

Light:

A Journal of Psychological, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—*Goethe.*

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

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NOTES BY THE WAY.

'The Herald of the Golden Age' continues to bless its readers with its winsome reflections upon Spirit-life. We send our kindest greetings to our excellent ally. A late Article, on 'From Matter to Spirit,' is a beautifully written presentation of the truth 'that we are living souls, not animated bodies.' 'Our fleshly tabernacle,' it says, 'is but a temporary movable dwelling-place—a convenient means of communication with this physical world, in which we are gaining necessary and valuable experience and are perfecting our spiritual evolution.'

The spiritual awakening is also very tenderly and luminously described. The following sentences are like points of light:—

When the human soul awakes from the long sleep of materialism, and becomes *spiritually* conscious, all things become changed. It sees a new heaven and a new earth.

It becomes aware that this dense material universe is the theatre of a great drama, in which it is, itself, playing a humble but not unimportant part; that our planet is the scene of a great work of soul-transformation or evolution, which is ever taking place.

It is no longer in bondage to the fear of death; for it knows that departure from the physical body is but the laying aside of an earthly garment which has become outworn, and that the etheric form which envelopes it is of finer texture and of more sensitive vibration, and one that will reveal more perfectly its true self.

The material world loses its grip; dependence upon physical sensation becomes lessened; the stupendous vision of the unexplored wealth, and the transcendent possibilities of the spiritual world, are intuitively perceived; and the soul begins to realise, even though it be but faintly at first, the glorious liberty and privilege of 'the children of God.'

In due time, it is permitted to have foretaste of the peace that passeth understanding, and the joy that cannot be expressed, which constitute the perennial conditions of the Christ-sphere where love and sympathy are freely outpoured.

When its hour has come, and it has been tried and tested, and found faithful, it is admitted to the mystic kingdom and the real Presence—and, finding there the fulfilment of all its hopes and all its dreams, it abides, and goes out into the darkness no more.

A certain President of a British Association Section once said: 'When a scientific man says that this or that vital phenomenon cannot be explained by the laws of chemistry and physics and therefore must be regulated by laws of some other nature, he most unjustifiably assumes that the laws of chemistry and physics have all

been discovered.' This was a keen saying; and yet how simple! how obvious! The trouble all along is that the clever people are always assuming that they have roped in the whole ground instead of only a little bit of it; and so they foolishly talk of 'Opposed to Natural Law,' and of 'Impossibilities,' whereas they are only fumbling their way along certain known lines of Natural Law; and the possible is entirely an unknown quantity. In Science, the 'one thing needful' is modesty: next to that, receptivity.

'The Independent Review' for March reaches a high level, and is noticeably varied in the subjects with which it deals. Amongst other Papers, we specially note 'The Labour Movement in Russia,' an important historical document; 'Recollections of Mr. Gladstone,' a very readable collection of fresh remembrances by two or three of his friends; a curious story of 'A Levantine Messiah,' and 'A farm-school in the Transvaal,' with its glimpse of the intrusive anti-Dutch system of education there. A review of Mr. Myers' 'Fragments of Prose and Poetry' does not help us much.

The following paragraph, from William Knight's lately published 'Retrospects,' is welcome. It occurs in the Study of Tennyson:—

We then went on to talk of Spiritualism and the Psychological Society, in which he was much interested, and also the problem of Theism. He spoke of the great realm of the Unknown which surrounds us as being *also unknown*, and having Intelligence at the heart of it; and told more stories than one of spirit manifestations as authentic emanations from the unknown, and as proof that out of darkness light could reach us.

In a report of one of Mrs. Besant's lectures, in 'The Theosophist,' we find a curious instance of survival, showing how, even in 'sacred' matters pertaining to ritual, there may be deposits of ceremonial the origin of which is not known and the meaning of which has been lost. In reference to the two words 'materialism' and 'superstition' Mrs. Besant said:—

Materialism is the cult which sees not beyond the visible world and reduces mind to a function of the brain. Superstition is the working of the non-essential, which I will illustrate by an example. A *Yoji* had a cat which he loved, and when he would be engaged in his meditation the cat would sometimes come and disturb him. To avoid the disturbance, therefore, he tied the cat to a post at the time of his worship. His followers copied the tying of a cat to a post, perhaps not understanding the real reason, and gradually, as generation after generation passed, the tying of the cat to the post came to be looked upon as an essential part of the worship. With further lapse of ages the tying of the cat came to take the place of the ceremony and the real worship was forgotten altogether. There you have got an example of the sublimisation of a veriest trifle into a religious ceremony.

There is, we think, a good deal of the cat and the post in connection with certain Church draperies, posturings and manipulations.

Whether boys are 'good' or 'bad' depends largely, very largely, upon those who have had the steering of them:—not always, of course, but as a rule. We are continually being made to feel this. We felt it an hour ago in reading the farewell Address of a good school-master. In it occurred the following passage:—

I thank you—boys—for yourselves!

When I came back to teaching school, I had forgotten how good boys can be. You have been better than I could have believed possible. I remember nothing that causes me pain; for of that there has been very, very little.

Not long ago I wrote, asking a favour of my own head-master—of course an old man now. 'Remember not the sins of my youth,' I said. And then my old friend replied, 'Why, Williams, I never knew you had any!' You see, he had forgotten. So it will be with me in the beautiful perspective of future years. I shall remember then, as I do now, only what is good, noble, manly, and true; only the love you have given me, and that I have given you. Nothing else endures, and true friendship does not stop with the interruptions of time or the hazard of new fortunes.

We have received several numbers of 'The Children's Garden,' an exceedingly pretty halfpenny monthly. The cover is delicious, the pictures pretty and the reading wholesome. Its leading *raison d'être* is Vegetarianism. It is published by Mr. R. J. James, 3, London House-yard, E.C.

A thoughtful and useful booklet, entitled 'Is Spiritualism True? or a Step Heavenward,' by Fred Easthope, is published by the author (95, Westmoreland-road, Newcastle-on-Tyne). The price of the book is one shilling.

SPIRITUAL PRAYERS.

(From many shrines.)

Ever-present Spirit, in whom we live and move and have our being, whose we are and whose service should be our chief delight, help us this day to serve Thee sincerely, without hypocrisy; cheerfully, without dullness; universally, without partiality; and constantly, without falling away, or being weary of well-doing. Thou art not weary in doing us good; may we never be weary in doing Thee service. But as Thou hast pleasure in the prosperity of Thy servants, so let us take pleasure in the service of our Lord, and abound in Thy work and in Thy love and praise evermore. Reform whatever is amiss in us, and perfect that which concerns us; making us such in our hearts, and in our lives, that we may obtain peace in our souls, and be made partakers of Thy heavenly glory. And, seeing the time of our abode in this transitory world is so very short and uncertain, and that after our departure hence we shall be confronted with the realities of the eternal world, may we not live as though we were at home upon earth; neither suffer us to flatter ourselves with the hopes of a long enjoyment of those things which perish in the using; but may we wait all the days of our appointed time, till our change comes; and not only live in expectation of it, but in the daily serious preparation for it; in the exercise of all those graces and good works that may make it unto us Christ to live, and gain to die; that in life and death we may be always Thine, safe in Thy hands, and acceptable in Thy sight. Amen.

THE LADY MARGARET FRUITARIAN HOSPITAL, which has been in existence for two years, has paid its way and invested nearly £300 towards a permanent income. Dr. Josiah Oldfield, the chairman at the recent annual meeting held at Bromley, Kent, asked for a double income with the promise of treble work being done with it. It is claimed that the fruitarian régime has proved good in medical cases and excellent in surgical ones, only one death occurring in nearly two hundred operations. Lord Llangatock had endowed two cots, and Mr. Sidney Beard one, during the past year. Amongst the officers elected for the present year were: Lady Margaret Campbell, Lady Margaret Kerr, Lady Margaret Rutherford, the Hon. and Rev. Canon Littleton, Lady Florence Dixie and Mr. Sidney Beard.

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 NEXT, 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 28th, at 3 p.m., and no one will be admitted after that hour. Fee 1s. to Members and Associates; for friends introduced by them, 2s. each.

