T. Bennett, entitled 'Thoughts on Occult Phenomena.'

MAN HIS OWN 'RECORDING ANGEL.'

Upwards of thirty years ago the late Dr. J. Rodes Buchanan and Mr. William Denton discovered that certain sensitives possessed peculiar powers of psychic perception, and their investigations led them to conclude that Nature preserves an invisible but indelible and, therefore, permanent record of all that transpires in her domain, which record certain psychically gifted persons can read, more or less fully and accurately, according to their degrees of lucidity. This power to 'sense' the 'soul of things,' as Denton put it, which Dr. Buchanan termed 'Psychometry,' or 'Soul-measuring,' has been developed, and is being used with remarkable success, by a large number of 'psychics' or mediums. It opens up a wide realm for the student, and indicates in a very striking manner the spiritual basis and unity underlying visible Nature.

In a recent issue the 'Herald of the Golden Age' refers to the fact that man's thoughts, words and deeds are all impressed in some mysterious way in, or upon, his enveloping aura, and affirms that:—

'It may now be regarded almost as a proven fact that man is his own Recording Angel, and that when he comes into proximity with other souls whose spiritual vision and sense are well developed, events in his past career, and also his present mental and spiritual status, become clearly revealed. Deeds which he has forgotten for many long years are re-enacted in dramatic form before the eyes of seers and clairvoyants, and thus is the deep saying justified that "there is nothing hidden which shall not be revealed."'

The importance of the knowledge of this fact can hardly be over-estimated, and its influence for good should be incalculable, for, as the 'Herald of the Golden Age' says:—

'When mankind realise this tremendous fact, and become convinced that human beings must, by the operation of inevitable laws, be ever making manifest their true characteristics to those who dwell in spiritual spheres, we shall see a great change in human conduct for the better. For deference to public opinion is a restraining force of considerable potency, and many persons do things in this world which they would not do if they thought they would be found out. But in the disincarnate world, where there are no fleshly masks to conceal the real features of the souls that hide behind them, we shall all know each other and shall likewise be known by each other at our true worth. And, therefore, as Serjeant Buzfuz remarked, "we had better be careful."'

RICHARD JEFFERIES.—A new edition (price 1s. 6d.) of Henry S. Salt's 'Richard Jefferies, his Life and his Ideals,' has been issued by A. C. Fifield. Mr. Salt is peculiarly able to do justice to the mystic temperament which shines out through all Jefferies' work; 'the mysticism of no mere visionary of the study or the cloister, but of one of the keenest and most painstaking observers that ever set eyes on Nature; a mysticism based not on the imaginary, but the real.' Jefferies believed that we are on the verge of great spiritual discoveries, that 'a great life, an entire civilisation, lies just outside the pale of common thought,' and that these soul secrets may be won by a resolute and sustained endeavour of the human mind.

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APPLICATIONS by Members and Associates of the London Spiritualist Alliance, Ltd., for the loan of books from the Alliance Library, should be addressed to the Librarian, Mr. B. D. Godfrey, Office of the Alliance, 110, St. Martin's-lane, W.C.

HOLD GOD FAST.

A hard-headed woman during the civil war in America, and at a time of terrible anxiety and depression, answered a desponding speech with this red-hot cry, 'Is God dead?' It *was* an answer, and it was as much an answer of the head as of the heart, of the intellect as of the emotions. Let it be granted that we know nothing of God in Himself—that is, as a personal being; let it be even joyously granted that any comprehension of the mode of His existence is and may for ever be utterly beyond our powers: what of it? It is really made more certain that He is, that the magnitude of the Universe and its mysteries have compelling power to force the inference that behind all the marvellous unity and order of the tremendous whole there is Mind, or let us say, Intention: that will do. This Mind or Intention is the Lord and Master of Evolution; and Evolution is only another name for Effective Will. Rightly, then, we call that Mind, Intention, or Effective Will, 'The Supreme Being,' who, in the long run, sets all wrong things right, and causes the base things to perish, and the beautiful things to abide. Hence the question, 'Is God dead?' is equivalent to, 'Is Evolution stopped?' and is at once an argument and an inspiration.

Herbert Spencer calls this 'Supreme Being' the 'Infinite and Eternal Energy'; but this 'Energy' has continuity and persistency: it knows what it is about: it forecasts: it goes steadily towards an intended end, and works up all opposition and all refractory material on the way. Matthew Arnold went farther, and attributed to this 'Energy' a moral intention, an ethical ideal. He called it 'The Power, not ourselves, which makes for righteousness.' That is a great step in advance, and surely Matthew Arnold was right, notwithstanding John Stuart Mill's fiery denunciation of Nature as guilty of all imaginable villainies. The next step lands us in pure Theism, in accord with the simple line of a modern people's poet:

A good God reigneth over all.

It would sweep away miles of difficulties if we would only proceed upon the hypothesis that God—however we conceive of Him—is not like a huge man, given to change, arbitrary and interfering. In His mode of procedure He is more like a Power than a Person. He works, not through varying choice, but through inexorable law. He is not an Emperor, a Czar, a Lady Bountiful: He is the All in All, the all-pervading Life,

working in the minutest thing according to and in harmony with the law of its life: so that the most certain thing is He. Whatever is an illusion, He is substantial: whatever perishes, He remains.

We can hold God fast, then, by grasping thoroughly the foundation thought, that He is vitally in all things which exist. This is the only adequate thought of God,—the only thought that will stand the test of resolute examination. The inference of omnipresence is essential to the idea of God; but omnipresence is incompatible with personality such as ours; and, whatever personality is His, it is and must be unthinkable by us. But omnipresence involves the doctrine above stated, that He is vitally in all things which exist. The secret of everything, then, is the secret of God. Everything, in a sense, has a soul, and that soul is its portion of the universal Energy or God. Our eyes and our instruments are unable to penetrate to that soul, to that throb of God which causes everything to be; but, intellectually, it can be the object of an inevitable inference, and give us fast hold of God.

It will help us, too, if we hold fast by the moral purpose which is everywhere present in the world's evolving life. 'Justice and Judgment are the abiding places of His throne,' said one of the old Hebrew poets,—a splendid saying, which Matthew Arnold only echoed in his modern generalisation concerning 'the Power, not ourselves, which makes for righteousness.' And, in truth, the story of Evolution is the story of Justice and Judgment proceeding from the abiding place of Creative Power. There is much that confuses and that seems to contradict, but the tendency is there: the advance, the climb up from beast to man, is plain. We can hold God fast, then, by going with that persistent stream of righteousness, by putting ourselves in right relations with the ethical stream of tendency. We may be sure we have Him when we have 'Justice and Judgment'; and when we follow these we follow Him. We must close no account with God, who

moves in a mysterious way
His wonders to perform:
He plants His footsteps in the sea,
And rides upon the storm.

