

Light:

A Journal of Psychological, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

No. 1,262.—VOL. XXV. [Registered as] SATURDAY, MARCH 18, 1905. [a Newspaper.] PRICE TWOPENCE.

CONTENTS.

Notes by the Way	121	Mr. Stead and Professor Richet.....	125
L. S. A. Notices.....	122	The Alexander Hymns	126
More Strange Phenomena.....	123	The Socialistic Ideal	127
True History of a Key, a Chamber, and a Master Soul. An Allegory. By Laura I. Finch	124	Experiences of a Sceptic	128
A Message from the Other Side.....	125	'Séances with Mr. David Duguid'.....	129
Transcendental Experiences.....	125	'The Art of being Kind'	131
		'Another Clairvoyant Infant'.....	132
		Society Work	132

NOTES BY THE WAY.

Mr. W. F. Peck, writing from St. Louis to 'The Sun-flower,' questions the rather persistent statement that Spiritualism is declining in the States: but, while he is of opinion that its adherents have increased in numbers, he laments that 'the Spiritualistic platform of to-day is not up to the intellectual standard of early days.' He is very frank and outspoken about it, and says:—

While no intelligent person can deny that many of our workers are fully abreast with the newest and best thought of the age and familiar with the latest developments and discoveries in philosophy and science, it must also be admitted that the average mental ability of those who aspire to the platform is not equal to that of former times, nor even to the pulpites of the church. The reason for this is as simple as A. B. C. As soon as the neophyte begins to realise a touch of mediumship he, or she, straightway becomes imbued with an ambition to organise a following of his own, and no matter how illiterate or mentally unfit he may be there are always those who are ready to follow. The monumental exhibition of vapid ignorance displayed by many of these 'teachers' has often brought the blush of shame to the cheeks of the intelligent Spiritualist, and disgusted and repelled the sincere investigator.

While it is true that fraudulent mediumship has done much to bring Spiritualism into disrepute, I am profoundly convinced that the chief cause for the odium heaped upon it is the crass and inexcusable ignorance of many who profess to be leaders in its ranks.

'The Message,' a spirited little monthly, has, in its third number, 'A Symposium' on 'Popular unbelief' which is supposed to be increasing. Canon Hensley Henson says:—

I think the age is transitional. The nineteenth century has been a very Renaissance, and now, as in the sixteenth century Renaissance, draws in its train a crisis of religious change—Reformation. We are witnessing again the familiar tokens of transition; panic moving men to fanaticism and, wherever possible, to oppression on the side of Christianity; exultant and aggressive unbelief on the side of the non-Christian sections of society. We shall work out in due course to an equilibrium once more, but not, I apprehend, without a heavy price to pay for our own folly and obstinate refusal to learn wisdom from experience. The Christianity of the future will be a new thing, wider and stronger than anything we have yet known. It is a pity the churches are not more teachable.

A modern-minded Baptist, Dr. George Hill, writes:—

In my judgment the 'Present Recrudescence of Aggressive Unbelief' is to be attributed to:—

(1) The fact that the criticism of Biblical literature and the historic creeds has outrun constructive work, and that negative results are better known than positive.

(2) The spread of the scientific spirit and of materialistic ideas among many who little appreciate the extent to which the scientific spirit is being applied constructively.

(3) The still common identification of Christianity with the details of the ancient creeds and theologies, among both defenders and opponents of Christian truth.

(4) The conviction that Christianity and the Christian churches are of necessity opposed to democratic ideals.

(I believe this last to be specially influential just now among the 'foes of the faith'.)

Another good Baptist, Dr. N. H. Marshall, says:—

Positive, industrial, political and educational changes have opened to the populace numerous interests previously closed. Theological enthusiasm has had to compete with enthusiasm for trade unions, local public progress, social ideals. So-called 'material' ideals have roused an intenser interest than so-called 'spiritual' ideals.

The Rev. R. J. Campbell (City Temple) does not believe that there is any revival of unbelief. On the other hand, the Rev. Leslie W. Morgan thinks there is, and that it is due to 'an out-of-date Gospel, preached by a professional ministry.' Rev. L. P. Jacks, one of the editors of 'The Hibbert Journal,' says:—

Unbelief seems to be a constant factor in the history of the human mind. I question whether its amount or its aggressiveness varies much from age to age. Its causes and its forms certainly vary, just as the forms and causes of religion do. The chief rock of offence in current Christianity seems to be the contradiction between its ethical ideals and the actual practice of the communities which profess it.

Dr. John Hunter says:—

Religion is to-day not so much losing its hold as changing its hold. Much of the indifference which is complained of is indifference to what is common-place or perfunctory, or to what has been tried and found wanting.

On the whole, it is tolerably clear that we are wanted badly.

The following, possibly because it appears in the lively columns of 'To-day,' is refreshing:—

A DEGRADING HERESY.

The doctrine of Hell as an instrument of conversion is being largely employed by certain sects at the present day. It is a strange degradation of the religion of love. It was the prominence of this doctrine in the revival movement of the eighteenth century which undoubtedly gave some colour to one of the most ironical remarks of that sneering sceptic, Gibbon. The historian of the 'Decline and Fall of the Roman Empire' explained that the success of Christianity was due to the fact that the Christians terrified the pagan world by first inventing a new and horrible place of eternal torture, and by then proposing belief in their creed as the only means of escape therefrom. But Mr. Clement F. Rogers, the writer of a learned article in that organ of Anglican orthodoxy, the 'Guardian,' denies that the fear of Hell was the fulcrum of early Christianity:—

'In fact, while every conceivable motive for conversion, probable or improbable, was attributed to the saints, the selfish ground of desire to escape punishment in Hell was conspicuously absent in the early Church. Unhappily, Puritanism has for three hundred years emphasised the doctrine of Hell as an essential part of its theology, and Evangelicalism has pushed it as an instrument of conversion; especially has this been the case in America. Yet, in spite of all, Professor Hartuck found that out of several hundreds of persons in the United States who were able to trace their conversion to definite causes only 14 per cent., who may easily have been mistaken, attributed their change to the

fear of Hell, while more worthy motives and forces accounted for the conversion of the remaining 86 per cent.'

In Mr. Clement's opinion, the doctrine of Hell is a false method of propaganda, which is contrary to the practice of permanent and catholic Christianity.

Ella Wheeler Wilcox, in 'The Light of Truth,' finds the secret of the success of the Japanese in the one word, 'Concentration.' She says:—

The Japanese people are united in religious thought. They have their factions and varying forms of creed, to be sure, but they all unite upon the belief in concentration and the employment of one word in all forms of prayer, or appeal, or invocation.

In speaking of this fact a writer has said:—

This syllable in some of its forms is the great prayer word of the Buddhist nations. The Japs chant it on the march. Their drums beat it. Their priests name it constantly.

All the heart of the race is welded, as it were, in the same note of meaning. This is a kind of solidarity we of the West know but little about; but for ages it has gone out from Buddhist lips as an invocation in every force in Nature. Occultly speaking, it is Nature's note in the sounds possible of utterance.

In the occult appeal to forces that lie in Nature everywhere there is the very ancient law.

Imagine a vast army marching to almost certain death, with one word upon its lips and one thought in its heart. The very suggestion stirs one with a sense of power and invincibility.

From this text she preaches an impressive little sermon on Peace, and suggests that if we could all unite upon that one thought and word the world might be disarmed in a few years.

The various peace organisations of the land should take the matter in hand and give the varying time schedule of the country careful attention in order that the same moments might be selected out of the day, east and west, and north and south.

The moments should be passed in absolute silence, and the mind held to one word, Peace.

The following, from 'The Daily News,' lays before us a piquant bit of 'food for thought':—

In 1800 there were 21 convents in England. In 1902 there were over 90 distinct congregations of women settled in England. This number has been swollen by the French invasion. The number of separate communities, nearly all with a chapel of their own, is over 600. Ten or twelve sisters each would give us 6,000 or 7,000 nuns in this country. These figures are taken from the 'Tablet' of April 19th, 1902. This paper says: 'There may be as many as 10,000' nuns in England:—

RELIGIOUS HOUSES.

Men.		
1851.	1899.	1905.
17	260	303
Women.		
53	557	751

Thirty thousand French monks and nuns have settled in Belgium.

'The Daily Chronicle,' a few days ago, contained the following communication from its 'own correspondent':—

LIFE'S MYSTERY.

IMPORTANT STEP FORWARD IN ITS ELUCIDATION.

Professor Jacques Loeb, professor of physiology and experimental biology, of the University of California, who has been making a series of experiments and researches into fertilisation, announces that he has accomplished a very important step in the realisation of his object.

The professor states that he has succeeded in fertilising the sterile eggs of the sea urchin by means of chemistry, and he proposes shortly to give a lecture on the subject, which will make clear the steps he has taken thus far. The professor declares that he has succeeded in accomplishing the first step in imitation of life processes.

Professor Loeb, who is an M.D. of Berlin and Munich, is renowned in the scientific world for his researches on physiology and kindred subjects.

Sundry responses to stimulation and mimics of life have been extracted from metals and other substances,

and perhaps Dr. Loeb is being misled by these. 'Imitation of life processes' does not look either novel or hopeful.

The true keeping of Lent has lately been edifyingly indicated in a sermon on 'Difficult tasks for good men,' by the Rev. George Batchelor. He mentions ten of these 'difficult tasks':—

1. To be at the same time a genial companion and a truth-teller.
2. To be honest and truthful, and yet be charitable towards those who are not so.
3. To be just in our judgments, and not unjust in the application of them.
4. To find out the good in those whom we know to be bad, and to give them credit for it.
5. To have strong convictions and live up to them without becoming bigots.
6. To be both wise and earnest, discreet and enthusiastic.
7. To be just and generous, sympathetic and yet clear-sighted.
8. To work and not worry.
9. To be a thinker, and yet be devout, to keep the glow of faith with the coolness of the reason.
10. And last, to believe that, after all, the ideal life is possible, and that it is worth while to do all this hard work, because out of it we shall make our highest ideals actual and effective.