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

DIAGNOSIS OF DISEASES.—Mr. George Spriggs kindly places his valuable services in the diagnosis of diseases at the disposal of the Council, and for that purpose attends at the rooms of the Alliance, 110, St. Martin's-lane, W.C., on Thursday afternoons, between the hours of 1 and 3. Members, Associates, and friends who are out of health, and who desire to avail themselves of Mr. Spriggs's offer, should *notify their wish in writing* to the secretary of the Alliance, Mr. E. W. Wallis, not later than the previous day, stating the time when they propose to attend. No fee is charged, but Mr. Spriggs suggests that every consultant should make a contribution of at least 5s. to the funds of the Alliance.

SPIRIT CONTROL.—Mrs. M. H. Wallis will attend at the rooms of the Alliance, 110, St. Martin's-lane, W.C., for conversation with her spirit control, on *Friday next*, March 31st, at 3 p.m., prompt. *Visitors should come prepared with written questions*, on subjects of general interest relating to Spiritualism, mediumship, and life here and hereafter. These meetings are *free to Members and Associates*, who may also introduce non-members on payment of 1s. each.

A BOOK WITHOUT A NAME.—Whatever title may be finally bestowed on Dr. Goss's new book (and the Vir Publishing Company offer a substantial sum to the purchaser who can suggest an acceptable title for it), he presents a sort of Pilgrim's Progress through the devious paths of matrimony and home life, regarded as the natural destiny of humanity. Encouragement is the keynote of the book, which everywhere holds up incentives to manly and womanly effort, in all circumstances and under all trials. Anecdotes and practical illustrations of helpful conduct are plentifully pressed into the service of bringing forward the richer, fuller side of life. Here is one: An old gentleman stops his horse to greet an almost total stranger: "I wish you well," says he. I had just been muttering all the hard things that had ever been said about the selfishness of mankind. Suddenly, like the song of the first robin in spring, I heard the sweet refrain, "I wish you well," and this from the lips of a stranger. I do not know what mysterious power was in that wish, but it seemed to carry me over a rough spot, and it was just at that time that the tide turned in my life.' Popular catch-words form the themes for bright and cheering discourses, and the effort to find a name for the book will bring a reward to the reader, if not the money prize offered by the publishers,

VOICE FIGURES.

On Thursday evening, the 9th inst., Mrs. J. Page Hopps delivered an interesting address to the Members and Associates of the London Spiritualist Alliance on 'Voice Figures,' in the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall. The address was illustrated with a large number of lantern views of the curious and striking figures produced in sand, &c., by voice vibrations, several of which we reproduce. Mr. H. Withall, vice-president, occupied the chair, and in a few well chosen remarks introduced Mrs. Page Hopps, who said:—

In ancient Hindu writings, Brahma is spoken of as 'The Great Breath' who, by breathing into space, created the manifested universe. In the Hebrew Scriptures it is said of creation that 'God spake and it was done'; and in the New Testament we are taught that 'in the beginning was the Word' (or Logos) 'and that in it was life.' The Greeks' idea of the 'Harmony of the Spheres' was more than a mere poetical expression. They seem to have had a feeling that the soul of Nature was music, and that she manifested herself everywhere as a harmony. Carlyle beautifully expresses this in his essay on the 'Hero as Poet.' 'Musical,' he says, 'how much lies in that! A musical thought is one spoken by a mind that has penetrated into the inmost heart of the thing, detected the inmost mystery of it, namely the melody that lies hidden in it, the inward harmony of coherence which is its soul, whereby it exists, and has a right to be here in this world. All inmost things, we may say, are melodious, and naturally utter themselves in song. . . See deep enough, and you see musically: the heart of Nature being everywhere music, if you can only reach it.'

Present-day science now comes in to confirm all this. In contradiction to the old materialistic and physical explanation of the basis of life and form, we are now told that all forms of manifestation known to us, and presumably those unknown, are determined by varying degrees of motion in the ether. Everything then is resolved into vibration of different degrees of intensity, and this law seems to apply everywhere.

By scientific experiments it has been found that the vibrations which produce musical sounds emerge, and travel, as figures of great beauty and variety. A modern poet (J. C. Earle) has anticipated the experiments, for, speculating concerning the pictures produced by music in the air, he said:—

'Ah, could I see the motions in the air
Through which the dulcet warblings of a flute
Are welling, . . . —if there
I watched the musical conditions fair

Then I should know how beauty and sweet sound
Rest on a common basis and embrace
As sisters—how vibrations, in a round
Of choral dance, their stated figures trace—
How sights and strains harmonious intersphere,
And music runs her geometric race.'

Various attempts have been made to render the sonorous vibrations visible. Chladni succeeded in his experiment of scattering powder or sand on plates of glass, and then drawing a violin bow across one of the edges of the plate, when many varied and lovely figures, star-like and geometrical, were produced, according to the note played. Then Savart experimented with a fine powder scattered on stretched gold-beater's skin or parchment, but the membrane was not sufficiently flexible or sensitive, so the results were not quite satisfactory.

It has been left for Mrs. Watts Hughes, who has lately been experimenting in this field of research, to invent the eidophone—the most appropriate instrument for the transmission and expression of the sonorous vibrations.

The eidophone consists simply of a kind of speaking trumpet with an upward bend in it, the top of which is carefully covered with a well-stretched membrane of indiarubber. The membranes used are of different degrees of thickness, and the discs over which the membrane is stretched also vary in size according to the powder or liquid used in the experiments and the lung capacity of the voice, and also according to the figures

required. Upon the membrane, fine sand or lycopodium is sprinkled; or prepared water colour, such as flake white, is placed on it, and, upon the singing of any note through the trumpet, a figure is produced upon the sensitive surface of the membrane. These figures are wonderfully varied, and most of them very beautiful, as you will presently see, consisting of geometrical patterns, crystal and shell forms, flowers, leaves, and even trees and landscapes.

Although the figures produced by lycopodium and those produced by sand are often similar in appearance, the manner in which they are produced differs; for whereas lycopodium has been found to settle on the disc in those parts which are the centres of motion, leaving the other parts bare, sand, on the other hand, flies from the centres of motion and settles at the nodes or points of apparent rest. Faraday explains this fact of the lycopodium remaining at the centres of motion, by pointing out that, owing to the powder being so light, it is caught up in swirls by the vibratory agitation, and is held at those points until the agitation ceases, when it drops and settles.

Besides sand or lycopodium figures, Mrs. Watts Hughes experimented with water or milk with which she flooded the disc; and then, when a note was sung through the tube, the liquid surface became at once covered with regular wavelets in beautiful patterns, the wavelets varying in size according to the number of vibrations of the notes sung. When flake white or red lead was added to the water, many of the curves of the liquid became more definite, and spread out into forms suggestive of roots, branches and foliage.

In experimenting, it has been found that the figures produced bear a strict relation to the pitch and intensity of the notes sung into the trumpet. It would seem, then, that the vibrations of the air forced from the larynx are sent forth in rhythmical waves which take shape in perfect accord with the note and its intensity. The figure representations which Mrs. Hughes has had printed show that every note has a corresponding form which has a distinct individuality, any slight variation of pitch or intensity from the original note altering the form in some way.

This reminds one of Emerson's saying, that 'over everything in Nature stands its daemon or soul, and, as the form of the thing is reflected by the eye, so the soul of the thing is reflected by a melody.'

In order to reproduce any particular figure, the note must be sung with the exact amount of intensity and in the exact pitch by which the form was originally produced.

Mrs. Hughes found, when experimenting with lycopodium, that a greater or less degree of intensity, when singing a certain note, increased or decreased the overtones; and that, when singing too loudly, the presence of overtones prevented the figure from forming clearly on the disc. Certain figures, in fact, will only form under the influence of simple tones.

The difference in the relationship of the overtones to the fundamental note is what constitutes difference of quality, making one voice beautiful in tone and another weak or harsh. Mr. Arthur Lovell, in his little book on 'Beauty in Speech and Song,' says that quality is the very essence of music, representing form and harmony as distinguished from brute force and animal strength. This same writer holds the opinion that in the voice there is something more than the mere mechanical action of the larynx, the tongue and the lips. He finds in it something spiritual, and believes that will, imagination and concentration play a very large part in the production of the voice by acting on the mechanical instrument, and, according to him, the 'tone of voice is the expression of the individual as a whole.' Although we cannot affirm this, I think that it is at least safe to say that what gives a powerful impressiveness to a voice is the factor of sympathetic emotion, which appears to act in some way on the larynx, giving feeling and quality to the voice, and producing a correspondingly beautiful form. So, by the photographs of the voice figures which I am going to show, you will see that the poets anticipated what science is confirming. Music does 'run her geometric race,' and the soul or melody does express herself in various beautiful forms.