His purposes will ripen fast,
Unfolding every hour:
The bud may have a bitter taste,
But sweet will be the flower.

Then, to go no further, we can surely hold God fast by feeling our relatedness to a higher grade of beings in a spirit-sphere. This is an immense help. The Bible is full of it. The Bible, in fact, is one long record of the action of the spirit-people upon the objects of their interest on the earthly plane. All religions are full of it. The one thing concerning which all religions are agreed is the existence of a spirit-world beyond the borderland of sense, the higher sphere for the manifestation of God. So also the deepest experiences of devout souls bear witness to it; and these have always found an impregnable rock for Theism in 'the communion of saints.' 'Hand in hand with angels' has always meant hand in hand with God.

'THE PSYCHO-THERAPEUTIC JOURNAL,' for February, contains the first part of Dr. Stenson Hooker's lecture before the Psycho-Therapeutic Society, on 'Human Rays, their Colour and Significance.' In observing these rays, he says, he 'took every possible precaution against guessing or auto-suggestion.' The 'Journal' also contains an interesting paper by Dr. Charles Young on 'Therapeutic Suggestion,' with a record of cases in which it has proved beneficial.

REALITIES BEYOND THE REACH OF SENSE.

An Address given by the Rev. J. Tyssul Davis, B.A., to the Members and Associates of the London Spiritualist Alliance, on Thursday, February 23rd, 1905, in the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall—Mr. H. Withall, Vice-President of the Alliance, in the chair.

(Concluded from page 105.)

Power of Mind over Body.

That the thinker is other than the physical organism through which it adapts itself to terrestrial conditions is suggested in a variety of ways. Professor Elmer Gates shows how by directing thought upon any organ or function of the body, one can perceptibly affect the action of that organ or function. He has increased the temperature in the point of his forefinger perceptibly, according to the record of the thermometer, as a result of a few moments of concentrated thought.

In the excitement of battle the soldier is unaware of his wounds. Bed-ridden mothers, who supposed themselves unable to move, have rushed into a fire to the rescue of their children. A look of rapture and ecstatic enjoyment has been observed on the face of martyrs while their bodies have been half burnt or strained under torture. Flashes of a wonderful sanity and serenity have been recorded in the case of people irremediably mad. Near death, when the brain begins to decompose, if the mental energy depended upon the activity of the brain, thought should be most dull: but there is ample evidence of the exhibition of an unwonted lucidity, a rational grasp of things, a memory of long forgotten events, an intelligent interest in others, just before death, which suggests that the long-barriered prisoner is enjoying a brief period of mastery ere its release to its own sphere. The brain is indispensable only on its own plane. In the last number of the 'Hibbert Journal' Sir Oliver Lodge, in his refutation of Professor Haeckel, repudiates the idea that life should be made dependent upon a temporary trivial collocation associated with certain complex groupings of atoms of matter; and he suggests that life is something which uses these collocations of matter in order to display itself amid material surroundings, but is otherwise essentially independent of them. (Applause.)

There is a certain class of evidence which tends to show that we do not feel with the body, but with something interpenetrating the body and indwelling within. By making passes up the arm the magnetised arm is rendered incapable of pain. The feeling arm, within the physical counterpart, has been pushed aside. Dr. Cloquet operated upon a woman for cancer of the breast. In her waking state she was in horror of the impending ordeal, but in the magnetic sleep she advised it; and during the frightful business she is said to have spoken with the utmost tranquillity, without gesture or accelerated breath or quicker pulse betraying the slightest feeling. From our side that condition is called 'sleep'; but the someone released by the sleep of the body declares it to be the brightest waking.

Dreams.

Another sidelight is thrown upon the invisible reality in man by dreams. By sleep, said Hippocrates, the soul is released from the gross service of the body. Everyone who examines himself upon waking may be convinced of two very different psychic experiences. He will catch a glimpse of the tail-end of a procession of images, which we are told pass continually through the etheric brain, and also of a line of thought, a memory of a conversation or leaving a glorious assembly, a something of a higher order going on simultaneously and quite independent of the array of distorted images. So well-known is this possibility of following lines of thought while the body is asleep that busy preachers take their problems with them to dreamland and come back to write down the conclusions. The results may not be very brilliant, but they are probably as much as can be impressed on the

irresponsive brain. Concurrently take place in a lower stratum the revel and riot of mingled impressions. The Greeks distinguished these two sets of experience by using different words, *ὕπνος* and *ἕρπης*, the latter being the mind experience, the true vision, the correct prediction, or contact with people dead, or visit to places afterwards recognised in the body.

At this juncture one could quote the well-worn instances of the composition by Coleridge of 'Kubla Khan' in a dream; or how Walter Scott composed the 'Bride of Lammermoor' in a fever; and how Stevenson was so fearful of losing his story that he had to begin writing in bed as soon as awake. Tasso declared the superiority of his visions to everything he had won of knowledge through physical means. Mesmerised subjects have over and over again affirmed that the deeper the sleep of the body, the clearer the mind.

Most people do not remember their true experiences while released from the body. In the 'Dream of Rhonabwy,' in the Welsh Mabinogion, when the dreamer meets several noted people who had long been dead, he is enjoined to look intently upon a gem in a ring. 'It is one of the properties of that stone to enable thee to remember what thou seest here to-night, and hadst thou not seen the stone thou wouldst never have been able to remember aught thereof.' Many of us would like to get hold of that ring. (Laughter.)

Now, when a man encounters in a dream an incident which is afterwards reported through physical modes of intelligence as having taken place, has he, like the crystal-gazer, visualised it by means of what has been called the 'astral telescope,' or has he been there? The many wonderful phenomena connected with clairvoyance confirm the assertion of Hegel to the effect that 'the intuitive soul oversteps the conditions of time and space; it beholds things remote, things long past, and things to come.' Clairvoyance also demonstrates the fact that in deep sleep and in trance the soul leaves the body in its own luminous vehicle and traverses space. To give an often-quoted instance from the locality where I now reside:—

Mary Goffe, of Rochester, being unwell, had gone upon a visit to her father's house at a village some ten miles distant. One evening her attendant marked her falling off into a very deep sleep which she was inclined to confound with death. At the same time a servant at the house in Rochester saw Mrs. Goffe come out of the children's room. Upon waking, the sick woman told her mother that she had been at home with her children, 'I was with them while I was asleep.' (Applause.)