'If,' says the preacher, 'during the Lenten season, any one wishes to do something real for his moral health, or wishes to invoke the mood of humility and penitence, let him take any such list of virtues and candidly examine himself, to see whether, even in one of them, he has attained to an easy command of himself.'

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 Mr. J. J. Vango, on Tuesday next, March 21st, 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.

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 24th, 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.

MORE STRANGE PHENOMENA.

As the psychical phenomena that I recorded in 'LIGHT' of December 17th, under the title of 'Some Unique Phenomena,' attracted considerable attention and interest, it might be of value to students in psychical research to learn further particulars of these strange manifestations, which have continued at intervals since I last wrote up to the present time. It may be remembered that the principal manifestations consisted in the turning on and off of the electric lights by some unseen, inexplicable agency; the ringing noise of bells where there were no bells, and the materialisation of spirits. I then mentioned that we had established a code of communication with the unseen Intelligences by means of electric light flashes and the ringing of the invisible bells, after the same method as used in 'table tilting and rapping,' and had thus discovered the identity of those who were telegraphing to us from the unseen realms in such a unique manner.

The manifestations have been moved from the drawing-room, where they had occurred nightly for six weeks, to the billiard-room, where we now have new evidences of spirit power in the removal of the billiard balls from the table, the handling of cues by unseen hands, the violent projection of articles across the room, the moving of furniture, direct spirit writing, &c.

The electric lights are switched on and off as usual, and often when we are playing billiards the lights are suddenly turned off and on so as to render play impossible, and then, whether we like it or not, these extraordinary phenomena occur. Over and over again the billiard balls have vanished off the table, though *where* and *how* they go we have not been able to determine, and perhaps five to ten minutes after their disappearance they suddenly drop on to the floor out of the air—generally in a part of the room where there is no one.

The other evening I placed my cigarette case, open, on the table and laughingly offered the spirit a cigarette, and to our astonishment, a few seconds after, one of the cigarettes vanished from the case, and five minutes later was dropped on to the other end of the table, apparently from the ceiling.

The 'spirit bell' we now have in the billiard room is quite different from the two 'bells' which used to ring in the salon, having a clear musical tone—soft and silvery—whilst those in the salon made a harsh, metallic, 'whirring' noise, and were deafening at times. One of those 'bell' sounds proceeded apparently from the middle of a small wooden table (which had been thoroughly examined by sceptical persons, without any result), and the other 'bell' rang high up on the wall, at the other side of the room, where there certainly was no bell, and no mechanical contrivance could possibly have been concealed without our soon discovering it. That these 'bell' sounds were produced by an intelligent being is evident from the fact that our questions, mental and verbal, were readily and clearly answered by the method described in my last article, viz., short sharp rings—one for 'no,' two for 'yes'—and when the alphabet was called over the letters required to form words were indicated by a short ring. The other evening a French doctor asked for the name of a spirit, who was described by a clairvoyant as standing near him, and the 'bell,' at once, spelt out the peculiar name of 'Atou,' which the doctor said was quite correct, being the name of an old schoolfellow of his who had been dead for many years.

It was quite impossible that anyone could have known of the name, or guessed it, and the description by the clairvoyant was also perfectly correct.

Last night the three billiard balls disappeared suddenly off the table (no one being near the table at the time), and a few minutes later one was dropped on to the table, apparently from the ceiling, and the other two on to the floor, at each end of the room. This was done in the full light, and was witnessed by all who were present. An invisible hand took up a piece of chalk and marked various figures and symbolical signs on the green cloth of the table. Cues were also taken from the rack, carried across the room, and handed to some of those looking on. A lady's fur cape was taken off a chair on

which it was lying, and gently placed round the shoulders of one of the ladies.

One evening (I had evidently displeased our unseen friends, as they mischievously threw various articles at me), a hassock was taken off the floor, at the other side of the room, and hurled at me, as also were pieces of chalk, a book, and paper rolled up into balls, &c.

Materialised forms of spirits have often been seen, and we have often felt their hands laid upon us. This is all the more extraordinary as we do not hold regular séances and hardly know who is the medium for these phenomena. At one time it was thought that I was the medium, but the manifestations have occurred when I was not in the room. I fancy that several of our party are mediums (as our spirit friends assert), and that it is the combination of our forces which enables the unseen Intelligences to produce these striking phenomena. At one time a band of mischievous spirits were at work, and put out all the lights in the establishment—in the bedrooms, corridors, and salons—and when candles were lighted they were snuffed out by unseen hands, right before our eyes. All sorts of tricks were played upon us then, and it became rather alarming; but for weeks we have had no recurrence of that sort of thing. One lady had her arm gently taken hold of and the next morning she found the marks of fingers clearly outlined in blue on the flesh!

A French gentleman had an uncanny experience. One night he awoke with a start, and saw standing by his bed a young man, whom he recognised as an old friend of his who had been dead for years. He was rather frightened at first, but the feeling soon wore off, and his spirit friend had a conversation with him lasting half an hour. Curiously enough, the apparition did not say anything about the spirit world and his condition there, but talked solely about electricity and telegraphy. He had been an electrical engineer in his life on this planet and was evidently still greatly interested in his old vocation, which had ever been of absorbing interest to him. He was looking much the same as when 'in the body,' and wore clothes of a similar kind to those he used to work in. He vanished suddenly, without a word of adieu, right in the middle of a sentence. This was no optical illusion—no trick of the imagination or dream—but an absolute fact, happening to a practical, unimaginative man who was wide awake, and in full possession of his senses at the time. This incident occurred here a few weeks ago. The seer, I may state, is a strong medium, though he knows nothing about Spiritualism or occult sciences.

The phenomena may appear trivial and purposeless to the outsider who knows nothing about Spiritualism, but to the student in psychical research they are replete with interest and significance, especially as they have been more or less spontaneous, and not evoked in the ordinary orthodox way. It is not our intention to consider the *cui bono* of these occurrences, but merely to observe and record what actually takes place, as further evidence of the power of spirit over matter and the ability of intelligent beings in another phase of existence to carry on communication with beings on this more material plane, and to advance, as far as possible, the extension of research into the hitherto unknown, unseen spheres of our wonderful universe, of which the God of Love and Wisdom is the omniscient and all-pervading influence and ruler.

REGINALD B. SPAN.

Mentone, South of France.

'ASTROLOGY.'—Messrs. C. Arthur Pearson, Limited, have published a useful little handbook on 'Astrology' by Sepharial, the Editor of 'Old Moore's Almanack.' It is clearly and concisely written, and by its aid the student should have no difficulty in preparing his own horoscope and testing the reality of planetary influence. The book is divided into four sections, headed respectively: 'The Alphabet of the Heavens'; 'The Construction of a Horoscope'; 'How to Read the Horoscope,' and 'The Stars in their Courses.' Each section has four or five pithy chapters for its elucidation. Finally the teachings of the whole are summarised and illustrated by a striking reading of the horoscope of Mr. Joseph Chamberlain, who, by-the-bye, we note was born in London on July 8th, 1836, at 2.36 a.m. The price of the book is 1s.

THE TRUE HISTORY OF A KEY, A CHAMBER, AND A MASTER SOUL.

AN ALLEGORY.

BY LAURA I. FINCH.

Once upon a time, a rumour of a strange kind went abroad over the face of the earth. It was whispered that Death had taken pity on the sons of men, and had placed a Key in the door leading to his Holy of Holies. And it was said, that this Holy of Holies contained the solution of all the mysteries of life and death. Now, as the earth is peopled to overflowing with the bewildered and the bereaved, great crowds flocked to the door of what was said to be Death's Holy of Holies.

Some, after pondering awhile o'er the story, thought it too good to be true and stayed at home—their heads bowed down a trifle lower (just the reaction after this momentary gleam of hope, you understand) under the weight of the lessons of life.

When the pilgrims arrived at the door, they did not stop to examine the Key, so great was their impatience to learn what lay beyond. Now there was a little Child standing by the door, and her hand was on the Key. She was saying something, but her voice was weak and could not make itself heard above the din of self-satisfaction and new forms of bigotry which were forming round that door. The little one was trying to bid the clamouring multitude have patience; she was trying to counsel them to open the door gently and slowly; she was trying to warn them about the danger attending a sudden inrush of unusual light on ordinary sight: *Ex ore parvulorum veritas*. But her voice fell unheeded; or when heard was silenced by such terms as cowardice, intolerance, ignorance, tradition, and the like—for, gentle reader, man condemns severely his own faults, when he thinks he sees them in others.

Therefore it came about that the excited crowd burst open the door: and what followed was what always follows conduct which has chosen to have naught to do with Wisdom: Such a strange light shone in that Chamber, which rumour had christened Death's Holy of Holies, that many were blinded for life by its effulgence, and their minds have ever since remained in a state of atrophy because of that sudden revelation of a great and baffling complex simplicity reigning within that Chamber.

None dared to venture into this Chamber; the multitude stood on the threshold thereof, casting the arrow of 'Sacilege' into the hearts of those who showed an unholly desire to step into the holy room, and they muttered strange words such as 'Elected,' 'Chosen instruments,' 'Everyone else is wrong,' and, strange to say, bereavements and lofty purposes were forgotten in the magic of these words.

Now the multitude, blocking up the doorway, almost hid from the World the Light shining in the Room. Nevertheless a few rays penetrated into the cells of the Hermits and Wise Men who watch over the People. And behold, some of these wise ones, attracted by the unusual quality of that Light, took their staffs and made a pilgrimage to the spot; but the strange mutterings of the crowd standing guard on the threshold, joined to their arrows of 'Sacilege' and derision, made the hearts of the new pilgrims heavy within them, and they returned home silently to their peaceful, fruitful labours.