If, as we are now assured, these sound vibrations fill the air, what lovely pictures we should see if we had eyes refined enough

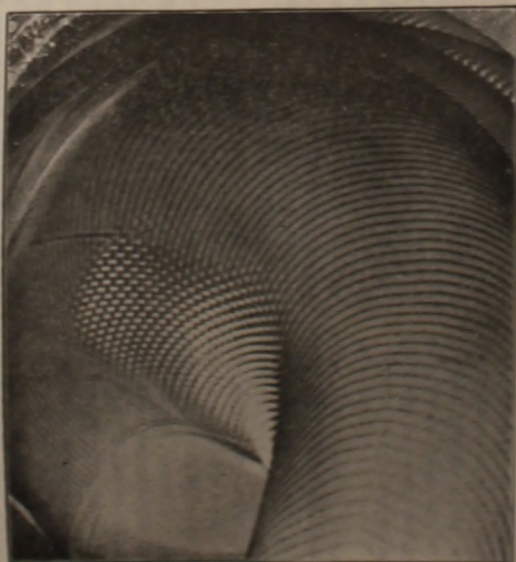


FERN VARIETY.



PANSY VARIETY

Specimens of Voice Figures.



LINEAR CURVES.

Some of our readers may be glad to know that Mrs. Watts Hughes' 'Eidophone' and her book on the subject can be obtained at the 'Christian Herald' Office, 6, Tudor-street, Whitefriars, E.C. The price of the instrument is 10s. 6d., and of the book 1s.



TREE VARIETY.



DAISY VARIETY.

to behold them! Is it too large a speculation that this unseen universe of exquisite vibrations does convey delight to unseen beings adapted to receive and comprehend them? But is this universe of exquisite vibration entirely unseen by us? No! for, if we are to believe what clairvoyants tell us, it is not entirely unseen by mortals.

Mr. Leadbeater, in 'The Theosophical Review,' gives a remarkable description of what he saw during an organ recital. He says:—

I noticed the effect which it produced;—the enormous edifice built up in the astral and mental matter, extending away above the organ and far through the roof of the church like a kind of castellated mountain range, all composed of glorious flashing colours, coruscating and blazing in a most marvellous manner like Aurora Borealis in the Arctic regions. I especially noticed, too, the difference in the character of the edifice built by the works of the various composers as the organist played them. Wagner makes always a magnificent whole with splendid splashes of vivid colour; one of Bach's fugues builds an ordered form of mathematical precision, with parallel rivulets of silver, or of gold, or of ruby, marking the successive appearances of the motif; while one of Mendelssohn's songs without words makes a lovely airy erection—a sort of castle of filigree work in frosted silver.

This opens to us an immense and splendid field of speculation and experiment into which we cannot enter now, but every rightly informed Spiritualist knows it well; and those who are not Spiritualists, and cannot or will not accept the testimony of the clairvoyants who have described to us the infinite variety and beauty of this wonderful unseen world of sound, and presumably of colour vibration, now have before them the actual photographs or originals of sonorous vibrations expressed in visible forms.

Many may not see what voice figures have to do with Spiritualism, but it seems likely that in the future they will play an interesting and important part in spiritualistic investigations. (Applause.)

At the conclusion of the address a large number of the very striking and varied 'figures' which had been referred to by Mrs. Hopps were exhibited, by means of lantern slides, by Mr. A. E. Isaac; and Mrs. Hopps afterwards replied to numerous questions from the audience regarding them.

A hearty vote of thanks was given to Mrs. Hopps for her interesting address, to Mrs. Watts Hughes for her kindness in lending her lantern slides, and also to Mr. Isaac for kindly exhibiting them by means of his lantern.

MR. A. C. SWINTON.

On March 12th, at his residence at Hindhead, Haslemere, Surrey, Mr. A. C. Swinton passed to spirit life, in his seventy-fifth year. Mr. Swinton was an earnest and avowed Spiritualist for many years, and frequently attended the meetings of the London Spiritualist Alliance, with which he was connected from its commencement. In addition to his numerous other efforts to help forward the cause of human progress and happiness, he was an active co-worker with Dr. Alfred Russel Wallace in the Land Nationalisation League. He was a great admirer of the philosophy of the late Edward N. Denny, and recently published a sixth edition of that writer's best-known work, 'The Alpha: A Revelation, but no Mystery.' The mortal form of Mr. Swinton was interred at Eastbourne, on Friday, the 17th inst. We tender our sincere sympathy to Mrs. Swinton and the bereaved relatives. The following particulars regarding the departed have been furnished us by a friend of the family, who says, 'Mr. Antony Canning Swinton was the second son of Mr. William Swinton, H.E.I.C.M.S., and was born at Charenton, near Paris, on October 4th, 1830. He came of the old Swinton stock—the Swintons of Swinton—who have possessed lands in Berwickshire since the period of the Heptarchy, and, as a family, have produced many distinguished warriors during the Middle Ages, and for antiquity and honourable alliances may rank with any in Great Britain.'

THE UNION OF LONDON SPIRITUALISTS' CONFERENCE.—At Cheselwold Hall, Peckham, on April 2nd, at 3 p.m., Mr. R. Boddington; address, 'Do We Believe?' Evening, Messrs. Boddington, Long, Brierley, Clegg, and Frost.—J. B. F.

PROFESSOR RICHTER'S CLASSIFICATION.

The February number of 'Annales des Sciences Psychiques,' in addition to the French translation of Signor Ernesto Bozzano's 'Defence of William Stainton Moses' and some paragraphs on musical mediums, already noticed in 'LIGHT,' contains an article by Professor Richet on the decimal indexing of the psychical sciences.

The system of indexing for purposes of bibliography and the classification of libraries, invented by an American, Mr. Melvil Dewey, has been adopted by the International Institute of Bibliography, at Brussels, and various eminent men of science have arranged the classification of their respective branches. Professor Richet has done this for psychology, and now extends his work to 'metapsychic' science. We call attention to this classification because it may help us to form a definite idea of the position really taken by the eminent French savant.

The principle of the Dewey classification is to divide all literature into nine classes, each of these again into nine (or less), and so on *ad infinitum*. Thus, all works on philosophy have a number beginning with 1; all on pure science, 5; all on the useful arts, 6. Now, medicine is classed by Dewey, not as a pure science but as an applied one, or a 'useful art.' Its number is 61. The second branch of medicine is physiology (612), and the eighth subdivision of this relates to the nervous system (612.8); while the centre of the system, the brain, and the psychology relating to it, give us two more figures (612.821). Under this we have a division (7) relating to slumber and dreams, &c., and a still further sub-division (612.821.71) relating to somnambulism, hypnotism, and psychical science. Under this heading, expressed by no less than eight figures, Professor Richet groups the whole range of psychic science, including hypnotism, lucidity, telepathy, physical phenomena, and Spiritism in general.

We will not follow him in his classification, which ultimately results in a row of *twelve* figures in order to index a work on the history of levitation! What we wish to point out is that this method of classification leads to what can only be considered as a *reductio ad absurdum*.

In the first place, we do not so much object to telepathy, clairvoyance and 'Spiritism in general' being classed as 'useful arts'; that objection is more likely to come from our opponents. But why under medicine, why under physiology, and why, especially, should the whole of our spiritual consolation hang upon the 'physiological psychology of the brain-centre of the nervous system'? It is exactly as though the whole science of the telegraph and the telephone, together with the critical analysis and confirmation of the news they bring us, were classified under the conductive properties of copper or iron wire, and as though the news from America or China were thought to be affected by the use of a new kind of insulator for the wires or cable!

It should be pointed out, in conclusion, that Melvil Dewey's scheme accorded Spiritualism and the sciences in question a place under Philosophy, to which they undoubtedly belong, let the physical part of the explanation be what it may.