Further, let us take a brief glance at the subject of

Trance Phenomena.

No more reliable refutation of the absurd plea of the materialist to the effect that 'cerebration is generically the same as chylification,' or that the sensible and reality are one, need be looked for than in the results of experiments with entranced subjects. At first sight, how specious is the claim that when the brain is injured thinking ceases, and when the brain is healed thinking is resumed just where it left off, and, therefore, thinking is the outcome of molecular changes in the brain! How specious, also, is the appearance that at dawn the sun rises above the edge of the earth, traverses a semi-circular route and again dips below the apparently motionless earth! A people of the distant past set astronomy the task of explaining the movements of sun, planets and fixed stars as they appeared to the sight. Material science once adopted the task of explaining the mind on a similar basis. But, if the progress of truth has taught us anything it is the fact that things are not what they seem. Copernicus came and exposed the folly of basing astronomy on a sense-illusion; Crookes and others have done a like service for psychology. (Applause.)

The practical outcome of modern experiments is to show that when the body is least active the mind is most awake. When the waking consciousness is put on one side there emerges a larger consciousness, far more intelligent and wise than the normal man habitually is, and claiming to be the true man.

We have abundant proof that so much of us as functions through the body and covers the area of waking consciousness,

is but a small part of us; that the larger consciousness is not limited in the same way, but hath powers that mock at space and time, and laugh at death. The theory of Plotinus is vindicated, that the soul is only partially sunk in the body, while its higher reaches remain in its native haunts in the spiritual world.

A man falls into a trance; his waking self is put aside; and something emerges that communicates in London what happens in Chicago, solves difficulties too hard for the waking personality, deciphers the past, predicts the future. Mr. Myers has compelled the scientific world to see so much, that only certain aspects of man manifest in an earthly existence, suggesting the thought that if we now triumph over the incessant changes of the body, it is probable that we shall triumph over the last change.

Beyond the Veil.

But the probability becomes an actuality through another body of evidence. Under this head those of you present could multiply instances. We have such cases as the following:—

Agatha Jones, of Llaniolo (let us say), has been accustomed to hearing voices. One day the words came to her: 'Will you take my wife a message?' She asked for the name and address. The message was a verse from a Welsh hymn, with the addition of a curious phrase ending in a pet name. Some difficulty was found in communicating with the intended recipient, a widow who had gone away, storing her furniture. Upon receiving the message, the widow returns to the place she formerly resided in, and obtaining admission to the storehouse, proceeds to rifle a certain bureau. It seems that husband and wife had arranged that if he died first, as he had every reason to suppose he would, he would try to communicate with her, and the method of identification would lie in the question whether the message delivered tallied with a piece of writing inscribed before his death, left sealed in a letter, the contents of which were only known to himself. When such a letter was looked for, found and unsealed, the message that had been clairaudiently received by a stranger was seen to be written on the enclosed paper. (Applause.)

Other explanations are possible, as always with messages through a third person, but the probable explanation is the obvious one of the dead man's desire to communicate, and satisfy his wife of his continued existence.

As an instance of a message obtained directly, there is a simple story given by Baring Gould, who is also himself partially clairaudient. One of his Horbury parishioners related how, as a girl of thirteen, she had been left in charge of a cruel stepmother whose inhumanity well-nigh broke her heart. One night she left the house, ran to the graveyard, and throwing herself on her mother's grave, sobbed and cried out: 'Oh, mother, mother! why did you leave me to that wicked woman? I wish I were with you.' A moment later she saw her mother standing before her, who said: 'Ellen! go back to your home and bear it. Better days will come, and then—think of the sorrows of an orphan.' In later years, in remembrance of her past griefs and mother's words, she adopted a child from the workhouse. The most simple explanation is the woman's own.

Swedenborg was sometimes commissioned to consult good folk who had passed over, on matters left intricate by their decease. You remember the story of his bursting in upon a coffee party at Stockholm and telling the hostess, before the assembly: 'I have seen your good man,' and how, for confirmation of the message, they all went up to the bedroom together to examine the cupboard with the alleged secret drawer, and found what had been promised. If it is not true that the so-called dead have been met and spoken to, there are a vast number of records to be explained away. (Hear, hear.)

Non-human Spirits.

If seers have been again and again demonstrated to declare true things concerning alleged messages from the unseen, and no other adequate explanation exists than their honest and natural desire to report their experience, we need not doubt

the sincerity of their account concerning beings other than human. The universal belief in normally-invisible beings involved in the fairy stories of every people must have reality behind it to give it the power and permanence exhibited.

We must ourselves have often felt in passing through the woods that 'they always seem to wait, as if the genii who inhabit them suspended their deeds until the wayfarer has passed onward.' If there is no gap in Nature, we cannot suppose the existence of a great void in the scale of life between man and the divine spirit of the universe. It seems more logical to believe in the existence of a spiritual hierarchy in orders of intelligence moving upward in ever larger beauty and comprehension, and that the *tylwyth-têg*, the fairies, the kelpies, the devas of folk-lore are the ministering servants of the Great Powers who guide the processes of Nature.

Kepler thought of an Angelus Rector conducting each planet. Newton was disposed to believe that natural forces were propelled by Intelligences. Herschel found it reasonable to regard gravitation as the expression of Will.

We are, of course, more directly interested in the human denizens of the invisible worlds, their pursuits, their freer operations, their pains and pleasures (according to the plane inhabited, from the lowest sphere to the radiant glories of *Gwlad yr Hâv* or Summerland), as they have been described for us, but it helps us to broaden our ideas of God's purposes to know that there are other schemes of evolution beside the human, and that it is the ways of men which are narrow, but the gates of Heaven are wide.

The poets, against the lower wisdom of their intellect, have borne witness to these dwellers on borderland. For example, in 'Guinevere,' Tennyson has described the 'spirits of the waste and weald, moaning as they fled'; the powers that tend the soul to help it from the death that cannot die and save it in extremes; the merry bloated things shouldering the spigot down in the wine cellars; the spirits of the hills that attend the bard, with all their dewy hair blown back like flame, which is only imagination of course, but is all the more interesting when we happen to know it is also all true. But will not all this take us back to childhood again? That, said Ruskin, is the need of our hard, materialistic age, to go back to childhood. And two of the great teachers of religion have set forth the way to the kingdom of blessedness by the question, "Can you become a little child?" (Applause.)