Now it came to pass that the little Child, who had been guarding the Key of the door of what was called Death's Holy of Holies, was so cruelly hurt and bruised, when the impatient multitude thrust her away from her post, that she lay for a long time sick unto death. But the ways of God are not the ways of men, and His instruments differ from theirs. . . And thus it happened that the little Child felt moved to follow one of these wise men who were driven away by the unlearned throng; and, all unknown to him, she followed this man silently and bravely to his hermit's cell in a far-off land. And when this little Child went into the wise man's cell, she found him seated in a straight-backed wooden chair, his head bowed in deep meditation; books lined the walls of his cell, and lay everywhere, even on the floor, and one could scarcely walk for fear of treading on rare old books: they were, it was said,

this wise man's friends, and the deceptions and disillusion of his life had found their antidote therein.

The little Child went up to him and laid her hand on his arm and said, 'I come from the Light.' Now the Hermit, being wise, took the Child's hand gently within his, and talked to her kindly, and questioned her, and pondered well all she said. And the result of his pondering was that the Hermit said to the little one, 'My child, thou shalt lead me back to the Light.' And for all baggage, the Hermit took but his staff. And, as they were setting forth on their journey, the little Child, knowing that the Master would never return, said to him, 'And these books, may we not take them with us?' But the Master answered and said, 'These, my friends, have long since given me the best of themselves; I leave but their carcases behind me, and carry their wisdom for ever about with me.' And the little Child, of course, understood, for she, too, was wise.

Now when the Master and the Child arrived at the door, the people, as usual, wanted to bar their entrance into the Room; but the noisy remonstrances of Intolerance and Ignorance were silenced by the patient insistence of Wisdom and Innocence.

And they crossed the threshold. Now under the first influence of that soft, warm Light the furrows on the Master's brow disappeared and his eyes shone with joy: 'Child, we are on the High-Road, methinks! Rumour may have spoken the truth for once! The people are perhaps right, and we are perhaps in Death's Holy of Holies!' . . . But with that courage peculiar to the worshipper at the Shrine of Truth, the Master began to explore the Chamber, which he did reverently and earnestly. And as he journeyed about the Room and as his eyes became more and more accustomed to the rare effulgence, a curious thing happened. The Master discovered the presence of some familiar friends, and he discovered that the chief source of the Light within that Chamber was in the presence of these familiar friends.

Now our Master's familiar friends on this occasion were none other than yours and mine, gentle reader, and their names may be found in the dictionary entitled 'The Capacities of Nature.'

The wrinkles returned to the Master's brow. But the little Child was with him, and whispered that perhaps this was not Death's Holy of Holies after all, for, she said, she had just found the Key, which the impatient crowd had wrenched from the door and thrown away in their haste to pry into the secrets of Death.

Now certain hieroglyphs appeared to form themselves in a strange fashion on the Key, as the Master held it in his hands, and thus it was that he read: 'Room I.: Reichenbach, Aksakoff, Richet, Rochas, Myers: Magnetism, Animism, Somnambulism, Effluvia, Subliminal Self,' and other peculiar words.

And the Master pondered, and then smiled again, and simply said: 'To the task, my child!' And it came about that the Master, with the Child's help, found a secret panel in the Chamber, and on this panel were signs which the Master translated thus: 'Room II.: *Unexplored*.' And behold! under the fingers of Wisdom, the mysterious panel opened to let in the little one and the Master Soul.

We will not follow them, gentle reader. But if the clamouring crowds on the threshold of the vestibule were wise, perhaps they, too, would go quietly in and seek for the secret panel, which, ever since the Master's touch, remains widely open. Or, inasmuch as too strong meat is bad for the little ones, may be they would do wisely to sit awhile at the feet of the Hermits before venturing into the effulgent light of Mysteries Unsolved.

TRANSITION.—As we go to press we learn with regret that our old friend Mr. A. C. Swinton passed away on the 12th inst. at Hindhead, Surrey.

'DESTINY.'—Mr. E. H. Bailey, well known as a clear and original writer on astrological subjects, has taken up the publication of a magazine entitled 'Destiny,' which was started last year, and suspended on account of the sudden and unexpected death of the proprietor. The present number is issued by the Occult Publishing Company, of Hadleigh, Suffolk.

A MESSAGE FROM THE OTHER SIDE.

Among the interesting 'Real Experiences of the Supernatural,' published in the second number of the 'Grand Magazine,' is one contributed by Mrs. Peters of Fairfield, Liverpool. Mrs. Peters is the daughter of Mr. Edwin Allen, president of the Liverpool Spiritualist Society, meeting in Daulby Hall, Daulby-street, and was for some time secretary of that society. Her experience is a valuable contribution to the evidences of spirit identity, as she was totally unaware of the illness of Mrs. Morgan, the lady referred to as 'M.', and the message from Lester Morgan (the 'L.M.' of the 'Grand Magazine'), who was well known to Liverpool Spiritualists and who was devotedly attached to his mother, is characteristic in its brevity. Mrs. Peters assures us that she still possesses the written message, endorsed, as stated, with the date and time of its receipt. The account given in the 'Grand Magazine' is as follows:—

'I have dabbled a little in automatic writing, but have achieved little success, except on one occasion. I was performing some household duty, when I felt a strong inclination to write. I took a pencil and paper and sat down, holding the pencil loosely in my hand. After some unintelligible scribble my hand wrote the name of a young gentleman friend who had been dead about two years, and whom I will term L.M. "What?" said I, "is it L.?" "Yes," my hand wrote, and then it wrote: "My mother is with me." "Do you mean that she is dead?" I asked. The lady in question had been abroad for some years. I had neither heard from nor of her, nor thought of her since she left England, and no one could have been further from my thoughts. "Yes," my hand wrote again. I said "Rubbish!" and put the paper in a drawer, not, however, without first inscribing the date and time on it. This was 10.30 a.m. At 2 p.m. I went to see some friends, and introduced Mrs. M.'s name casually to see if anyone had heard of her, but no one had heard for over twelve months. However, at 9 p.m. some other friends came in, bringing word that they had just received news of Mrs. M.'s death. It was a shock to all, no one being aware of her illness. I can prove all statements made in this letter.'

LONDON SPIRITUALIST ALLIANCE.

On Thursday evening, March 9th, Mrs. J. Page Hopps addressed the Members and Associates of the London Spiritualist Alliance, in the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall. The address, which was extremely interesting and suggestive, was on 'Voice Figures,' and was illustrated by a large number of lantern views, kindly lent for the occasion by Mrs. Watts Hughes and exhibited by Mr. A. E. Isaac. We shall give a report of the address in an early issue of 'LIGHT,' together with photographic reproductions of some of the most striking pictures.

'WHAT IS A HOROSCOPE?'—Under the title, 'What is a Horoscope, and How is it Cast?' Mr. Alan Leo, the Editor of 'Modern Astrology,' in No. 2 of his little Astrological Manuals (price one shilling, post free), gives in clear outline the essential elements of astronomical delineation, and explains how to cast a horoscope, by the use of tables, without any calculation but the simplest adding and subtracting. The significance of the chief astrological indications is briefly but clearly given, and a sample horoscope is cast, analysed, and its indications explained.

MR. PETERS IN PARIS.—The 'Revue Spirite' for March gives a summary of the results of Mr. A. V. Peters' séances at the house of Madame Nøggerath, some of which were referred to in 'LIGHT' for January 7th. Further testimony is reported from Prince Wisznienski, whose wife, who passed over about a year ago, was accurately described to him, with some of her characteristic actions, and from Madame Nøggerath herself, who recognised the descriptions of some distinctive features of her husband. With regard to the latter, mention was made of his 'strange mediumship,' thus recalling the circumstance that on the eve of their marriage Dr. Nøggerath had exclaimed that the realisation of happiness seemed impossible, for he would die within six years. The next day he had forgotten all about this prediction, which, however, came literally true. Dr. Nøggerath had frequently predicted the sickness and death of persons apparently in good health, and astonished his colleagues at the hospital by the certainty of his diagnosis.

TRANSCORPOREAL EXPERIENCES.

A remarkable story of a promise given and received at a distance by a kind of transcorporeal activity of spirit is narrated in 'Die Uebersinnliche Welt' for March:—

'I have often heard my mother tell an occurrence of her young days. Her father was a head-forester in the Grand Duchy of Posen, and one of the under-foresters, whom he valued greatly on account of his capacity and honesty, fell ill of inflammation of the lungs. He had a wife and four young children, so that my grandfather was much concerned about him, and frequently visited his home to inquire after him.

'One evening we heard that the crisis was expected during the night, and my grandfather went to bed feeling much troubled. Suddenly, after a disturbed sleep, he was heard by his wife to speak a few words and then sigh deeply. Directly afterwards he awoke with a shudder, lighted a candle, and told his wife that the forester Schmidt had called to him and prayed him earnestly not to abandon his wife and children, for he felt that he must die. He had then answered: "Be easy, Schmidt; I will take care of your family when you are no longer here, I promise you that." Then the dying man had held out his hand to him, so that he felt the icy coldness of his clasp, and had then sunk back and died. Both of my grandparents looked at the time; it was one o'clock.

'Early the next morning a message came saying that Schmidt had died at one o'clock. Half an hour previously he had awakened from a drowsy state to full consciousness, and said to his wife: "Do not weep; the head-forester will take care of you; he has just been with me and has promised me this, and confirmed it with a hand-shake." My grandfather fulfilled his promise, thus given spirit to spirit, to the best of his power.'

Another correspondent relates how, in 1886, on returning to Germany from a voyage to Australia, he went to inform the family of the ship's cook that the latter had fallen overboard near the Tonga Islands. He found, to his great surprise, that the fact was already known, for the man's little boy, aged about seven, had sat up in bed one night, crying out that he had seen his father with water running from his head and clothes, and his mouth open as if to call for help.

MR. STEAD AND PROFESSOR RICHEL.

Professor Richet, when in London, called to see Mr. Stead at Mowbray House, and in the March number of the 'Review of Reviews' Mr. Stead gives a report of the interview, from which the following passages will be of interest to readers of 'LIGHT.'