HYPNOTISM IN PRACTICE.—Mr. James Coates, Ph.D., F.A.S., whose book on 'Human Magnetism' we reviewed on p. 593 of 'LIGHT' for 1904, has published, through Nichols and Co., a useful shilling book entitled 'The Practical Hypnotist,' which gives, in concise and readable form, the main facts connected with hypnotism and its value in the cure of disease. The subject is regarded principally from the point of view of suggestion, and stress is laid on the fact that the expectant attention of the patient is necessary in order that the healing stimulation may have its full effect. In an interesting chapter on 'Suggestion in Daily Life,' the author shows how 'climatic conditions, period of the year, clothing, housing, work, food, and allied conditions, affect the mind.' We are warned against conveying undesirable impressions to others as well as against accepting them for ourselves. The benefits of the hypnotic sleep, and of suggestion with passes, are carefully gone into, and there are illustrations showing the method of treatment. The last chapter, on 'indirect and self-treatment,' is of especial value to those who desire to derive benefit without submitting to extraneous influence. The book can be obtained at the Office of 'LIGHT,' or sent for 1s. 1½d. post free.

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Light,

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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.'

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

THE CREATIVE VOICE.

Those who had the good fortune to be present at the exhibition of voice pictures a fortnight ago had revealed to them a wonder-world of mysterious beauty which becomes more wonderful as we reflect upon it, and which suggests deeper and deeper thoughts. Apart from those deeper thoughts, however, the mere artistic loveliness of these pictures is surprising. We happen to know that when these figures were introduced to the great spiritual artist, G. F. Watts, his remarks indicated the feeling that they belonged to a hidden realm, and not to the common earth. We do not wonder at that, especially when the manner of their production is remembered. That a single note sung into a tube should, on a simple membrane, be translated into a figure so involved, so exquisite, so full of meaning, as most of these pictures are, must, indeed, 'give us pause,' and carry our thoughts to that which lies in the realm of the unseen; for these figures reveal what hitherto has been unseen,—something of that tremendous ocean of voice-vibrations which flood the world with their million myriads of forms, in the midst of which we live and move and have our being.

For good or evil, every spoken word goes forth and carries its waves of motion into the atmosphere. To do what! Who can say! All we know is that those waves go forth and take their place and exert their influence upon the sum total of vibrations that pulse everywhere upon the brain or the finer self within. Thus considered, a word is indeed a serious thing, and, in the light of it, one may find a deep and grave significance in that saying of the Master, 'I say unto you that for every idle word that men shall speak, they shall give account in the day of judgment.' Registered in the surrounding atmosphere, every cadence tells. The utterances of impatience and of anger as well as the expression of kindness and affection, are sent forth into that invisible world where all the subtle causes are. Who can tell what influences the forms produced may have upon the feelings and thoughts of others! We are assured by Science that every vibration, once set going, travels throughout space, and plays some part in the tremendous whole. What if the vibrations we send forth are discords, uglinesses, sources of irritation! Who knows the mischief they may do when received upon the sensitive brain or more sensitive spirit of one in a condition to receive them! On the other hand, if the vibrations we set going are

melodious, beautiful, and sources of joy, who can tell what ministries of good, what suggestions of soothing may go with them!

In the Book of Genesis the awful record stands against Cain, 'The voice of thy brother's blood crieth unto me from the ground.' 'A figure of speech,' it may be said. Hardly, in the light of these strange appearances. There were no sonorous vibrations proceeding from Abel's blood, but there were their equivalents. In John Ruskin's 'Time and Tide' there is a passage of profoundest significance as to this. He said:—

Yesterday afternoon I called on Mr. H. C. Sorby, to see some of the results of an inquiry he has been following all last year, into the nature of the colouring matter of leaves and flowers. . . . My friend showed me the rainbow of the rose, and the rainbow of the violet, and the rainbow of the hyacinth, and the rainbow of forest leaves being born, and the rainbow of forest leaves dying. And, last, he showed me the rainbow of blood. It was but the three-hundredth part of a grain, dissolved in a drop of water; and it cast its measured bars, for ever recognisable now to human sight, on the chord of the seven colours.

At this point, may one venture the suggestion that there is something in the human voice besides vibrations,—something that is vital, leading up to those other wonderful words of the Master, 'The words that I speak unto you, they are spirit and they are life'? A secondary and transcendental significance, that; but the sayings of Jesus are largely subtle and transcendental. It is the voice that largely differentiates man from the 'brutes,' and it is hardly likely that the difference is only one of modulation. Not without meaning did the lecturer commence with the lofty note of the following words:—

In ancient Hindu writings, Brahma is spoken of as 'The Great Breath' who, by breathing into space, created the manifested universe. In the Hebrew Scriptures it is said of creation that 'God spake and it was done'; and in the New Testament we are taught that 'in the beginning was the Word' (or Logos) 'and that in it was life.'

There is probably some underlying fact beneath the superstition concerning magic words, incantations and spells, as living vehicles of operative impulses proceeding from the user of them. A curious story in the First Book of Kings is interesting at this point. The scene is a wilderness where Elijah is in hiding from the enraged Jezebel, and where 'the Lord' manifests to him His presence. He is told to take his stand 'upon the mount before the Lord'; whereupon a mighty wind that rent the rocks passed by, 'but the Lord was not in the wind'; then there was an earthquake, and a fire, 'but the Lord was not in the fire'; and after the fire 'a still small voice'; and when Elijah heard that, he wrapped his face in his mantle, and listened. Greater than tempest and earthquake and fire was that gentle voice.

Two other highly interesting topics invite attention, but we can only just mention them. One is the very curious similarity between some of these voice figures and certain well-known peculiarities of spirit drawings. The other is the simply marvellous resemblance many of these figures bear to natural objects, such as shells, snow-flakes, flowers, trees, ferns, mosses, crystals, feathers, and microscopic objects, such as diatoms, thrillingly suggesting the lurking of creative powers in the voice,—a simply immense thought. If the human voice can create in the atmosphere vibrations corresponding with these objects, what large meanings lie within that saying of the ancient Hebrew poet: 'He spake and it was done: He commanded and it stood fast'! But here we get indeed into deep waters: and, though these strange thoughts are inevitable, one can entertain them only as they who look up to the inaccessible stars.

THE RATIONALE OF GHOSTS.

Mr. Henry Ridgely Evans, who contributes to the 'Cosmopolitan' for February an article on the 'Rationale of Ghosts,' admits that 'thousands of people living at the present time claim to have had, some time during their lives, psychical experiences of the supernatural world.' Orthodox science, he goes on to say, 'scouts at the whole subject, contemptuously brushing aside the evidence adduced to support the belief in apparitions.' The reason, he says, is obvious. 'Science, by declaring that mind is simply the product of organised matter, strikes at the very root-idea of spiritualistic philosophy.'

But does science really take up this standpoint? Some men calling themselves scientists have asserted it, as when Carl Vogt said that thought was a mere secretion of the brain, as bile is of the liver; but, to our mind, such dogmatic assertions are not science. As Mr. Evans says, after quoting Haeckel's contention that 'comparative and genetic psychology show that there cannot be an immortal soul,' the Professor is here 'dogmatising from negative premises.' Mr. Evans continues:—

'As the Apostle of Science he claims too much. Science has nothing to do with such conceptions as the soul and the existence of God. Rather do they belong to the domain of philosophy and religion. The instant that the scientific man abandons his special field of inquiry—the inventorying of facts and the study of the laws of sequence, &c.—and begins to speculate upon the origin of things, upon causality, he invades the domain of metaphysics. . . . This "mechanical theory" is merely a working hypothesis after all. It is only a half-truth.'

As a matter of fact, science has no justification for saying that nothing can exist that is not material, or that what cannot be investigated by the methods which apply to the material cannot be studied at all. The methods by which we study physical problems of mass and elasticity of solids have little in common with those by which we find the chemical constituents of the same bodies; while chemistry, again, is content to take the atom as its ultimate unit, whereas the science of radiant matter has shown us that this atom is itself highly complex. Although mathematics and the telescope could teach us nothing as to the constitution of the fixed stars, no scientist denies that we can learn this from spectrum analysis. Similarly, molecular science has no right whatever to deny the possibility of psychical science, by means of which we may investigate realms which are admittedly beyond the reach of physical science. As Mr. Evans says:—

'The inadequacy of materialism really to explain anything has been patent for a long time. That the Universe is a psychism is gradually dawning upon many who have held the materialistic conception of things. Many celebrated men of science known to the modern world have upheld the idealistic philosophy.'