Practical Results.

I am sometimes asked, on the assumption in Thoreau's words of 'one world at a time' being sufficient, what is the use of inquiring into these matters? As a teacher of liberal religion, I could answer that this study puts an end to the double-compartmented future life imagined by a very blatant form of Christianity, and removes the widespread blasphemy of pretending to believe in immortality and denying it in life, by giving grounds for a real belief with surely some advantage in better living.

It would put an end to the delusion upon which men in any trial commit the sacrilege of taking their life, deeming it will end their trouble. Rather, suicide creates new and worse.

If we are spiritual, then our spiritual nature belongs already to the world of spirits, we already belong to the unseen. If detailed memory of our spiritual experience fails us, continuously do premonitions, intuitions, flash upon us from that upper world. The mystic asphodels grow side by side with the homeborn flowers, and as Emerson says: 'We are escorted on every hand through life by spiritual agents, and a beneficent purpose lies in wait for us.'

The Great Tragedy.

In the heart of each one of us stands the door that leads through a garden fair to the Golden Temple of all Knowledge. But we will not forge the key that may open it. Hence we remain unenlightened and put off to the future what may be ours now. 'That one man should die ignorant,' said Carlyle, 'who had capacity for knowledge, this I call a tragedy.'

To those endowed with higher knowledge how pathetic must be the fate of those of us who move about in worlds not realised, and receive the vague suggestions of the visions

splendid that attend our way with the wonder of the half-asleep. Loving hands beckoning us, patient eyes strained to arouse recognition, sweet voices calling us affectionately by name, offering to lay before us the golden page of knowledge that shall leave the yoke less heavy and life's outlook less forlorn; and we bring back from the plentiful harvest a few stray straws of feeling that a something, we know not what, has stirred us, and in a manner, we know not how, has affected us strangely.

An extension of knowledge of the universe in which we live, an enlarging of the horizons towards which our vision is directed, must deepen our sense of worth of our part in it as a necessary link in the chain of being; there are suggestions that we are destined for larger tasks than we have yet realised; that in the process of evolution, when we become of age, we enter into a heritage so vast that its splendour would blind our earthly eyes. The ethical outcome is the gain of a sense of proportion, which will disable us from clinging with pathetic futility to the toys of earth, as though they remained all in all. 'One world at a time' assuredly, but which world? The world in which we are pilgrims, visitants, birds of passage, exiles; or the world to which by birth and heritage we belong, the world whence we sprang and to which, when the day's lessons are over, we pass with shouts of deliverance as children released from school on the way for home? As Maeterlinck beautifully says:—

'Happy is he who can gather the flower, and bear it away in his bosom; yet happier he who walks until night-fall, steeped in the glorious perfume of the flower no eyes can behold.' (Loud applause.)

The proceedings closed with a cordial vote of thanks to Mr. Tyssul Davis for his valuable address.

DEATH AND THE BEYOND.

A peculiar interest attaches to books in which a great thinker or distinguished investigator sums up the results of his life-work. Baron Carl du Prel's last work, published the year before he died, and forming, as he himself wrote to the translator, the synthesis of his studies in the occult, has just appeared in a French translation, excellently made by Mme. Agathe Haemmerlé, and published by the Bibliothèque Chacornac, 11, Quai St. Denis, Paris. The original German work, which was reviewed in 'LIGHT' of April 18th, 1899, is entitled 'Der Tod, das Jenseits, das Leben im Jenseits,' and that of the French translation is 'La Mort, l'Au-delà, la Vie dans l'Au-delà'—in English, 'Death, the Beyond, Life in the Beyond.'

In his preface, Carl du Prel says:—

'We desire to prove that we have a soul, and that it can detach itself from the body without losing its essential capacities. . . . If we succeed in proving that the soul, thus liberated, acts and judges differently from what it does when enclosed in the body, and that it can function independently of the body, then there will be an end to divergences of opinion, and we shall thus have solved the problem of a future life.'

What is here called the 'soul' Spiritualists call the 'spirit.' Carl du Prel argues that there is a fluidic body or astral vehicle in which the real man can act independently of his material body, and which is not destroyed at the dissolution of the latter, but, on the contrary, is set free as the ordinary vehicle of consciousness and action. He admits that the survival of death and the possibility of communication with the departed are a complement or corollary of the discovery of a non-mortal part of the living man. He seems to have underrated the amount of proof of identity, and thought that we should be able to influence the will of deceased persons so as to 'call them up' whenever desired, but perhaps he may now be of a different opinion. Why should those in the other world be at the beck and call of any chance experimenter here?

To CORRESPONDENTS.—Communications from S. Spink, J. Mould, and others are necessarily held over for another issue. 'Youthful Inquirer.'—We cannot advise you unless you send us your name and address.

SÉANCES WITH MR. DAVID DUGUID.

A representative of the 'Midland Daily Telegraph' attended a séance with Mr. David Duguid at Coventry, and a report of his observations on what occurred appeared in that paper on February 23rd last. The 'Telegraph' says:—

'At the commencement of the proceedings two of the men present are requested to search Mr. Duguid; and this duty is delegated to the "Telegraph" representative and another, who is also unconnected with the (Spiritualist) Union. The medium retires behind a screen, and his clothing is subjected to a rigorous and thorough examination by the searchers, as is also a tin case containing all colours, palette and brushes, which he produces. Meanwhile a similar office is undertaken in an ante-room by ladies of the company in the case of Mrs. Douglas. When the searchers have expressed themselves satisfied that neither person has any concealed apparatus or properties of doubtful purpose about them, the party gathers round the table.'

A description follows of the painting of a picture by Mr. Duguid, with closed eyes, in the light, and the dark séance which followed. The medium's hands were bound with a white silk handkerchief, after he had torn a corner off two cards, carte de visite size, and the lights were put out. The reporter says he observed a 'phosphorescent glimmer and sparkles of light revealing indistinctly the outlines of a hand hovering over the table'; that he held the hands of Mrs. Douglas all the while; that he heard 'the sound of brushes handled and put down; and that when the lights were turned on the identity of the pieces of cardboard was established by fitting the torn-off corners to them, and that they bore delicately painted lake views—the colours being 'still wet and running.' The report concludes with the assurance that 'the foregoing description is an accurate one,' and that although the reporter made 'a close observation of the test conditions' he 'failed to detect any deception.'