Mr. Stead did not mince matters, for he told the Professor:—

'Believe me, you will find the worst enemies of metaphysical research are the so-called researchers, whose idea of research is that of hunting glow-worms with bull's-eye lanterns. . . How can science demand that a departed spirit shall always present itself to be photographed whenever the researcher chooses to use his camera? If the same demand for demonstration by repetition were to be insisted upon in relation to you and me, we should find it practically impossible to prove our existence. . . You will never get your facts if every painstaking collector is treated as a fool or a knave for his pains by the non-psychic scientists who have made the Psychological Research Society a by-word and a reproach throughout the metapsychic world.'

'MY LADY BEAUTIFUL, or the Perfection of Womanhood,' by Alice M. Long (L. N. Fowler and Co.), is one of the best and most practical 'beauty books' we have seen. The treatment, which is fully explained and illustrated by a profusion of photographs, is a compound of 'New Thought,' 'Affirmation,' diet, and simple exercises. The writer affirms that 'the only way to keep young is to think and act young,' and recommends the reader to 'eat slowly and masticate every mouthful of food to a fluid,' and thus avoid the danger of over-eating, and when eating 'to mentally say, "This food will agree with me. It will make new, rich blood, generate strength and make me healthy."' Advice on the care of the hands, face, hair and voice, the mastery of the emotions, and a full set of gymnastic exercises are given, by attention to which, with a cheerful disposition, the irresistible daily rejuvenating smile, and the tell-tale, laughing eyes, the new woman should become sweet, wholesome, and fascinating.

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE,
LONDON, W.C.

SATURDAY, MARCH 18th, 1905.

Light,

A Journal of Psychical, Occult, and Mystical Research.

PRICE TWOPENCE WEEKLY.

COMMUNICATIONS intended to be printed should be addressed to the Editor, Office of 'LIGHT,' 110, St. Martin's-lane, London, W.C. Business communications should in all cases be addressed to Mr. E. W. Wallis, Office of 'LIGHT,' and not to the Editor. Cheques and Postal Orders should be made payable to Mr. E. W. Wallis, and should invariably be crossed '— & Co.'

SUBSCRIPTION RATES.—'LIGHT' may be had free by post on the following terms:—Twelve months, 10s. 10d.; six months, 5s. 5d. Payments to be made in advance. To United States, 2dol. 70c. To France 13 francs 86 centimes.

'LIGHT' may also be obtained from E. W. ALLEN, 4, Ave Maria-lane, London, and through all Newsagents and Booksellers.

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.

THE ALEXANDER HYMNS.

Whatever awakens, arrests and makes responsive the spirit-self has, of course, interest for us; and, though we shrink from the rather blatant and over obvious showman side of the whole business, we cannot but admit that the Torrey and Alexander 'mission' has moving power in it: but all turns upon Alexander and his wonderful little book of songs, and his still more wonderful use of them.

Apart, however, from the excitement, the novelty, the audacious hustling emotionalism of the man, the book is remarkable. From beginning to end it is intensely alive, personal, direct. There is nothing didactic in it, and scarcely anything doctrinal. It is all about 'You':—

If you could see Christ standing here to-night—

His thorn-crown'd head and pierced hands could view;

Could see those eyes that beam with heaven's own light,

And hear Him say, 'Beloved, 'twas for you':

Would you believe, . . . and Jesus receive . . .

If He were standing here?

Would you believe, . . . and Jesus receive . . .

If He were standing here?

It must be admitted that this is quite a new style of hymn: in fact it is not a hymn at all: it is an ardent, passionate, affectionate appeal; and nearly the whole of these 181 pieces are that. Exceedingly descriptive of them is that word 'affectionate.' On the whole, it is an ardent lover's book; and the lovers are Jesus and the receivers of him. This is carried out almost to the extreme of sensuousness; the love emotions being all along unrestrainedly played upon. Verses like these abound:—

I was far away from Jesus, dead in trespasses and sin,

And I thought for one so vile no hope could be;

But the blessed Lord of glory stoop'd and raised me to Himself,

And He put His loving arms around me.

He put His loving arms around me,

He put His loving arms around me;

I look'd into His face, it beam'd with tender grace,

As He put His loving arms around me.

Safe in the arms of Jesus,

Safe on His gentle breast,

There by His love o'ershadowed,

Sweetly my soul shall rest.

It is, in fact, almost entirely a Jesus book. God only just appears in it, and we have not noticed 'Our Father' at all. It is all Jesus, who is used in every imaginable way in the stirring up and gratification of sentimental or passionate emotion,—largely a creation of the imagination

but immensely effective. Every one needs love, and few get it ideally. This 'Revival' idealises a loving Jesus just as the Roman Catholic Church idealises a loving 'Virgin Mary,' and both provide just what the lonely and hungry heart needs, with all the mystery and charm of Spiritualism without experiments. 'Jesus loves me' is the refrain of one of these hymns, and the burden of most of them. He is made vividly personal and vividly present, and every human longing, sorrow, hope or fear is passionately linked with him. 'Just lean upon the arms of Jesus' is the refrain of one hymn:—

Just lean upon the arms of Jesus,
He'll help you along, help you along;
If you will trust His love unfeeling,
He'll fill your heart with song.

Lean on His arms, trusting in His love;
Lean on His arms, all His mercies prove;
Lean on His arms, looking home above;
Just lean on the Saviour's arms.

Very poor stuff as poetry, but emotionally powerful, in a big crowd.

But there is another and a far less attractive presentation of Jesus. The following verses are indeed repulsive, but they represent one vital side of this movement:—

Would you be free from your burden of sin?
There's power in the blood, power in the blood;
Would you o'er evil a victory win?
There's wonderful power in the blood.

Are you looking to Jesus for pardon?
Have you plunged in the sin-cleansing flood?
Have you taken the purchased redemption?
Are you saved, are you washed in His blood?

The less said about this strangely popular horror, the better. It will die out and disappear in time, with all other survivals of cruelty and terror.

A very noticeable feature of the book is its practical side. 'Fight sin, and get rid of it' is its watchword. 'Come and be cured' is its offer. 'Look to your sowing' is its advice:—

Sow flowers, and flowers will blossom
Around you wherever you go;
Sow weeds, and of weeds reap the harvest:
You'll reap whatsoever you sow.
You'll reap whatsoever you sow,
You'll reap whatsoever you sow;
The harvest is certainly coming:
You'll reap whatsoever you sow.

The popular hymn, 'Tell mother I'll be there,' is keenly personal as the penitent cry of a 'prodigal.' We can hardly see how it can be truthfully sung by a mixed audience, but the climax verse is a good example of the passionate, practical and loving character of these songs:—

When I became a prodigal, and left the old roof-tree,
She almost broke her loving heart in mourning after me;
And day and night she prayed to God to keep me in His care:
O Saviour, tell my mother I'll be there.

Strange to say, Hell is scarcely represented in the book. The nearest approach to it is a glance at the old refrain 'Too late'; but, with subtle confidence, it is all along assumed that there will surely be a response to the appeal to come. On the other hand, the book fairly throbs with Heaven, but its Heaven is simply a palace and a pleasure garden, with all-abounding gold and pearls and crowns and harps: but there is one redeeming feature; it is the meeting-place of parted friends. In this respect, these songs are entirely ours, and they abound. Verses like these are perhaps not literature, but they are obvious:—

My heart is fill'd with longing
To pass those portals fair,
And greet the friends and angels
Who await my coming there.

Over the river faces I see,
Fair as the morning, looking for me;
Free from their sorrow, grief, and despair,
Waiting and watching patiently there.

Sweet little darling, light of the home,
Looking for someone, beckoning, Come;
Bright as a sunbeam, pure as the dew,
Anxiously looking, mother, for you.

I never can forget the day
I heard my mother kindly say,
'You're leaving now my tender care;
Remember, child, your mother's prayer.'

When'er I think of her so dear,
I feel her angel-spirit near;
A voice comes floating on the air,
Reminding me of mother's prayer.

What these revivalists have done with 'The resurrection of the body' is their business. Evidently there is no more use for it.

On the whole, these people have their uses: and, if their ways are not our ways, charity and common sense suggest that there are many avenues to the human heart and many roads to God.

THE SOCIALISTIC IDEAL.

Let no one suppose that this article is going to be political—'LIGHT' has no party politics. Among its readers and its friends it counts men and women of all shades of political opinion, and it has always been our aim to avoid stepping into the political arena. We believe, however, that every movement which arises among mankind, whether it is destined to produce great changes or only to influence a few, has in it some Divine word; that the wise should search for this, carefully endeavouring to track each party, each sect, each movement back to its source; for we believe that in the source of each will be found a precious cosmic principle, a truth which belongs not to one section of mankind, but to all, a truth in which the sincere lovers of God and man may find a common basis of agreement.

It is with this conviction that we desire, avoiding all party questions, to consider one aspect of the creed of Socialism—the aspect that is perhaps the most distinctive, viz., the belief that there should be community of goods; that the State should regulate property and wealth in such a way that every man should have an equal, or approximately equal, share in it. It is not our purpose to express any opinion on the merits or the feasibility of this ideal; we wish to confine ourselves to pointing out what seems to us to be the incontrovertible principle on which it is based, a principle which, we venture to say, no thoroughly candid or unselfish man will deny, however variously he may apply it. True men differ very little with regard to ends; it is in relation to the means by which those ends are to be attained that they disagree.

What then, let us ask, is the principle upon which Socialism is based? In the early Christian Church there was an attempt to carry out the socialistic ideal with regard to property. 'No man said that aught that he possessed was his own; but they had all things common.' Corruption and hypocrisy crept into the community, and eventually this method was abandoned; but it is evident that the early Christians recognised that a principle was involved in the teaching of their Master which they thus attempted to apply. The principle seems to lie in the words, 'No man said that aught that he possessed was his own.'