Mr. Evans goes on to discuss telepathy, and shows that it 'can by no means be fitted into the physical laws of the universe, such as we know them, at this stage of our intellectual progress. It seems to transcend them. Mr. F. W. H. Myers, than whom no more original thinker along psychical lines exists, says: "The simplest case of thought-transference, if once admitted, breaks down the purely physiological synthesis of man, and opens a doorway out of materialism which can never again be shut."'

Instances of telepathy are given by Mr. Evans, who says that some very thoughtful investigators have come to the conclusion that—

'In cases where phantasms of the dead are seen long after the death of persons, the telepathic communications must be from denizens of the supersensible world—the world of spirits—and are not latent impressions revived in the minds of the percipients. This is undoubtedly the easiest way out of the labyrinth, and I am not very adverse to taking it; yet until the evidence is more conclusive, I think it better to exhaust all material explanations before adopting the post-mortem hypothesis; for it must be remembered that the phantasms of the living are as frequently seen as apparitions of the dead.'

This is like saying that because apples are as frequently found in the shops as oranges, those who say they have seen oranges are probably deceived by particularly yellow apples!

After alluding to table tilting and planchette writing, where, he says, 'we enter upon the most mysterious and soul-perplexing of sphynx riddles,' Mr. Evans comes back to apparitions, and finds that the oranges are not apples, after all, for he expresses his opinion that—

'Phantasms of the dead are psychical experiences too well attested to be denied. They are not real entities, but hallucinations superinduced in the mind of the percipient by telepathic impact from sources known or unknown.'

Mr. Evans admits a large portion of the facts we claim, and he is looking longingly in our direction.

'PREVISION.'

With reference to the interesting re-statement and elucidation of the 'four-dimensional' and 'elongation of the present' theories of Prevision by General Phelps in 'L'Esprit' of February 25th last, permit me to point out that Clairvoyance and Prevision have been elaborately treated by Schopenhauer, by Zöllner, and by Dr. Carl du Prel, the latter of whom seized upon a number of interesting cases and elaborated all previous theories into a system.

The explanation of these psychic faculties by supposing the soul raised for a moment into a fourth dimension of space was advanced by Zöllner. Schopenhauer explained them by affirming the 'necessity' of all that happens—as if already printed in the ideal world of Time and Space and gradually coming into human consciousness. He argued that when these happenings are perceived out of their place in time, as in Prevision, it is done by a faculty of the soul, usually dormant, that has the power of skipping whole pages, so to speak, in the book of the Necessity of Life. Schopenhauer said:—

'Causality determines a succession of facts, but this succession is not one in bare time alone, but in time with reference to a particular space. Therefore a certain portion of space and a certain portion of time are simultaneously affected by each sequence of change, caused by the eternal working of cause and effect, and so "Causality" is a uniting link between Time and Space.'

Du Prel, however, substitutes the necessity for action for causality, and says:—

'In this lies the whole being of matter: hence both Time and Space are therein united: it possesses in itself and simultaneously the qualities of Time and Space, however much they may contradict one another, and must unite in itself whatever, in each of these two, is impossible for the other, such as the flow of Time, which is impossible for the motionless persistence of Space: it has the infinite divisibility of both.'

According to Du Prel, who believes that there is a special faculty latent in us which he calls 'insight into causality,' Clairvoyance is the transcendental seeing of Space—Prevision that of Time. He points out that many cases both of clairvoyance and prevision (prediction) might often be explained more simply by other theories such as magnetic rapport and thought-transference—as, for instance, when a somnambulist prophesies that his magnetiser will appear at a given moment; or as when St. Anthony often knew, months in advance, that a certain person would call upon him and from what motives—but the majority of cases of prevision, he shows, cannot be explained by any magnetic reading of intentions or thoughts. Among others, he cites an interesting case from Kerner ('Magikon,' V., 124), where a certain professor of mesmerism, a Dr. B., went to give a demonstration before the Court of Louis Philippe, and one of the ladies of the Court, the Princesse de Joinville, becoming somnambulant and 'lucide' under his treatment, foretold to the King the day and hour of his flight, the invasion of the Tuileries, the taking away of his diamonds, and a certain catastrophe to one of the Orleans family—none of which events were in the minds of anyone present.

Du Prel does not seem to have considered the possibility of these facts being in the mind of some invisible person present, and read therefrom by the lucide, but explains her vision by supposing that she was, for the moment, exalted into the transcendental state of the Eternal Ever-Present—the state General Phelps calls being a 'Paronist'—a term, by the

way, that does not strike me as being a very happy one, for, although derived from a Greek word, and having a Greek suffix, no Greek would have formed the word that way. Might I suggest for it the phrase 'in a state of extense,' and the verb, 'to extense' (intensive of extend), and for the agent, 'extenser'?

The numerous cases of retro-cognition and pre-cognition which occur in the exercise of what is called the psychometric faculty, where clairvoyance, both in Space and Time, is displayed, are explained by Du Prel by supposing that the faculty for 'insight into causality' is aroused by the holding of an object by the sensitive in the hand or against the forehead.

Clairvoyance in time (being a transcendental insight along some one chain of causes) often fails to note that there is another chain of causes coming to clash into the line of sight, so that true previsions are often upset by some unforeseen event. For instance, in the report of the Paris Academy on Mesmerism in 1831, mention is made of a somnambulist called Cazot who foretold a crisis in his disease to happen on a certain day in June, but on the day before the one specified he was run over in the street and killed!

On the other hand clairvoyants often predict rightly the coming of perfectly chance events, and Du Prel gives the well-known instance of Schopenhauer, who one day, absent-mindedly, used his ink-pot instead of his sand-box to dry his writing and made a mess on his desk and floor. On calling in his servant he was told by her that she had dreamt that morning that she would be summoned to wipe up ink from the floor, and as she had told her dream on awaking to a fellow servant it was a good evidential case.

The distinctive nature of this 'insight' faculty is that it sees at a sweep, or as a whole, all the series of the concatenations which reason only follows link by link, and Du Prel argues that the only thinkable explanation of clairvoyance in Space and Time is the postulation of this faculty of seeing into another plane; because, if the reality did not somehow, somewhere exist, the vision of it would be impossible. As Cicero said: 'All things already are; they are only absent in Time!'

This idea was put by Hartmann in another way: 'The leaves and branches of the phenomenal world and our phenomenal Ego are rooted in another plane—the soil of "world-substance."' I would add, if everything in this world is in a state of inter-action, intelligences are conceivable who, as parts of the whole, feel this inter-action, and, through their insight into causality, simultaneously perceive what appears to us to be separated by the flow of time.

FREDERIC THURSTAN.

PREMATURE BURIAL.—The London Association for the Prevention of Premature Burial proposes to bring before Parliament, when possible, a Bill for the amendment of the law of burial. Among other things the Bill provides that no burial or other disposal of a dead body shall take place without a medical certificate of death and that no such certificate shall be given without a personal inspection and examination of the body, which certificate shall state the signs from which death is inferred. Provision is made also for mortuaries, where bodies may be kept until the fact of death is conclusively ascertained.

SPIRITUALISM IN GERMANY.—The 'Deutscher Spiritisten-Verein,' or National Union of German Spiritualists, has just issued the report of its first year of work. It was founded on February 25th, 1904, in the place of a 'Committee for the diffusion of Spiritualism and the support of needy Spiritualists,' which had been established at Cologne in 1902, but which was not in the right form for accomplishing the work desired. Herr Feilgenhauer, the eminent German psychological writer, is the moving spirit of the new organisation, which has been well supported, and counts among its honorary members the Right Hon. A. J. Balfour, Sir William Crookes, Dr. A. R. Wallace, Professors Barrett, Lombroso, Richet, Princess Karadja, Mr. E. Dawson Rogers, and other notable workers in the fields of psychical science. The report shows that the new society is in a flourishing condition, and is alive to the need for active propaganda through its various branches. The visit of Mr. Peters to Cologne and Hamburg in May, 1904, is specially mentioned, and the results obtained at his séances are described as brilliant.