On Monday and Tuesday, February 20th and 21st, Mr. David Duguid, well-known as 'the Glasgow painting medium,' conducted séances in connection with the Birmingham Ethical and Psychological Society, and its Section for Psychic Research.

Mr. Duguid was welcomed with the warmest sympathy by the friends present, some of whom had recollections of his séances in Birmingham nine years ago; therefore it was in all good faith—induced by his reputation and his simple ways—that the company accepted his own tests, placing entire confidence in his honesty and integrity. There were some twenty-six ladies and gentleman present on the Monday evening—including the chief officers of the society—and, as usual, the first portion of the séance was conducted with the room thoroughly illuminated. The 'automatic painting' was of a similar character to those many times before painted and described. Concerning this, nothing need be said. Proceeding to the second part of the séance, Mr. Duguid produced two carte de visite cards, tearing off a corner of each, which he deposited with the sitters. The cards were then laid upon the palette and from the brushes two of pencil size were chosen—one for each picture, it was intimated. Mr. Duguid then submitted his hands for the tying, which was carried out by his secretary, Mrs. Douglas, with a white kerchief which she passed once round his crossed wrists, and then over again by passing the ends between the arms and the hands, the ends being secured in a knot under the wrists. The lights were then put out, placing the room in darkness; but the result did not give satisfaction to Mrs. Douglas, who contended there was still too much light. However, the séance proceeded, but no materialised hand appeared. Instead, in a moment or so, Duguid's own hands were seen to take up the two cards from the palette and place them down on the table, producing another two which were already painted, and the four cards were distinctly seen at the same time.

The second séance, on the Tuesday evening, was attended by some twenty-five members of the Research Section, and included the witnesses of the unfortunate incident of the previous evening's séance. The usual 'automatic painting' was

executed, and, while the work was proceeding, Mrs. Douglas answered the general inquiries of the members, again mentioning that from Mr. Duguid's breast would emanate a materialised hand and arm which would take up the brushes, a few ticks would be heard, and in some two or three seconds the painting would be done.

The carte de visite cards were produced, and it was pointedly urged that a corner should this time be torn off by a sitter. This was refused, so permission was then asked to initial the cards, in which case the only contact would be that of the pencil's point. This, too, was refused. As a third attempt to secure a test of identification Mr. Duguid was asked to tear off *two* corners of the card, but he declined to do so. The other card was only ripped, and it was as a fourth and last attempt to secure this additional means of identification that Mr. Duguid was requested to tear the corner off *altogether*. But he refused, absolutely, to meet any of the wishes of the company, whose requests drew from Mrs. Douglas the remark that we were 'too critical.'

When the corner piece of card No. 1 was handed to the sitters, careful observation showed the rough torn edge to be both *dirty* and *sticky*. However, the séance proceeded as before. The room was placed, as far as possible, in darkness. This, nevertheless, did not satisfy Mr. Duguid's secretary, and it was not until some six or eight members had gathered round three sides of the table with sundry cloaks, &c., upheld as a screen, that the séance proceeded, though Mrs. Douglas still protested that there was too much light. After a few moments Duguid's own hands were seen to take up the cards and withdraw them from the table for a moment, during which he distinctly fumbled with them, and then produced two other cards *with paintings already on them*. Unfortunately for Mr. Duguid, he placed one of the already painted cards leaning against the end of the paint-box, in the best possible position for Mr. Lucas to closely observe it, and he (Mr. Lucas) easily and distinctly saw the picture on it. This card, after some little time, was taken up by Duguid's hand and placed on the palette. The card placed to Duguid's right *also bore a picture*, equally apparent to Mrs. Lucas, Mr. Galloway, and Mr. Watson. Mr. and Mrs. Lucas were requested each to put one finger on the respective cards nearest to them. It was then, Mr. Duguid stated, that the cards were to receive the 'direct' paintings, but he was evidently unaware that at least four pair of eyes had been watching the already painted cards since he first produced them. But again the materialised hand failed to appear, and Duguid's own hand was seen to take up the brush, make with it a few raps against his tin paint-box, and throw it down. Immediately his knees jerked up the table and the séance was over. The two pictures, of course, were there. Mr. Duguid then stated that the actual painting of the pictures had occupied some two or three seconds only, and definitely declared that the work was done while Mr. and Mrs. Lucas had their fingers upon the edges of the cards, and that the series of ticks heard was the process of painting. Had there been better conditions—*i.e.*, less light—he said a blue light would have been seen to accompany each tick.

The feelings of the half-dozen sitters gathered nearest to the medium, on finding themselves being systematically tricked by the methods of a clumsy conjurer, can be better imagined than described. The séance resolved itself into a meeting to receive the evidence of the witnesses who had been next to Mr. Duguid, and had therefore had ample opportunity to check each development. Mr. Duguid and Mrs. Douglas were asked to confirm their statements: First: that the paintings were the work of two or three seconds; second: that they were accomplished by a spirit hand which emanated from the 'medium's' breast; and thirdly: that the paintings were done while the fingers of Mr. and Mrs. Lucas were upon the cards. These statements Mr. Duguid and Mrs. Douglas confirmed, and emphasised each particular. Mr. Lucas contradicted the statement that the painting was done while his finger was on the card, because he actually saw the painting upon it before he was asked to touch it. Similar statements were made by Mrs. Lucas, Mr. Galloway, and Mr. Watson, as to the other

card. Mr. Watson asked Mr. Duguid whether it was the materialised hand of a spirit which threw the brush down after the painting was supposed to have been done, and this he (Duguid) said was so. Mr. Watson contradicted this because he plainly saw Mr. Duguid draw his hands towards his chest, and then throw down the brush. Mr. Galloway and Mr. Harold Knibb confirmed this. Corroborative evidence was given by two or three other sitters which bore out some one point or other already declared to by the above-mentioned. Mrs. Douglas, somewhat excitedly, denied the charge of fraud, but failed to reply to any specific questions. Her only answer to the charge was that Mr. Duguid's reputation, and his ability in past years to obtain the phenomena under strict test conditions, should place him above adverse criticism. Mr. Duguid sat as if he did not grasp matters, and on being challenged to reply to the charge brought against him, he failed to meet it with anything more than a blank denial. He was asked repeatedly to give a séance under test conditions, but for some time he persistently declined to do so. Mrs. Douglas at length appealed to him to consent, which he did reluctantly, and it was arranged that a séance should be held on the following Friday evening, when Mr. Duguid should be accommodated in a small room, which could be completely darkened, and his hands were to be made fast behind the chair. Mr. Galloway handed to him two small cards, of the size known as 'thirds,' and bearing a lithographed facsimile of his (Mr. Galloway's) signature, which cards Mr. Duguid was at liberty, in the meantime, to prepare for receiving the paintings.