In the August number of the 'Contemporary' there was a fine article called 'The Revelation in the East,' in

which the writer pointed out that Eastern races, and specifically the Japanese, are temperamentally more capable of understanding Christ's teaching in relation to possessions than are the Western races. An Englishman may be very generous; but this is not the point in question. A man may be generous and yet be rooted in the notion that his wealth is 'his own.' It is because it is his own, he thinks, that he may have satisfaction in bestowing it. It is very difficult for Westerns, who are bred up in a mental atmosphere of acquisition, to take in the idea that actually no man has anything in the way of property as 'his own.' All that any man ever has, in relation to property, as 'his own,' is a limited power of disposing of a certain amount of wealth. It rests with the individual to decide in what way this shall be used. Every man has this responsibility. There is no man wholly free from it. But here our responsibility ceases. There are those who wish to limit this responsibility considerably, by placing the distribution of wealth in the hands of the State. Whether this is feasible or desirable, or not, does not enter into our present consideration. We simply desire to consider facts as they are. As facts are at present, everyone has the right to decide how he shall use the material things which come into his hands: this is a fact. But it is equally a fact (though this is what men find it so hard to realise) that none of these things belong to the individual intrinsically. No man possesses anything as his own except his character, with the thoughts, emotions, faiths which constitute it.

Here, then, we find the common basis upon which every true man, if he thinks deeply enough, must agree. Nothing that is called property is really the very own possession of the individual who has the use of it. To realise this ought to profoundly influence conduct. We are all stewards,—nothing more. When a man gives, the world calls him generous. But the generosity does not lie in the gift. The giver may be generous; but, if so, the generosity lies in the thought and feeling which have prompted the gift. These may, in a true sense, be said to constitute the man. Our only chance of generosity lies in giving that which is ourselves. And, be it remembered, the noblest and most generous thought can never prompt a man to anything greater than the performance of duty. For a man's ideal is always his duty. The standard of duty varies according to the ideal, and the ideal varies according to the ready response of the will to inner light. But none can pride themselves on doing more than their duty. For at once when a possible ideal is perceived, to strive for its attainment becomes a duty; to turn away from it becomes a sin.

With this principle in view, how should we act? What may happen in the future we know not, the present alone is ours. The State does not relieve us to-day of the responsibility of applying this principle, and deciding each for ourselves how we shall use the stewardship committed to us, and the knowledge we have that these, so-called, possessions are not our own.

It seems as if the first thing we should do is to set our mental house in order, and try to get rid of the lurking fallacy that things are ours, and that we have a right to feel injured if we lose them and to feel generous if we bestow them. Illusions are so hard to get rid of; this illusion is particularly hard.

Someone borrows from us and forgets to return; we resent the carelessness, not from a feeling of regret that our neighbour should have failed to do his duty (which is a right feeling), but because our things have not been restored to us. Another asks a loan of something which we find it inconvenient to spare, but which he can make as good use of as ourselves, and we find it difficult

at such a moment to recognise the expediency of the early Christian ideal of having 'all things in common.'

Too often our first consideration is, not, 'Ought I to let the disposal of this pass out of my hands, to whom it has been entrusted, into those of this other?'—which consideration, if fairly and wisely applied, would help us to determine when to give, and would prevent the indiscreet and indiscriminate giving which does so much harm—but it is an entirely personal one. Our test of expediency in giving is largely affected by the question of personal convenience.

If it is true that Eastern races are less disposed to appropriate external things, they have a great lesson to teach us; and the blending of thought between East and West should enormously benefit and enlarge the Western heritage in character. But in the meantime, and whatever new developments the future may bring, our present task is to prepare ourselves for it. Whether we desire new social arrangements or not (and there are few who can be satisfied with the present condition of things, with its hideous problems of lack of work and distressful poverty), we all require to re-arrange our interior conceptions, to loosen our mental hold on external possessions, to have hearts set free from bondage to those things which belong wholly to the material plane of existence. He who has attained to 'buy as though he possessed not' has also attained 'to possess all things,' though he have nothing. And a new social order will find him ready to use and not to abuse it.

At present social reformation could scarcely be other than a temporary matter; for so long as the greed of possessing remains in the hearts of men they will corrupt any order, however ideally excellent.

Therefore it behoves us all, in the face of the present distress, of the conditions of poverty that surround us, and in the face of the schemes which are advanced as panaceas for these ills, to probe each our own selves with the question, How do I, in the secret place of my own soul, think of my relation to those things which I call possessions?

EXPERIENCES OF A SCEPTIC.

One of my brothers is a believer in Spiritualism. He is a man of education and of considerable literary attainment, and has often talked with me about his experience in Spiritualism and of weird happenings. I have never taken him very seriously, but thought that he had been duped by a clever medium, or that, on slight and incomplete evidence, he had interpreted the results obtained to meet his expectations and desires. I have always treated the subject as a hard-headed man of the world would do, but about a month ago I accompanied my brother on a visit to a trance medium, and I went as the detective, fully convinced that I should be confirmed in my opinion that the whole business was a fraud. At this meeting the medium went into the trance state; her 'guide' or 'control' took possession, and gave, in words, a lifelike portrait-sketch of my father (who died sixteen years ago), and of my mother (who died twenty-two years ago). The 'guide' correctly gave their Christian names, accurately described their mental attainments and the dominant features of their characters, influence, &c., when on earth, and said that the spirits of both were then present.

As a test I asked the 'guide' whether my mother called my father by the Christian name given, and the answer was 'No—your mother calls him ——' (an uncommon name by which she alone called him when on earth). My mother's spirit was said to take possession of the medium, and spoke, through her, with great emotion, to us both, but her identity was not clearly proved to my satisfaction. I came away unconvinced, thinking that the medium was probably making use of knowledge obtained in the course of previous conversations with my brother, but

my attention having been arrested, particularly by the answer given to my test question, I, without saying anything of my intention to my brother or anyone else, went, two days later, to another medium—a complete stranger. I adopted an assumed name and found this medium to be a simple-minded, Christian lady, of about seventy years of age, and I merely told her that I had reason to believe that two spirits would wish to communicate with me if they could do so, and asked if she could create the conditions. She replied, 'I cannot tell, I am only an instrument in God's hands; if it is His will, yes; but not otherwise.' I was careful to give her no information, but, in order to throw dust in her eyes, I spoke about a brother and sister, and conveyed to her mind the impression that these were the spirits referred to. I deceived her, but told no lie. She went into the trance state; her 'guide' took possession and immediately described my father and mother in much the same way as the 'guide' of the first medium had done, gave me their names, &c., and said that they wished to talk with me. Then, in turn, they took possession of the medium and made plain to me their identity, and my mother's joy at our reunion I shall not forget. My father referred to an incident in his life (the only thing likely to be troubling him), and desired me to deliver a message to my brothers and sisters. A week later I again visited the first medium, but made no reference to my visit to the other medium. She asked me if I was satisfied, or whether I regarded her as a fraud, to which I replied that I was holding my judgment in suspense and would prefer not to express any opinion about herself for the present. She laughingly replied, 'That is candid at any rate.' She then went into the trance state, and my father and mother both, in turn, came and had further talks with me. My father called me by my familiar name (not my Christian name), sent a message to my wife, calling her by name, and reminded me *not to forget to deliver his message to my brothers and sisters given through that other medium.*

My mother's identity was clearly manifested, her voice and manner being quite unmistakable. To my surprise, the 'guide,' on return, accurately described a sister-in-law who died quite young of consumption, leaving her husband and two young children, and said that this spirit desired to speak to me. The medium was then controlled by, and took on the appearance of, my sister-in-law as I last saw her, the day before she died—utter exhaustion, faint voice (instantly recognised), hollow cough, struggle for breath, &c.

My sister-in-law addressed me as 'dear ——' (using my familiar name), spoke of her husband and children by their names, said that she knew their stepmother was good to her children (a fact), and referred to a promise I made to her, on the day I last saw her, respecting her children,—a promise known only to her and myself. I was deeply impressed and convinced, and before leaving apologised to the medium for my doubts concerning her. Since then I have paid her several visits, and all my tests only prove to me the more firmly—(1) That the spirits of the (so-called) dead can, under certain conditions, make plain their identity and hold converse with loved ones on earth, and that it affords them the greatest joy to do so; (2) that they can influence our minds without our realising whence the influence comes, and that they know much of what is happening to those in whom they are interested here on earth; (3) that survival after (so-called) death is no longer a matter of belief but of absolute knowledge,—that a great calm pervades one's mind and spirit as the result, and all fear of (so-called) death is removed. I may add that I have applied the tests of taking relatives and friends and introducing them to the medium under imaginary names, but the spirits of my loved ones have in every case instantly recognised and correctly named them in answer to my question, 'Do you know who it is that I have brought to see you?' and my mother has spoken to me of private matters and happenings to me *since her death*, of which it is utterly impossible that a medium could have acquired any knowledge.

I am a professional man of thirty years' successful practice; am reckoned a keen man of business, and my whole life and training have tended to develop an analytical or legal frame of mind, testing and proving everything, where practicable,

before accepting it—in fact, I have been a very ‘doubting Thomas.’

In conclusion, let me say that the trance medium through whom I have obtained the greater part of the results described, is Mrs. Fairclough Smith, of 166, Marylebone-road, W., a lady whose influence is both elevating and uplifting, and whose work is to her a religion; and the ‘guide’ who controls her is unquestionably one of God’s ministering angels. I enclose my card to the Editor of ‘LIGHT,’ in evidence of good faith, and if any sceptical reader thinks I am ‘a bit queer in the upper storey,’ if he will send me his name and address through the Editor, I shall be pleased to give him an interview by appointment, in order that he may try me and prove me.

Bayswater.

A PROFESSIONAL MAN.

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.

‘Séances with Mr. David Duguid.’

SIR,—I am anxious to express my sympathy with Mr. Duguid in his recent unpleasant experiences in Birmingham, and also my unabated confidence in his perfect integrity—a confidence which is shared by all who know the man, as well as the medium. That no satisfactory results were obtained at the séances in question, the lengthy report in ‘LIGHT,’ of March 11th, makes plain, but nothing else is clear.