TESTIMONY FROM IRELAND.

The 'Irish Independent' recently offered a guinea prize for the best answer to the question 'Do you believe in Ghosts?' and the winning reply was the following, published in that paper on March 1st, and written by Mr. B. Granger, of 2, Millmount-terrace, Drumcondra:—

'My own belief in the supernatural world and its sometimes visible denizens is as instinctive as my belief in God. It admits of no debate, and requires no justification—to myself. But there are doubters and sceptics. The instinct is not universal, although, if proper tests could be applied, it might be found generally true that in all there is the chord that thrills responsive to the supernatural.

'In a rural district in Ireland you will hear well-authenticated instances of wraiths, or apparitions of persons still alive—one was mentioned a few days ago in connection with the Richhill poisoning case—of ghosts, *i.e.*, apparitions of individuals known to be dead, and of mysterious intimations, variously conveyed, of the deaths of relatives and friends. And that, too, from truthful, sober-minded men, to whom it would be an insult to impute falsehood or hysteria.

'Spiritualism, mentioned by Canon Courtenay Moore, is one of the most thoroughly abused creeds in the world. Table rapping, juggling, trickery—these constitute Spiritualism, say the critics, who will not take the trouble to make themselves acquainted with the facts. Maskelyne, in his "exposures" of the various mediums (property witches), has exposed a vast amount of unreasonable prejudice in himself, and similarly with others who had made up their minds not to be convinced. What they could not understand was only some trick cleverer than the rest.

'I have been present at clairvoyant séances where the "controlled" mediums have described the ghosts who hovered about in the vicinity of various members of the audience. Their descriptions have enabled the living fathers, husbands, wives, to recognise the deceased members of their households, and messages have been given by the mediums from the spirit world to those on earth. I might have argued collusion in all these cases had I not had positive proofs of the impossibility of such a thing in the case of several friends of my own.

'I could multiply instances like these did space allow, and though I do not regard Spiritualism as by any means a healthy subject to dabble in, its revelations, taken in connection with what might be described as the unaided belief in things ghostly, seem to me to afford positive proof of the objective existence of ghosts.'

In another reply, a Roman Catholic priest states that while Spiritualist séances are condemned by his Church as grievously sinful, there is no *a priori* reason to show why spirits should not manifest themselves. Man's soul, he says, after its separation from the body, is a spirit, and can assume appearances. There is abundance of evidence, which in law would be regarded as decisive, to prove that spirits do make manifestations. One man in every ten has had experiences, but the majority are ashamed to acknowledge them. Lastly, he cites the authority of the Bible, which records many spiritual phenomena.

MRS. J. STANNARD IN INDIA.

On Saturday, February 25th last, Mrs. J. Stannard lectured in Bombay, India, on the 'Present Trend of Religious and Scientific Thought in the West towards Eastern Metaphysics,' at the Framji Cowasji Institute, Dhobi Talao. In a report of the address the 'Advocate of India,' of February 27th, says:—

'Mrs. Stannard reviewed the discoveries made in Europe and America in different branches of science, and said that they all tended to bring the religious thought of the West to monotheism. In her opinion, pantheism was the only rational creed for men of science, and, in order to still further advance scientific thought in the West, a study of the Vedanta philosophy was absolutely necessary. The Theosophical Society had broken the ground some years ago by bringing forward certain literature of the East, but it had now lost caste in the West, and a new society, under the name of the "Parama Sidhanta Sabha," had been started with the object of making researches into the Vedanta philosophy. She had come out to India with the intention of studying this great system of philosophy, and hoped to succeed with the aid of great Indian teachers. A vote of thanks to the learned lecturer terminated the proceedings.'

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,—The following account of a test séance held on the 3rd instant, in compliance with the expressed wishes of the controls of Mr. David Duguid, will interest your readers, and perhaps serve to convince 'The Birmingham Ethical and Research Society' that they are not quite so clever as they would wish your readers to imagine, and that they have simply made themselves ridiculous by their clumsy attempt to blacken the character of one of our oldest and most respected mediums.

It is desirable to state that this society will not employ trance speakers, so that such esteemed workers as Mr. and Mrs. E. W. Wallis are debarred from their platform; and I am informed that the spiritualistic books in their library have been disposed of.

This does not show any very great desire to search out and inform themselves as to the intricacies of the phenomena of our movement, but it does suggest very strongly that any report of their investigations must be received with the greatest caution.

The séance on the 3rd inst. was held at the house of Mr. Andrew Glendinning, and there were four sitters, in addition to Mrs. Douglas and Mr. Duguid. I will pass over the trance painting, which was as usual. The medium's hands were then encased in a pair of new boxing gloves, which being too small for the medium, were put on with difficulty.

A piece of new trellis work, about six feet long and two feet six inches high, was then placed on the edge of the table in front of the medium, and this was held in position by Mr. Glendinning and the writer. The gas being turned out, we heard, in two or three minutes, the brushes being moved, and we then saw a faint light playing over the palette for a few seconds, which betokened that the spirit artists were at work. The result produced under these novel and difficult conditions, within four minutes of total darkness, was a pretty little landscape of lake scenery.

At a séance held last week at my house, sixteen sitters being present, the materialised hand, which bore a ring, was distinctly seen by many of them, and a flash-light photograph of it was taken—of course with the permission and desire of the guides, who prepared accordingly. The medium was at the same time wearing the boxing-gloves, which had the thumbs firmly stitched to the finger portion. The good faith of the medium was thus completely vindicated, and the result only confirms my opinion that nearly all the so-called exposures of mediums are only exposures of the prejudice and ignorance on the subject of those who are so loud in their denunciations. 'Judge not that ye be not judged.'

H. BLACKWELL.

151, Queen's-road, Finsbury Park.

P.S.—Since the above was posted I have received a letter from a friend who was present at the last-mentioned séance. He has had the clairvoyant faculty for about sixteen years, and has given many remarkable 'tests,' both here and in America. He says: 'During part of the time when we had total darkness, I saw two materialised arms stretched over the medium's shoulders, and noticed particularly that they were both right hands, one more slender than the other. A card was painted by each of them, and one of the pictures is of much more artistic excellence than the other. A lady who sat next to me also said that she saw the hands.'

At a séance held last night with twenty-six sitters, the results were most satisfactory, and one of the clairvoyants, Mrs. Willis, saw and described several of the guides who were helping the medium.

March 18th.

SIR,—Mr. Duguid's letter in last week's 'LIGHT' reads like that of an honest man, and I am thereby encouraged to suggest to him that he can easily dispose of the suspicion of 'substitution,' in regard to the small cards for 'direct' paintings, by granting at each séance to two or more trustworthy sitters the privilege of deciding how the cards shall be torn, instead of tearing a corner off the cards without consulting the sitters. For instance, suppose, when he produced the two prepared cards, he permitted me to say how the cards should be torn, I would reply: 'Tear one card half-way across, about half an inch from the top, from left to right, and nip three pieces out of the other, all on the right side, and give me the three pieces.'

The chances against his having prepared cards already torn in the way I have described are so preponderating that if pictures were found painted upon the cards mutilated as I had suggested, the evidence of their having been painted there and then would be sufficient for all practical purposes.

SYMPATHISER.

SIR,—More than twenty years ago, in face of the methods of criticism then adopted and continued by the Society for Psychical Research, *ad nauseam*, I wrote: 'It is above all things necessary that inquirers should be patient, modest, not attaching too much importance to their own conclusions, not dreaming that it is for them to contribute more than their own item of evidence on thought or judgment towards the result.'

'Spiritualists have sometimes been tempted to cower before these self-constituted judges and to accept from them the position that Spiritualism is on its trial, and these critics are judges. It is true, in a sense, that Spiritualism is on its trial—the mistake is to suppose that the trial is being conducted by us, or that the critics, as well as the criticised, are not included in the great assize. In truth these researches are trying us all; they are bringing into light the attitude we are taking, and the homage we are paying to truth, fact, character.'