On Friday evening Mr. Duguid freely surrendered the cards that they might be initialled by Messrs. Galloway and Watson, and he then seated himself and placed his hands at the back of the chair for tying. The tying was done in a secure manner with tapes, which were sealed, and it was impossible for Mr. Duguid to withdraw his hands without breaking the tape, and this would require considerable force. A round table-top had been placed upon benches, two at each side, and it was considerably higher than the usual table, so that when Mr. Duguid was seated the edge came against his chest. The cards were laid upon the palette, which, with three brushes, was placed close to Mr. Duguid. The light was then turned out, and he was left alone, as he had desired, it being agreed that he would signalise the conclusion of the séance by tapping three times on the floor with his foot. After eight minutes the signal was heard, the room was entered, and the light turned on. Mr. Duguid at once stated that his right hand was free, and examination of the tape showed it to be broken. One of the cards bore a slight smudge of paint and a few dots; a brush was lying on the table. Not the slightest semblance to a picture was upon the card—merely a smudge and several light dashes.

Mr. Duguid again submitted to be tied, and this time, in addition to the fastening of the hands, the upper arms were also tied. The smudged card was taken away, and the light turned out, although (another remarkable piece of self-contradiction) Mr. Duguid remarked, 'You can leave a bit of light on, if you like.' After a period of twenty-six minutes the signal was heard. Mr. Duguid was found to be in the same position, and the bindings were intact. The card was smudged with paint on both sides; upon the table, close to the medium, paint was liberally daubed; and the handles of the brushes also had paint upon them, though the brushes themselves *had not been used*, and it was afterwards declared by three experienced men—Messrs. Griffin, Davis, and Cook—that the three camel-hair brushes could not have caused the hard smudge on the card. Mrs. Douglas, on entering the room, at once asked Mr. Duguid if he had been entranced, when he replied *in the negative*. This was strange, for Duguid had stated that he was always entranced during the production of 'direct spirit pictures.'

At the close of the discussion afterwards, the meeting passed the following unanimous resolution, one member only having left to keep another engagement: 'That it is the belief of this meeting that the two plain cards placed upon the palette, to receive the supposed direct spirit paintings, were

changed for already-painted ones, and that four cards had been actually seen at the same time at the Monday's meeting.'

Signed by

HARRY LUCAS, President.

P. GALLOWAY, Treasurer.

CHAS. WATSON, Hon. Secretary.

HAROLD H. KNIBB, Hon. Assistant Secretary.

February 27th, 1905.

LETTERS TO THE EDITOR.

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

'Realities Beyond the Reach of Sense.'

SIR,—It is much to be regretted that many members and friends of the London Spiritualist Alliance were unable to be present on the evening of February 23rd in consequence of bad weather, the address given on that occasion by the Rev. J. Tyssul Davis being excellent alike in conception and delivery. At its close, Mr. Withall expressed a doubt as to whether the reference by the lecturer to the existence of 'elementals' would find favour with the majority of Spiritualists. 'Elementals' are supposed to be creatures having intelligence, but not easy of classification, being neither human nor animal. As a 'novelty,' then, they at once become interesting. Now, there are many who think that there is one great Source of life in the Universe, and only one; that all life—or energy—is identical in kind, and differs only in degree. To such, it seems not improbable that the dog of to-day may become the 'elemental' of to-morrow, since there can be no annihilation of that which is indestructible—Life in God—and Nature does not jump. Most, if not all, clairvoyants have seen creatures, apparently neither human nor animal. Everyone who knows anything of psychic photography is aware that at times the heads and bodies of strange looking creatures appear upon the sensitive plate. Mr. Edward Maitland was once told, 'It is the spirit of a dog learning to write.' For my own part, I gladly embrace the hope that in the future our dear dogs may talk to us still better than they do now. The belief in 'elementals' is not without all *raison d'être*, but I am chiefly puzzled to know *why* one should squirm at the thought of them! Will somebody answer, quick? BIDSTON.

SIR,—At the close of Mr. Tyssul Davis' admirable lecture on the above subject, I offered a few remarks on some things which always set me wondering; I stated the problem without hinting the possible solution; so people did not see what I was 'driving at.' Will you permit me to supply the omission?

Whenever there is wind with sufficient dust to show its motions, I have often wondered why it should move in fitful gusts, in whirls and swirls, even when travelling over open spaces, as if, like a trout stream, it were moving over deeps and shallows, and among unseen obstacles. As we are told there is a spirit world about us, may it not be that what seem open spaces to us may be partly filled with semi-material forms or structures just beyond the reach of sense, which, while not material enough to prevent the wind blowing where it listeth, may offer sufficient resistance to cause its erratic motions? The higher currents, as shown by the course of a balloon, seem steady.

Another point grew out of the lecturer's mention of elemental spirits. Now, many people love to believe that animals have souls, and that they will be surrounded by pets in the other world. If we apply the 'scientific imagination' to this problem we see at once that if we are to be raised to a higher spiritual and intellectual plane, then our pets, if they are to accompany us and hold the same relation to us there as they do here, must be raised equally in the scale. Imagine the soul of a dog so raised in intelligence, then it would be on a level with the intelligence of the lower races of men! This would give us a new order of intelligences about on a level with the 'tricksy spirits' and other undeveloped entities that sometimes troubled ill-formed or undeveloped circles; it might account for the belief in what are vaguely called 'elementals,' and a lot of other puzzling things.

This seems much more plausible than that horrible doctrine of the Theosophists—of floating 'astral shells' which certain spirits animate for a time to get into communication with this world—a doctrine which always seemed to me to have been concocted to discredit Spiritualism. It represents the astral

sphere as being infected by decaying astral bodies; just as unburied corpses would infect with death the air in this world.

The lecture raised a good many other puzzling questions more easily asked than answered.

E. WAKE COOK.

'Capital Punishment.'