The experienced investigator is well aware that there are always several possible explanations of doubtful phenomena, therefore he hesitates awhile before accusing a medium of wilful, conscious fraud; but the novice will rush in with his pronouncement where experts fear to tread! Any proof of Mr. Duguid’s sincerity is unhappily not possible. These cases admit of no such proof, but in the opinion of his many friends, he is incapable of the smallest act of dishonesty. It may, however, be possible to prevail on strangers to at least suspend their judgment, and that for the following reasons:—

1st. Fraud may be wilful and conscious on the part of the medium. It may also be wilful and conscious on the part of the control.

2nd. A medium may be conscious of fraud, but unable to prevent it, being partially under control.

3rd. A medium may be wholly unconscious of fraud.

4th. A medium’s usual controls cannot always retain possession of him, in which case he may fall into the hands of mischievous or evil spirits.

5th. The habitual controls of a medium are not always able to produce results in the best, or accustomed, manner.

Let these points be duly considered—refuted they cannot be—and it becomes evident that extreme caution must always be exercised in seeking to account for doubtful phenomena. If, as your correspondent appears to believe, Mr. Duguid brought the cards ready painted to the séance, what occasion was there for him to ‘distinctly fumble’ with them at all? His secretary could have placed them on the table for him. It is quite possible that he was not aware of the precise moment when the painting was executed. His sight is bad and his hearing defective, and the light was but dim. Matters were not pursuing their usual course, and he was no doubt disturbed and distressed. With matters in their present rudimentary stage, mistakes and misconceptions must periodically occur, and hasty conclusions will therefore carry no weight. I may mention, in conclusion, that at a séance in London a few days ago, Mr. Duguid’s hands were encased in boxing-gloves, and six feet of trellis work was stretched across the table. On one side of the trellis sat the medium, and on the other side was placed the paint-box and unpainted cards, by the sitters. After a few seconds the cards were discovered to be painted upon in oils.

BIRSTON.

SIR,—I am utterly amazed, at this time of day, to read of charges of fraud, or attempted fraud, against the veteran medium, Mr. David Duguid, now in his seventy-fourth year, and with a record of thirty years behind him of unblemished character. I have known and esteemed him for nearly twenty years, sat with him many, many times, under every possible condition, for all the phenomena associated with his mediumship, and never found him to fail. Often he has said to me, before sitting with a new circle, that he was apprehensive

power might fail, but it never did in my experience; and in view of the fact that for at least twenty years he has conducted a series of free painting séances in Glasgow, to which every person was made welcome, I think most people will agree with me in thinking that his failure (I will not say fraud) in Birmingham must have been due either to the composition of the circle or a sudden failure of power. I have also to say that my clairvoyant daughter has often seen his controls at work at the painting séances, and has in her possession a portrait of ‘Jan Steen,’ one of Mr. Duguid’s controls, which was painted by him when in a trance, and which she at once recognised when it was presented to her.

Mr. Duguid’s later years have not been of a particularly rosy description, from no fault of his, and I, for one, who have known and respected him so long as a single-minded, unselfish, and highly-gifted psychic, cannot believe he could, or would, be guilty of defrauding or imposing on anyone.

‘AN OLD CORRESPONDENT.’

SIR,—I have read the report of séances with Mr. David Duguid in Birmingham with wonder and surprise. It is altogether so different from what I have been familiar with during the last thirty years, that I can only think there must have been bad observation and equally bad conditions prevailing. If it is a correct statement of what transpired, amongst those who met him in ‘good faith,’ then for forty years all who have vouched for the reality of these ‘direct’ paintings must have been fooled and duped. This is quite too large an order to be swallowed on the strength of the Birmingham researchers’ report, and I feel certain Mr. Duguid’s friends, all over the world, will repudiate it. I am not going to question for a moment the honesty of those who attest what they believe took place, but I feel certain there have been defects of vision, and a strongly fixed idea that all was fraud and imposture, hence the travesty of what usually takes place at these séances.

Some remarks published elsewhere evidently stirred in the minds of the sitters suspicions that the phenomena could not be genuine, and some people think themselves uncommonly clever and astute when they suspect their neighbour of fraud and delinquency.

Evidently the old feeling of confidence which prevailed after Mr. Duguid’s former visit, after the test séances with Mr. Traill Taylor in London, had faded away, even as the descriptive word ‘Spiritualism’ has faded from the title of the Birmingham society. Then there was no fixed idea of fraud, and consequently the sittings were successful. Some of the sitters thought, perhaps, that their former experiences had been vouched for too hastily; that then, as Spiritualists, they were credulous, but now, as psychical researchers, they were bound to put on another front.

One has to look at the whole life of Mr. Duguid before one gives credence to the thought that in his old age he has turned impostor.

For something like forty years Mr. Duguid’s house has been open weekly for séances to all and sundry without fee or reward. Fortunately (or unfortunately) he lacked the commercial instinct, and consequently has not made money out of his gifts. The thousands who visited him saw all the marvellous occurrences, which were oftentimes chronicled, without being called upon to make a money payment. I have sat there with poets and painters, clergymen and conjurers, mechanics and merchants, detectives and solicitors, men who viewed everything with the closest scrutiny, but never have I seen anything which bore the slightest resemblance to this Birmingham fiasco. Persons have come from abroad who carried away with them ‘direct’ paintings of their own localities. I know this statement will not be sufficient for those who, in Heine’s words, ‘make all the grapes in the garden of God sour, and see in every paradise-apple the enticing serpent.’ The case, however, of the furnishing of the symbolical frontispieces which are to be found in the volumes of ‘Angelic Revelations,’ and which were produced ‘direct,’ will stand the most severe tests. Mr. William Oxley, of Manchester, who was the recorder of the sittings which make up the four or five volumes, was instructed by the controls to go to Glasgow, when the necessary illustrations would be forthcoming. None of the Glasgow ‘Duguid Circle’ had the slightest sympathy with the ‘angelic’ ideas which were set forth, and yet, when Mr. Oxley came, allegorical and symbolic pictures, in harmony with and illustrative of the text, were furnished by the direct process. It would take a volume to set down the many other similar occurrences that have transpired, under test conditions as stringent as could be desired.

I have repeatedly had ‘direct’ pictures, which were works of art, and also cards, ‘direct,’ on which were Hebrew, Greek, and Latin sentences, which

I have taken to scholars and had translated. The artistic quality of the pictures has ever depended on the artistic atmosphere which was presented. At rare intervals, when perfect conditions prevailed, the best was forthcoming. One of these 'direct' gems was worn for many years, mounted as a brooch, by Mrs. D. O. Hill, herself an artist, and the sister of Sir Noel Paton, R.S.A. I sat once with Mr. Duguid when the late James Archer, R.S.A., was present. After the production of two very fine 'direct' pictures, Mr. Archer extracted from the controls what he assured me was valuable knowledge as to the methods by which those Dutch painters who are behind the medium, worked up their colours and prepared their varnishes. Surely no one will believe that a distinguished artist allowed himself to be fooled by an uneducated man. All who read the preface to the volume entitled 'Hafed' will admit that the identity of the painters, Jan Steen and Ruysdael, has been pretty satisfactorily established, and I know of many other proofs given of later times.

Mr. Duguid is evidently made of rare material, and the force which emanates from him enables spirit people to produce startling manifestations of their power. Spirit photographs, about which there could be no questioning, have been obtained. The pages of 'LIGHT' of former years testify to this. Mr. Traill Taylor has put his evidence on record that Mr. Duguid never touched plate or camera in his presence, and yet satisfactory results were obtained. My first visit to Mr. Duguid's séances has never faded from my memory, and though I have seen and heard more wonderful things since, the memory of the following incident somehow never weakens. A luminous hand, draped, came over a distance of twelve feet and touched my hand, as also that of the regular sitters. I said then to myself, 'There never can come a time when I shall doubt what I am now witnessing,' and there never has. I have seen since then my mother's face and other 'forms' presented through his mediumship. I have seen him handling red-hot coals, and had perfumes poured over my head, and have listened to wise thoughts expressed through his lips that have gladdened my heart and made me prize Mr. Duguid's spiritual gifts. There never has been such a thing as physical mediumship if David Duguid's be not genuine! No phenomena have been vouched for for the same lengthened period. Every old worker, from the late James Burns, Editor of the 'Medium and Daybreak,' to Dr. Peebles, knew of their reality. Evidently Mr. Duguid is not to pass over without sharing the fate which has met all his contemporaries. According to some people D. D. Home was a trickster; Mrs. Corner was exposed; Miss Wood and Mrs. Mellon were caught in the act. Even a Stainton Moses gets condemned as an impostor by a Podmore. Bournell is a clever conjurer, and Eusapia Paladino a charlatan—none are righteous, no, not one, according to many. Not a single instrument associated with the production of our strange and wonderful phenomena but has met the same reward. And yet there are thousands of people who know that the majority of those maligned ones have been honest and genuine. The alleged 'exposures' have never explained anything to those who were really intimate with the mediums concerned.

The state of mind of those present at séances is known to frequently exercise a powerful influence on the medium and wield an inhibitory effect upon the phenomena, as even Professor Richet states in his latest article in the 'Annals of Psychical Science,' and it is in this direction that we have to look for the elucidation of unsatisfactory séances.

I do not wonder at confused and contradictory statements coming from a medium in a dazed condition, when he is confronted by those who look upon him as a malefactor, and who exert all their positive influence against him.

As Mr. Duguid has been in my service for twenty years, I should know the man thoroughly. I hold him in the same regard as did those who knew him from the beginning of his mediumistic career, and whose well-known names I need not specify. He is simple-minded, industrious, and honest. That this man of simple, honourable life should think that by a clumsy trick he was capable of hood-winking clever and sceptical men, I, for one, cannot believe. I would as soon think the authors of the Birmingham document, some of whom I know to be men of high worth, would lend themselves at times to malignant devices, as to believe that Mr. Duguid is conscious of wrong-doing. There are mysteries in mediumship which the methods of psychical researchers seem incapable of unveiling.

Glasgow.

JAS. ROBERTSON.