The Birmingham Ethical and Psychical Society, in the case of David Duguid, have proved themselves incompetent for the most delicate conditions, such as are absolutely necessary with the most sensitive mediums. When I first read their report, so prominently put forward under the signatures of four officers of this society, I was sorry for them! It was the old story repeated, which put a conjurer to explain Mrs. Piper and Eusapia Paladino.

I have never myself sat with Duguid, though I have often wished for that privilege. But a man of his irreproachable character, who has been tested by more competent investigators than these, should at least have had more consideration paid him than is evidenced in their own report. Mr. Robertson's letter is a complete refutation of fraud on Duguid's part. A medium of forty-five years' standing, and moreover, one who has exercised his gifts without fee or reward cheerfully, is not to be upset by any self-constituted judges who change their name and adopt the tactics supposed to be scientific.

Spiritualism has its own conditions; and those who investigate, ignoring these, will invariably come to grief. This Birmingham business is a very suggestive case. The critics are themselves exposed and mediums in future should give them a wide berth.

MORELL THEOBALD.

24, Handen-road, Lee.

SIR,—On the arrival in London of my old friend, Mr. David Duguid, I asked him about the séance in Birmingham which was said to be unsatisfactory. He went into the trance condition that I might ask his spirit controls. The following notes were taken down at the time, in reply to questions by myself and others. This was previous to our having seen in 'LIGHT' the letter by Mr. Lucas and others, containing statements which will not lessen in any degree the esteem in which Mr. Duguid is held by his friends.

A. GLENDINNING.

NOTES TAKEN DOWN ON THURSDAY, MARCH 2ND, FROM THE 'GUIDES' OF MR. DAVID DUGUID, REGARDING THE BIRMINGHAM SÉANCE.

'They should have seen that the conditions of the room were suitable. The light in the room was bad, because the concentration of eyes, fixed on cards lying down, destroys our power of working, as the magnetism is dispersed—hence total darkness is necessary. After the medium was tied we tried to paint the cards without putting his hands over them to shade them from the light, and we then lifted the cards just below his hands. When the conditions are good, we do not require him so close to the cards. On the first evening the shade of the paint box answered the purpose, as the conditions were not so unfavourable as on the second occasion.'

'If any foreign substance, or any person, touches the surface of the cards before the sitting, it destroys so much of the magnetism that we cannot see the card. The corners of the cards are always torn off by the medium because it is absolutely necessary that the magnetism shall not be mixed. When the cards are painted under good conditions, an attentive sitter can see the minute flashes, and also occasionally hear a crackling sound like a faint explosion. We only work with one brush for each picture, and as we use the different colours we clean it in this way, which gives forth a faint light. The two cards are generally painted at the same time, so that both brushes are employed simultaneously. Some of us (there are more than two) can actually paint the cards in two seconds; other artists take a few seconds longer, but from the time the

gas is turned out, four or five minutes are generally occupied. We have to materialise the hands, one for each brush; this we do from the medium, and sometimes from one or more of the sitters. The conditions in Birmingham were very bad, but we tried to give the manifestations in order, if possible, to convince the sitters.'

Six.—The notoriously unfriendly attitude towards mediums adopted by the little group who, ashamed of the word Spiritualism, signed the death certificate of the old Birmingham Spiritualist Union, and evolved from the dust of the defunct society the 'Birmingham Ethical and Psychical Society,' naturally disposes of one view with suspicion any statement they may make regarding spirit-mediumship.

The report on the experiments of their 'Research Section' with Mr. David Duguid has impressed me with the notion that their Research and Ethical Sections exist separately, in the more singular and sinister sense! If the remarkable document published in 'LIGHT' of the 11th inst. embodies all, or the strongest, evidence that they were 'systematically tricked by the methods of a clumsy conjurer,' then they have branded Mr. Duguid an impostor in a manner outrageously unethical, aud, at the same time, they have exhibited their own incompetence as 'psychical researchers.'

In their account of the first séance, we are told that Mr. Duguid's hands were tied by Mrs. Douglas. 'The lights were then put out, placing the room in darkness.' 'In a moment or so, Duguid's hands were seen to take up the two cards from the palette and place them down on the table, producing another two which were already painted, and the four cards were distinctly seen at the same time.' We are not told whether Duguid's hands, freed from their bindings 'in a moment or so,' were afterwards found bandaged or not. Nor are we told how Duguid's hands were seen in a 'room in darkness.' If we were enlightened on this curiously dark point, we might be able to comprehend how 'four cards were distinctly seen' where there should have been but two. These researchers, who could see distinctly in a 'room in darkness,' might have secured some tangible evidence of the alleged imposture if they had picked up one, or two, or all, of the four cards. What was there to prevent them? Nothing, except their incapacity to conduct experiments in psychical research.

At the second séance 'the room was placed, as far as possible, in darkness.' . . . 'Some six or eight members gathered round three sides of the table with sundry cloaks, &c., upheld as a screen' (if the printer has a typographical sign indicating an amused chuckle, let it be inserted here). In this accentuated darkness the remarkable clairvoyance of some of the researchers again came into play, for we are told that, 'after a few moments, Duguid's own hands were seen to take up the cards and withdraw them from the table for a moment, during which he distinctly fumbled with them, and then produced two other cards with paintings already on them.' All this, it is alleged, was seen: seen in a room 'as far as possible in darkness'; seen in spite of the accentuated darkness produced by members' cloaks, &c.; seen by people who object to darkness, because the proceedings of the medium *cannot be seen in darkness*: This excels the clairvoyance of blind Mollie Fancher and eclipses the greatest feats of the renowned Alexis Didier!

Further evidence of the 'systematic imposture' of David Duguid is furnished by the circumstance that Mr. Duguid sat as if he did not grasp matters (and no wonder!), and, on being challenged to reply to the charge brought against him, he failed to meet it with anything more than a blank denial! A man addicted to less 'simple ways' might have replied more forcibly—and quite rightly. These researchers failed to grasp the situation. It does not seem to have occurred to them that they were required to prove their charges. This they could not do for lack of evidence; hence, contrary to all legal methods, Duguid must furnish convincing proofs of his own innocence. Strange are the ways of psychical researchers! At the third séance, called by a singular abuse of language 'a séance under test conditions,' no 'direct spirit pictures' were obtained. But the researchers make no attempt to explain the admitted fact that one card was smudged and dabbed, another was smudged on both sides, and 'upon the table, close to the medium, paint was liberally daubed.' It looks as if the spirit people had been *trying* to paint, though an experienced and sensible investigator would not have expected success under the peculiarly cruel conditions, with the medium in a state of mind fatal to any success in experiments of the kind under notice.

As an example of the absurd reasoning of the researchers, take the following: 'Mrs. Douglas, on entering the room, at once asked Mr. Duguid if he had been entranced, when he replied in the negative. This was strange, for Duguid had

stated that he was always entranced during the production of direct spirit pictures.'

Why strange, pray? To produce a picture, Duguid must be entranced. 'Not the slightest semblance to a picture' was produced. Why was it strange, then, that Duguid was not entranced? If there *had* been a picture, then it would have been strange. But there was only a smudge, probably because Duguid could not be entranced under the circumstances. The judgment of the researcher that can reason so faultily is aptly enough associated with equally unreliable powers of observation.

Just one word anent the resolution passed by the researchers: 'That it is the belief of this meeting that the two plain cards placed upon the palette to receive the supposed direct spirit paintings, were changed for already painted ones, and that four cards had been actually seen at the same time at the Monday's meeting.' The 'belief' of the researchers does not interest me. I am only interested in what they know and can prove—and they certainly have *not* proved what is implied in their belief. They have proved the mischievous character of certain statements, made elsewhere, as to how fraud *might* be practised.

To my mind it is plain that the unwarrantable insinuations that prepared cards *might* be substituted for spirit pictures has borne fruit. The deadly suggestion has done its evil work, and Duguid is the victim.

When will this medium-baiting cease? When will the advocates of Spiritualism be freed from the odious necessity of repelling the attacks, veiled and open, from enemies within the camp? I wonder, when?

Preston.

March 13th.

ERNEST MARKLEW.

Six.—I was one of a sympathetic circle of eleven people who sat with Mr. Duguid on Thursday evening, the 16th inst., in the séance-room of Mrs. William Paulet.