SIR,—Madame de Steiger, in 'LIGHT' of February 25th, raises the question whether in all cases the infliction of capital punishment on a murderer by law has on him the bad moral effect which, if he die impenitent, I appear to anticipate; and she expresses her own conviction: (1) That many of the evil-minded in the spirit world are so through their own default and not society's; and (2) that a penitent murderer may feel happier for the conviction that by the death he has suffered he has atoned for the one he inflicted. In both these convictions I agree with her, although in the latter case I think that the penitent's belief about his having 'made atonement' is a baseless one. For what benefit has his victim gained—unless he be a revengeful man—through his murderer's execution? And yet to him above all is 'atonement' due, if to anyone at all.

The fact is that Madame de Steiger and I differ on certain basic principles, e.g.: (1) I do not believe that a crime can be 'atoned for' either by suffering or by good acts; and (2) I do not believe that the Ruler of the spirit world inflicts penalties for disobedience to His laws. ('Penalty,' by the way, and 'Punishment' are the same word, essentially and etymologically.) As I understand Him, He never retaliates, nor does anything except *love*, and express His love by action. The laws of Nature and Providence under which He has placed His children are expressions of that sort—are purely educational; and a truly penitent murderer is, in the spirit world, not likely, in my opinion, to be any the better off for having given 'a life for a life,' than he would have been if he had died in his bed! Nothing produces on a man's soul—on even a criminal's soul—so powerful an effect as forgiving love, and when society has learned to apply to criminals none but sympathetic and remedial means, she will find that they are also the most deterrent ones in relation to future crimes.

Then (3) with reference to Madame de Steiger's suggestion of the criminal's 'return into incarnation,' I would ask: Why should an executed criminal be reincarnated in order to make still further atonement, seeing that, according to Madame de Steiger, he has already made atonement?

Sutton Coldfield.

E. D. GREDLESTONE.

'The Eyes of Mediums.'

SIR,—Being interested in Dr. J. Maxwell's letter in 'LIGHT' of December 24th, 1904, and having no one here that I could ask to examine my eyes, I have done so myself with the help of a mirror and magnifying glass, and I find that my eyes are full of lines radiating like the spokes of a wheel—in fact, I was forcibly reminded of a newly-peeled onion, the stalk representing the pupil; and there are several spots in them.

My right eye has spots slightly darker than the surrounding colour on one of the rays, at about three o'clock (allowing for reversal in mirror), close to the edge of the white; another about the centre of the iris, at about half-past four o'clock; and another near the edge of the pupil about half-past five o'clock. My left eye has three minute but very distinct black spots, quite different from the largish coloured spots in the right eye; about twelve o'clock near the pupil; about one o'clock near the centre of iris; and about three o'clock near the outer edge.

Thus in both eyes the spots run nearly in a line in triplets. The colour of the iris is very peculiar and varied, and difficult to describe. The general tone is brown, tinged with olive green. Where the rays start from the pupil it is a reddish brown, losing the red tint and becoming olive green as it spreads outwards; and where the rays or spokes end, adjoining the white, each ray seems to be absorbed into a light-coloured spot. Besides this, the irises are full of minute details impossible to describe; the best idea I can give is by saying they are flocculent. As regards my mediumship, I am intuitional and impressional, but have no power for physical phenomena.

Los Angeles, Cal., U.S.A.

A. K. VENNING.

The Vision of a Dove.

SIR,—Perhaps it may do some good to tell, that like 'Research,' whose letter appeared in 'LIGHT' of February 18th, I have seen the vision of the dove, and that more than once. The dove I saw was of a pure white colour, but it had lovely pink eyes, like those of the dove 'Research' wrote about, and it hovered over my head.

The Hague.

C. A. H.

The New Name.

SIR.—In her clever 'Allegory' in 'LIGHT' of the 4th inst., Madame d'Espérance says that, to some persons, 'even a new word was better than nothing at all'—evidently referring to the term 'Metapsychic,' coined by Professor Richet. Kindly allow me to ask some of your learned readers if the new word is worth anything, after all. Professor Richet explained that the word 'Metaphysics' was used to indicate 'the chapters following those devoted to the physical sciences' (in the works of Aristotle). . . 'Naturally enough, they were called the "Meta-physical" chapters, that is, after the physical ones.' Metaphysics is therefore 'the scientific knowledge of mental phenomena; mental philosophy; psychology.' So that, it seems to me, the proper word for psychical science should be *metaphysics*, not *metapsychics*! *Metapsychics*, properly speaking, I imagine, applies to those studies *beyond* the psychical, and brings us back to the physical—so that it is a misuse of the word *metapsychics* to employ it to cover psychical science, when in reality it means those branches of scientific knowledge which are after, or beyond, the psychical. For, what is there beyond the psychical, but the physical? Psychical science cannot be beyond itself!

LUX.

Transfiguration and Materialisation.

SIR.—During a recent conversation with Madame Bianca Unorna, she informed me that her mediumship was assuming a new phase, that of transfiguration, which, she was given to understand, was a step towards materialisation. This raised the question of a possible connection between the two forms. I said, on the spur of the moment—perhaps putting into words the thought of the surrounding influences—that we might perhaps regard a materialisation as the transfiguration of the externalised etheric body of the medium, and we agreed that this might explain several anomalies, such as the tendency of the materialised form to resemble the medium when the spirit influence was weak.

S.

National Union Fund of Benevolence.

SIR.—Kindly permit me, in my first communication to your columns as secretary of the above fund, to thank the many readers of your valued journal for the support they have given my predecessors. I trust those who have in the past felt moved to help their less fortunate sister and brother Spiritualists, who have broken down by the wayside of life, will realise that their necessities still exist, and will forward me whatever they can spare for the relief of genuine distress. The need for contributions to this benevolent fund is great, and unless there is a considerable increase in receipts during the next few weeks I shall be compelled to withhold from many destitute Spiritualists the little support to which they so anxiously look forward.

22, Bellott-street,
Cheetham-hill, Manchester.

WILL PHILLIPS,
Secretary.

Amount received during February: Miss Boswell Stone, 2s. 6d.; Miss Wormald, 5s.; W. J. Barlow, 1s.; Mrs. K. T. Robinson, 1s.; 'W. C.', Derby, 10s.; A Friend, Manchester, £1; J. J. Parr, 5s.; A Friend, 6d. Total, £2 5s.

SOCIETY WORK.

Notices of future events which do not exceed twenty-five words may be added to reports if accompanied by six penny stamps, but all such notices which exceed twenty-five words must be inserted in our advertising columns.