SIR,—I am sorry that you should have devoted three columns of your paper to the publication of a gross charge of fraud against me. A lie which has a week's start is a difficult thing to catch up, and no doubt this abominable

charge will be used with alacrity by the enemies of the cause, who will take no notice of this contradiction. I have during my forty-five years of mediumship given over twelve hundred painting séances, most of which have been given absolutely without any charge whatever, and after my day's work was over. This is the first instance in which I have been attacked in this manner, and it is indeed a sad return for all the time I have devoted to the cause of Spiritualism. I have also freely given to the sitters the paintings done by my spirit friends, and they have always been highly appreciated. For the books dictated through my mediumship when in a state of trance, including 'Hafed, Prince of Persia,' the whole amount which I have received has not exceeded four pounds sterling, and the total sum received during my many years of mediumship would not more than pay for the cost of colours and other incidental expenses.

Now as to the Birmingham séances :—

1. Your correspondents have not the honesty to state that before the commencement of the Monday's séance, in my anxiety to prove to them some of the truths of Spiritualism, both my secretary and myself undressed, and were at our own request searched by committees appointed for that purpose. If any cards already painted had been secreted by either of us then, they would naturally have been discovered, or else these researchers had not done their work properly. As the paintings are done in oil colours and take about three days to dry, it would have been necessary for them to be secured in a box or cover to prevent them being smudged, but this simple fact does not seem to have been thought of by these investigators.

2. They had been informed that total darkness was necessary for the production of the direct paintings, but no provision had been made to secure this condition. The room, which was a large one, had about eight windows, shaded only by ordinary linen blinds, which, of course, allowed the light to penetrate easily. We both complained that the room had not been properly prepared, but no notice was taken.

3. As to the charge of substitution, I must point out that the accusers state 'Mr. Duguid produced two carte-de-visite cards, tearing a corner off each, which he deposited with the sitters.' Now the cards which were painted were certainly those from which these corners were torn, and these pieces were afterwards fitted in by some of the sitters. How, then, could it have been possible that I had substituted other cards?

4. Your correspondents forget to mention that my hands were tied during the whole of the time, and that the knots were intact when the gas was relighted. No objection was made as to the tying, which was done in the usual manner. No complaint whatever was made on Monday night, and I absolutely deny that any of the cards were changed.

5. Tuesday's séance.—Though we had objected to the unprotected state of the windows on the previous night, yet no change had been made, so again the conditions required by my guides as to the room being in total darkness were not given. We requested to be searched, as on the previous evening, but it was pretended that they did not consider it necessary.

6. It must be remembered that I was in the trance condition from the commencement of the séance to the finish, so when it is stated that 'Mr. Duguid said so and so,' it really means that one of the guides spoke. I was not in the least conscious of what took place during the séance, and the controls had the entire charge as to tests, &c. In this case they seem to have been good enough to give an unusual one in allowing two of the sitters to touch the cards during the process of painting, their hands having been previously magnetised by the spirit workers. They first protected the magnetism by putting on the ground colours, otherwise it would have been impossible to finish the pictures, which was done while the sitters' fingers were on the cards. Even if my own finger touches the surface of the unpainted card, it prevents the paint from adhering.

7. My accusers say: '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.' This was impossible, as the card was clean and fresh, and the piece was torn off in their presence. But the best reply to this ridiculous charge is to quote from a report from one of the sitters who had the manliness to energetically protest against the cruel and unfair treatment meted out to me. After stating that Mr. Lucas examined the piece, and Mr. Watson put it in his pocket, this correspondent proceeds: 'Then the lights were turned up and two cards were found with paintings on, and as far as the marks and appearances went they were the identical cards the medium tore and bent at the commencement of the séance. Had there been any doubt about the tearing of the card it should have been mentioned at once and

not left till after the séance, when it was suggested that some adhesive substance had been placed on it, and that it did not originally belong to the card the medium tore it from. This I emphatically deny. I carefully examined the card and piece with a powerful glass, and found that they exactly fitted. There was not the slightest trace of any foreign substance on either, except dirt which accumulated by the continual handling, and not much of that. There was no trace of any adhesive substance.'

8. Owing to the incomplete darkness my guides found it necessary to provide an additional protection by placing my hands (which were, of course, still tied) over the palette, so as to shield the light from the hand and cards as far as possible. It is very rarely that the materialised hand or hands can be seen, except by clairvoyants.

9. Again, they say: 'Duguid's own hand was seen to take up the brush.' Seeing that it was a small, thin brush, with black handle, it would have been impossible to have seen it in the darkness, and it should be remembered that my hands were crossed and tied together. No complaint was made to my guides, but they seem to have readily answered the few questions which were put. The séance was then broken up.

10. When I came out of trance I was naturally unable at first to understand what they were talking about, but when I was sufficiently recovered to know the nature of the charge, I joined with Mrs. Douglas in demanding, several times, that we should both be searched at once, and pointed out that if any painted cards had been brought, they, being wet, would have required something to hold them, which should, of course, be found upon us, as well as the two alleged additional cards. The gentleman previously mentioned writes: 'It is perfectly true that Mrs. Douglas demanded and pleaded to be searched, and the reply given by Mr. Galloway was: "Oh, we have had enough of this farce."' In fact, it was too much trouble for these so-called investigators to prove or disprove their own allegations, which might so easily have been done at the time. My reputation and character were small things in their eyes, and being but a poor old man and a medium, I suppose they thought they were quite safe from the law of libel, and could insult me with impunity.

11. As to Friday's séance, Mr. Galloway stated that if he 'could only receive a smudge on his cards under the test conditions, he would be satisfied.' As I informed them I would not go into the trance condition, I did not expect that any pictures could be produced, and particularly as the cards were handled by them, and so the magnetism dispersed. But to please them I agreed to be tied. This was done with thin red tapes, and, my guides having broken them, I at once called for the committee to come in and refasten me. This was then done with more suitable material. My hands were tied behind me to the legs of the chair, and my elbows were also pinioned.

I was found in this position when the committee again came in answer to my signal, and, in their own words, '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.' One of the committee, Mr. A. E. Lloyd, a stranger to me, who helped to fasten me, writes: 'I found him bound exactly as I had left him, and called Mr. Watson to witness, which he did, and stated several times afterwards that he was satisfied. The medium had not tampered with the bonds. I minutely examined the medium's face, especially his mouth, whiskers, nose and moustache, and found there was no trace of any foreign substance on the medium's face.' Mr. Galloway had received from my guides what he had asked for; and it stands to reason, from the way in which I was tied and the position in which I was placed, that the card could not have been touched by me in any way.

12. I have not received any fee whatever for either of the three séances I gave to this 'Ethical Society,' and in consequence of their behaviour I had several séances cancelled which had been previously arranged. Not content with this, I am informed that Mr. Lucas branded me as a fraud at their succeeding Sunday service. In this way I have had to suffer for the carelessness and incompetence of my self-elected judges. Though exceedingly indignant at the cruel treatment I have received, I feel that I can rely on the sympathy and goodwill of the thousands of friends who have assisted at my séances during the past forty-five years. Though Mr. Lucas and his associates may consider me 'a clumsy conjurer,' I am quite content with the title of 'The Glasgow Painting Medium.'

DAVID DUGUID.

P.S.—I may say that, since my arrival in London, I have received much kindness, and given six séances, which have been highly appreciated.—D. D.

'The Art of being Kind.'

SIR,—Since sending you the few lines on the above subject which appeared in 'LIGHT' of January 7th last, I have been informed that they are from the pen of Mrs. Ella Wheeler Wilcox, and notwithstanding Mr. Venning's disclaimer in 'LIGHT' of the 4th inst. I am still impressed with their truth and beauty.

If Mr. Venning will divest his mind of his own notions of what constitutes kindness, and reconsider the entire review, he must see that Mrs. Wilcox is not propounding a philosophy of life, but suggesting, rather, a course of conduct. Apparently she feels very keenly that where so much confusion of thought prevails, as evidenced by the conflicting and discordant teachings around us, there, however, still remains the bed-rock fact of kindness inherent in human nature, which all may exercise, and thus contribute something to make the world better than they found it. In this she appears to declare her belief in the undying nature of kindness, and who, I venture to ask, can successfully refute it?

Clearly when Mrs. Wilcox speaks of the art of being kind, she is safeguarding herself against that 'sentimental thoughtlessness' to which your correspondent refers. She is speaking for a trained and disciplined kindness as against that impulsive and capricious feeling too often so misnamed.

She is aiming to accomplish her beneficent ends only through the adaptation and adoption of suitable and adequate means, and if Mr. Venning has ever had any experience of such kind of work, he must know that while the evil may be patent enough to all, the remedy is not quite so palpable. I cannot help thinking that Mr. Venning's fears for truth are somewhat exaggerated, else he would not view with such suspicion the insertion in your pages of a beautiful verse of poetry.

Let me assure him the foundations on which truth builds are neither so unstable nor so precarious as he apprehends.

JNO. MOULD.

Polarisation.

SIR,—According to your report of the Rev. J. Todd Ferrier's recent lecture to the London Spiritualist Alliance, which appeared in 'LIGHT' of February 25th, the human soul passes from the mineral to the vegetable kingdom by 'polarisation,' while, at a later stage of its evolution, it takes the human form, and 'polarises' in moral self-consciousness. Again, we hear of the 'whole process of the human soul, from its first inception and "polarisation," to its final realisation of Divinity.'

I wonder whether any of your readers would kindly explain to an ignoramus the meaning of the term 'polarise' in connection with the evolution of a soul. None of the meanings given to the word in an eight-volumed dictionary which I have consulted throws even polarised light upon its use in such contexts. Polarised light, heat, and magnetic currents are described, and even a 'polarised medium'; but I have not the remotest idea what a polarised 'soul' is, unless it is one which, like mine, feels itself very much in the dark!

E. D. GIRDLESTONE.

Sutton Coldfield.

The Purity of Spiritualism.

SIR,—Surely the time has come for Spiritualists to take a firm stand for the preservation of the purity of their cause! It cannot be too frequently urged that the marvels of the séance-room are at best but means to an end, and not the end itself. The higher truths of Spiritualism should not be sacrificed to the inordinate craze for phenomena. For, after all, the grandest and the most convincing arguments that Spiritualists can offer for the truth of their cause are well-spent lives—lives full of the breadth of thought and purity of action born of spiritual convictions.

If Spiritualists refrained from sitting with mediums, however gifted, whose lives were conducted upon unsound moral principles, they would be doing a great public good, and the reproach that has so often been hurled at Spiritualism, and not always without cause, would be removed. My first real conviction of the truth of Spiritualism, after much previous investigation, was received through the mediumship of a lady, the beauty and self-sacrifice of whose life were the highest credentials for her genuineness.

I should like to see this subject discussed by abler pens than mine, as it is, I think, of vital importance to a cause that is doing so much to break down the barriers of materialism, that its adherents should take every step to ensure the integrity of its mediums and representatives.

WORSHP.

'Another Clairvoyant Infant.'

SIR,—Seeing a letter in 'LIGHT' of March 4th, headed, 'Another Clairvoyant Infant,' I should like to give my own experience of my baby's perceptions, more especially because they have just been confirmed through Miss Chapin's mediumship, after an interval of seventeen years.

My husband died in April, 1886, when our youngest child was nine months old. When she was between two and three years of age she saw her father on three occasions. Once, when I was putting her to bed on a Sunday evening, she shrank up to me, saying, 'Father mustn't take me! He mustn't take me in his arms!' Another time (September 15th, 1887) I was showing her the photo of my house (in which he never lived), and she pointed to a window and said, 'This is father's house; he is in there; he is knocking at the door; who is father's mother? I shall see him to-day.' She was then two years and two months old.

The third time (January 28th, 1888) she observed suddenly, 'Father mustn't come; he mustn't toss me in his arms.' Now, the confirmation of this came last February 26th, when Agnes (another daughter, who died at the age of fourteen, in 1882), while controlling Miss Chapin (who has now settled at St. Leonards), suddenly said, 'Oh, how beautiful it was when little G. saw father. It was on Sunday evening, and I remember just how he looked, standing in the doorway, and how he stretched out his arms to her, not because he wanted to take her to the other life, but because he loved her.' Agnes also gave me, through Miss Chapin, a great many true reminiscences of the time when she passed away, and said that she lived with us for a long time not knowing that she was dead. E. H. W.

St. Leonards-on-Sea.

The Psychological Society.

SIR,—May I be permitted to urge upon all members who have recently joined the Psychological Society, meeting at 67, George-street, Portman-square, to attend the annual meeting to be held on Wednesday next, the 22nd inst., at 8 p.m., and refuse to sanction the resolution, proposed by Mr. Gambier Bolton, to amend certain rules which limit the liability of each member to the amount of his or her subscription, as, under that resolution, the members may, I think, be held personally responsible for past and present financial liabilities.

JOHN LOBB.

Carlton House, Victoria Park-road,
Hackney, N.E.

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.

FINSBURY PARK.—19, STROUD GREEN-ROAD.—On Sunday evening last Mr. Jones presided. After an interesting reading by Mr. Rix, Mrs. Jones gave an encouraging address under spirit influence. Sunday next, at 7 p.m., an address will be delivered on 'The Importance of Cultivating the Mind.'—A.C.B.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD, ASKEW-ROAD, W.—On Sunday evening last Mrs. Atkins gave clairvoyant descriptions of a convincing character, which were all recognised, and also conducted the after-circle. Sunday next, at 11.15 a.m., public circle; at 7 p.m., Nurse Graham. Thursday, at 8 p.m., public meeting. Next social on April 21st.—A.P.

STRATFORD.—IDMISTON-ROAD, FOREST-LANE, E.—On Sunday last Mrs. Boddington spoke to an appreciative audience on 'Spiritualism pure and simple.' Sunday next, at 11.30 a.m., discussion; at 7 p.m., Mr. R. Brailey. Tuesday, at 8 p.m., Mr. Bibbings, on 'Christians, why do you avoid us?' Thursday, Miss Lynn.

FULHAM.—COLVEY HALL, 25, FEENHURST-ROAD, S.W.—On Sunday last Mr. Gwinn addressed the audience on 'The Nature of Sin,' and replied to questions while under spirit influence. The lecture and the answers were much appreciated. Sunday next, at 7 p.m., Mr. and Mrs. Roberts, of Manor Park, an after-circle will be held. Wednesday, March 22nd, at 8 p.m., Mr. G. H. Bibbings.—W.T.

PECKHAM.—CHEPSTOW HALL, 139, PECKHAM-ROAD.—On Wednesday evening, the 8th inst., many good tests were given. Meetings were held on Sunday last, morning and evening. Mr. Barton presided at 7 p.m., and Mr. F. E. Cecil spoke on the 'Usefulness of Spiritualism,' and gave psychometric readings at the after-circle. On Wednesdays, at 8 p.m., public circle. On Sunday next, Mr. Barton.—VERAX.

BALHAM.—19, RAMSDEN-ROAD (OPPOSITE THE PUBLIC LIBRARY).—On Wednesday, the 8th inst., and on Sunday last at 11 a.m. and 7 p.m., eloquent addresses were delivered through our medium on 'Faithism and the Teachings of the Ancients,' and spiritual clairvoyant descriptions were also given. On Sunday next, at 11 a.m. and 7 p.m., and every Wednesday, at 8 p.m., Faithist Teachings. There are no public circles in connection with the Faithist Community.—W.E.

BATTERSEA PARK-ROAD.—HENLEY-STREET.—On Sunday last Mrs. Cheekets spoke eloquently on 'The Privileges of Spiritualism, and concerning Mediums.' Mr. Adams presided. A fairly successful public circle followed. The Lyceum, at 3 p.m., was well attended. From March 26th to April 2nd, week's mission, Nurse Graham. Sundays at 7 p.m.; weekdays at 8 p.m. Tuesday and Thursday, at 3 p.m., medical diagnosis (ladies only).

BRIGHTON.—COMPTON HALL, 17, COMPTON-AVENUE.—On Sunday last our platform was occupied by Mr. Clarke, of Horsham. On Sunday next Mr. R. Dimsdale Stocker will lecture on 'Phases of Spiritual Life.' 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.—A.C.

CLAPHAM SPIRITUALIST INSTITUTE, GAUDEN-ROAD.—On Sunday last interesting questions from the audience were ably dealt with by Mr. H. Boddington, especially on 'Christian Spiritualism.' Fine vocal and instrumental solos were given by Miss Nita Clavering and Mr. Pateman, and convincing tests were given in the after-circle. Sunday next, at 11.15 a.m., circle; at 7 p.m., service. Thursdays, at 8.15 p.m. (Room No. 3), psychometry. Saturdays, at 8 p.m., social and dance. Tickets 1s., including refreshments.—H.Y.

CHISWICK.—AVENUE HALL, 300, HIGH-ROAD.—On Sunday last the interesting addresses on 'The Foundation of Spiritualism' and 'The Evolution of the Soul,' by Mr. E. S. G. Mayo, were closely followed, and the few pointed questions at the close showed that he had made himself perfectly clear. Mr. Mayo is always sure of a hearty welcome. On Monday Mr. J. Purcell Quinton's address on 'Spiritual Truths from Christianity' evoked a vigorous discussion. Sunday next, at 11 a.m., circle; at 3 p.m., Lyceum; at 7 p.m., Mr. H. Wright. Monday next, at 8 p.m., Nurse Graham; clairvoyance.—H.

HACKNEY.—SIGDON-ROAD SCHOOL, DALSTON-LANE, N.E.—Mrs. Burchell's visit to Hackney on Sunday last will be long remembered. The large hall was packed to overflowing. The whole evening was devoted by Mrs. Burchell to clairvoyant descriptions. An interesting feature, which added considerably to the spiritual tone of the meeting, was her occasional break into soul-stirring song. A few more such services would inaugurate a gracious revival of spirituality in religion. On Sunday next, at 7 p.m., the Rev. F. O. Matthews will give clairvoyant descriptions.—L.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday evening last Miss MacCreddie's control, after a few suitable remarks, described eighteen spirit friends, sixteen of whom were clearly recognised; in many instances good messages were given. Miss Loughton again delighted her hearers by the sweet rendering of a solo. Mr. George Spriggs presided, and, after thanking Miss MacCreddie and her guides, closed a happy meeting. On Sunday next, at 7 p.m., Mr. E. W. Wallis will deliver a trance address on 'The Spirit's Message to Man.' Doors open at 6.30.—S.J.W.

STRATFORD.—84, ROMFORD-ROAD (OPPOSITE TECHNICAL INSTITUTE).—On Sunday last Mr. W. Underwood delivered an earnest and stirring trance address on 'A Spirit's Views of Jesus.'—W.H.S.

CARDIFF.—87, SEVERN-ROAD, CANTON.—On the 7th inst. 'Reincarnation' was discussed by Messrs. Williams, Hill, Green, and Morgan. On Sunday last a powerful address was given by Mr. G. Green, on 'What is Sin?'

KENSINGTON.—44, HOLLAND-ROAD.—On Monday evening last Mrs. Graddon-Kent completed her series of three addresses, and an interesting discussion followed, foreshadowing good, useful work.—K.

SOUTHAMPTON.—WAVERLEY HALL, ST. MARY'S-ROAD.—On Sunday last Mrs. Johnson gave a splendid address on 'Why Seek Ye the Living among the Dead?' At the after-circle good clairvoyant descriptions were given, which were mostly recognised.—W.

TOTTENHAM.—193, HIGH-ROAD.—On Sunday morning last Mr. Sampson's paper on 'Spiritualism from an Occultist's Point of View' evoked an animated discussion. In the afternoon we inaugurated our Lyceum, and Mr. Frost, of Fulham, gave a very helpful address. In the evening Mrs. Roberts and Mr. Frost spoke on the 'Spirit of Progression.'—N.T.