STRATFORD.—IDMISTON-ROAD, FOREST-LANE, E.—On Sunday last Mr. Anderson's 'Advice to Spiritualists' was much appreciated. Sunday next, at 11 a.m., discussion; at 7 p.m., Mrs. Boddington. Special meeting on Monday for psychometric descriptions. Thursday, Mr. Wrench.—G.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD, ASKEW-ROAD, W.—On Sunday last Mr. Drake addressed an appreciative audience on 'Spiritualism and Christianity.' A good circle followed. On Sunday next, at 11.15 a.m., circle; at 7 p.m., Mrs. Atkins will give clairvoyant descriptions. Thursday, at 8 p.m., public meeting.—A. P.

PECKHAM.—CHEPSTOW HALL, 139, PECKHAM-ROAD.—On the 1st inst. Miss E. Bixby's psychometric delineations were very good. On Sunday morning last four mediums attended the public circle. In the evening Miss A. V. Earle gave a zither solo, and spoke instructively on 'What think ye of Spiritualism?' Solos were well rendered by Miss Woodrow and Mrs. Barton. On Wednesday next, at 8 p.m., public circle. Sunday, at 11.15 a.m., public circle; at 7 p.m., Mr. F. E. Cecil, clairvoyant descriptions; 8.15, public circle.

CAVENDISH ROOMS.—51, MORTIMER-STREET, W.—On Sunday evening last Mr. J. W. Boulding gave a brilliant address entitled, 'The Triple Crown,' and there were many hearty expressions of appreciation. Mr. W. T. Cooper, vice-president, officiated as chairman. On Sunday next, Miss MacCreddie will give clairvoyant descriptions. Early attendance is requested. Meeting starts at 7 p.m., prompt.—S. J. WATTS, Hon. Sec.

SHEFFIELD.—At the sixteenth annual conversazione and ball of the Psychological Institute, in the Cutlers' Hall, on Monday, March 13th, at 8 p.m., experiments will be made in psychometry, clairvoyance, &c., and songs, recitations, and addresses will be given. Refreshments provided. Admission 2s. Tickets in advance 1s. each.—W. HARDY, President, Midland Café.

BATTERSEA PARK-ROAD.—HENLEY-STREET.—On Sunday last, Nurse Graham related her interesting experiences, 'From Orthodoxy to Spiritualism,' to a large audience. In the after-circle she gave to sixteen people some splendid clairvoyant tests. Next Sunday, Mrs. Checketts. March 26th to April 2nd, at 8 p.m., Nurse Graham, clairvoyant descriptions; Tuesday and Thursday, at 3 p.m., medical diagnosis, ladies only.—COR.

CHISWICK.—AVENUE HALL, 300, HIGH-ROAD.—On Sunday last Mr. J. Mackenzie gave a thrilling address on 'Materialisations.' Having closely investigated for the last three years, his experiences were extremely interesting. Monday, a discussion on 'Theosophy,' opened by Mr. Smyth, was thoroughly enjoyed. Sunday next, at 3 p.m., Lyceum; at 11 a.m. and 7 p.m., Mr. E. S. G. Mayo. Monday, at 8 p.m., Mr. J. P. Quinton, 'Spiritual Truths from Christianity.'

HACKNEY.—SIGDON-ROAD SCHOOL, DALSTON-LANE, N.E.—On Sunday evening last the large hall was crowded, and many were unable to obtain admission. Mr. John Lobb, C.C., presided, and Mrs. Burchell delivered an address marked by much tenderness and depth of spiritual feeling, followed by clairvoyant descriptions. Mrs. Burchell has been engaged to officiate again next Sunday, and friends should be in their places not later than 6.45 p.m.—L.

BALHAM.—19, RAMSDEN-ROAD (OPPOSITE THE PUBLIC LIBRARY).—Weekday services were successfully inaugurated on the 1st inst. On Sunday morning last 'Faithism' was discussed. In the evening an eloquent address was followed by good clairvoyant descriptions, which were nearly all recognised. Public services on Wednesdays, at 8.15 p.m., and on Sundays, at 11 a.m. and 7 p.m. Clairvoyant descriptions given.—W. E.

CLAPHAM SPIRITUALIST INSTITUTE, GAUDEN-ROAD.—On Sunday last a splendid address on 'Light from the East' was given through the mediumship of Mrs. Boddington. Two fine solos were sung by Miss G. Whiteley. Remarkable demonstrations of spirit-return took place in the after-circle. On Sunday next, at 11.15 a.m., circle; at 7 p.m., service. Thursday (Room 3), at 8.15 p.m., psychometry. Every Saturday, at 8 p.m., social gatherings. Tickets 1s., refreshments included.—H. Y.

BRIGHTON.—COMPTON HALL, 17, COMPTON-AVENUE.—On Sunday last Mrs. Russell-Davies gave an excellent address on 'The Mission of Spiritualism,' followed by answers to questions. On Sunday next Mr. Clarke, of Horsham, will occupy our platform. Hall open every Tuesday from 3 to 5 p.m. Inquirers and investigators attending then should not trouble the people of the house, but should pass through the main entrance and hall, and down the stairs at the end which lead into Compton Hall.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—The Sunday morning public circle is attracting large audiences, many visitors having to stand. On Sunday last consoling spirit messages and instructive teachings were given through Mr. W. E. Long, who presided. At the evening service Mr. Wynford Brierley invited, and ably answered, questions from the audience. The Rev. F. O. Matthews will give clairvoyance on Wednesday, March 15th, at 8 p.m. Tickets 6d. and 1s. each.—J. C.

FULHAM.—COLVEY HALL, 25, FERNHURST-ROAD, S.W.—On Sunday last the Rev. F. O. Matthews, after an address on 'The Five Wise and the Five Foolish Virgins,' gave clairvoyant descriptions, which were all recognised; some of them were very striking. On Sunday next Mr. George Tayler Gwinn, President of the Union of London Spiritualists, will give an address. At the conversazione on Thursday, March 2nd, which was thoroughly enjoyed, the musical arrangements were under the direction of Mrs. Effie Bathe, and the following artistes took part: Madame Leslie Dale, R.A.M., the Misses Sorvice, Miss Bick, Mr. and Mrs. Richards, Mr. J. Knowles, and Mr. Grenville Bathe. Mrs. Effie Bathe, in her own humorous monologue, 'The Sufferings of a Slavey,' evoked roars of laughter; her toy orchestra was very amusing, and its music was thoroughly enjoyed. Miss Meyer and Mr. Bick had charge of the refreshments.—W. T.