There was no attempt at anything like test conditions, but I, as a seeker after truth, and relying on the integrity of the medium, believe the results were perfectly genuine; I wish that I could say, as a critical psychical investigator, I *know* they were absolutely so, especially in the face of the damaging report of some members of the Birmingham Ethical and Psychical Society, given in 'LIGHT' of the 11th inst.

The details of our sitting were more or less similar to those usually described, but we had the advantage, in addition, of the clairvoyant powers of Mrs. Paulet, and as the conditions were very harmonious, I trust you will be interested in my report.

We sat during the first part of the evening in a subdued light, and a picture of about 9 in. by 6 in. was painted while the medium was apparently under control, with his eyes closed. I sat next to Mrs. Douglas, who was on the medium's left hand, and, consequently, I had a good opportunity of making careful observations. A picture quickly evolved of mountain and lake, which seemed to me familiar, but in the subdued light I could not determine. Mrs. Paulet said there was a strong Scotch influence present, and described many forms moving about, one being identified by a Scotch lady as her father. She said there was a large hand apparently directing the medium's, and gave descriptions of several forms around Mr. Duguid, one of which corresponded to the physique and features of the late George Paul Chalmers, of Edinburgh, who was known to Mr. Duguid while he was in earth-life, and, according to Mrs. Douglas, is stated to influence the medium sometimes while painting, instead of his other well-known controls—facts quite unknown to Mrs. Paulet, who had never met Mr. Duguid before.

Mrs. Paulet also described the medium's mother, who indicated her anxiety about his health, especially in regard to certain details which Mrs. Douglas confirmed. When we examined the picture in a good light it bore a strong resemblance to the lower part of Loch Lomond, with the Ben in the middle distance, and certainly the general tone was suggestive of the rich and powerful colouring of G. P. Chalmers.

The second part consisted of the alleged production of two beautiful small pictures on cards, which for purposes of identification had one of the corners of each card torn off by the medium in our presence, the pieces being retained by us, and the torn edges were quite clean both before and after the pictures were produced. We did not in any other way mark the cards, but I believe that they were the same cards placed on the table in front of the medium, which in a very short space of time contained two pictures, one being a replica of the larger picture, which the control said was Loch Lomond, and the other a view of Loch Katrine, with Ben Venue in the distance.

Before the light was extinguished I changed places with Mrs. Douglas, so that I now sat close to Mr. Duguid. Slightly behind him and to his right there was a mirror, in which were

reflected the glowing ends of two joss-sticks always employed by Mrs. Paulet in her séance-room. By means of these reflections I was able to notice any movement of Mr. Duguid, and any attempt at substitution, as indicated by the Birmingham accusers, would have been apparent. During the short period of darkness his body did not move to a greater extent than one does when taking deep inspirations. Mrs. Paulet described a form as if manipulating the cards, and also said there were lights. These lights became sufficiently luminous to be observed by ordinary sense perception as scintillating points just over the cards on the palette, and everyone in the circle saw these.

Mr. Duguid has answered for himself the accusations of the Birmingham investigators, who, according to Mr. Duguid, undressed both Mrs. Douglas and the medium, and had them searched by committees; and yet they passed a resolution 'That it is the belief of this meeting that the two plain cards placed upon the palette to receive the supposed direct spirit paintings were changed for already-painted ones, and that four cards had been actually seen at the same time at the Monday's meeting.' If so, it is demonstrated that they were not reliable investigators, or they suffered from collective hallucination. Where did the two 'already-painted' cards come from, and where did the two original cards go? What about the corners of the cards torn off at the Monday's séance? I wonder if any one of these investigators, before condemning Mr. Duguid, has tried to experiment in reference to removing the corners of cards by direct tearing. I have experimented with eighteen cards, imitating, as far as I could, the method of Mr. Duguid, and have not succeeded in getting two quite alike, for, with a magnifying lens, I have always been able to discover minute differences, although the beginning of the tear has started at the same distance from the corner.

This was my first séance with Mr. Duguid, and, therefore, I do not hold a brief for him, but for his own sake and to counteract the unfavourable impression of the unfortunate report from Birmingham, I desire to suggest that Mr. Duguid, before returning to Scotland, should sit with a sympathetic yet critical circle of men and women, mutually satisfactory to Mr. Duguid's friends and the Editor of 'LIGHT.' These should not demand their own conditions, so as to coerce or retard results, but while conforming to the usual conditions, such as not allowing anyone but the medium to touch the cards, &c., as I understand is requested by the controls, they ought to insist upon reasonable conditions to prevent the possibility of substitution or transfer, such as the medium's hands being enclosed in boxing gloves and the top of these stitched to the sleeves of his coat, and the coat carefully fixed in front so that it could not be removed even for an instant. If satisfactory results be obtained under these conditions in a short series of sittings, then let a full report be inserted in 'LIGHT' so as to neutralise the evil effect of the Birmingham investigations, which, in my opinion, were imperfect and apparently prejudiced.

A. WALLACE, M.D.

[We have other letters on the same subject, including one from Dr. Alfred Russel Wallace, but they are necessarily held over for another issue.—Ed. 'LIGHT.']

Mr. Duguid Returns to Glasgow.

SIR,—Please allow me, through your columns, to sincerely thank the many friends who have written expressing their sympathy with me, and also to state, in reply to numerous inquiries, that it is impossible for me to give any more séances than those already arranged for, as I am obliged to return homewards during the coming week.

151, Queen's-road, London, N.

DAVID DUGUID.

'Capital Punishment.'

SIR,—I will only send a few lines in reply to Miss E. M. Beeby, who, in 'LIGHT' of March 4th, gives one of the reasons against capital punishment that I deprecated, namely, a purely sentimental one. Too much severity is cruelty, and too much mercy is weakness, and I venture to say that weakness, in rule, causes quite as many evils as many less agreeable qualities produce. If—and there is so much in an if—if the fiction that Miss Beeby relates were a fact, it would be so much more valuable as argument, but as romance it is worthless, for we can so easily imagine cases for our heroes. In this one the admirer of the murderer seems to omit compassion for the murdered, as, it appears to me, do all the opponents of the death penalty or punishment (I admit Mr. Girdlestone's useful correction). Of course, if a murderer, let loose on society, behaved in the admirable manner related, there could be no two opinions regarding his good conduct—but are murderers so respited? What is penal servitude for? And if respited fully and entirely as Miss Beeby would like, who would be

quite willing to admit such into their family circles, though willing, no doubt, to show all humane treatment?

As soon as 'society has learned' not to produce murderers, then all question of capital punishment will cease. It is the inexorableness of the result of sin that I wish to urge, and it is not by sentiment, but by knowledge of the weakness of human nature that man is prevented from falling into greater foolishness. Sin may doubtless be only ignorance, but results follow, as the wheel the horse, so long as ignorance draws. My original contention, I submit—that a truly penitent murderer, if he die on the scaffold, is no more likely to enter the spirit world as a devil because he was subjected to the death punishment, which he admitted was his just due—is not disproved by the letters of your correspondents. I submit also that it is quite as likely from their arguments that 'the victim,' ruthlessly and most unwillingly sent to what he would call 'kingdom come,' would try his best to make his immediate circle very uncomfortable by the narration of his wrongs. What matter to him if the hero who ruthlessly sent him out of earth life, saved the lives of twenty others?

When once we get human nature on a low level, the mean course between severity and mercy is the only course; and I think it would perhaps be wiser not to theorise too much about the spirit world, but to be careful, like the Japanese, to be just in this. With regard to Mr. Girdlestone's final question, 'Why should an executed criminal be reincarnated in order to make further atonement?'—I really cannot say, for I do not think I said that. I said he might be reincarnated to atone to the uttermost farthing, i.e., pay all his debts. No man passes away with only one sin on his shoulders. I have used the word *atonement*; I do not think it a good word, but the only one that, without requiring many others, expressed what I mean.

ISABELLE DE STEIGER.

Rock Ferry.

The 'Fourth Dimension' Theory.

SIR,—Professor Zöllner in the first chapter of his standard work, 'Transcendental Physics,' published at Leipzig in 1879, says: 'These experiments' (i.e. with Slade) 'were only the practical application of Gauss's and Kant's theory of space, which these two eminent men imagined might contain more than three dimensions.'

Zöllner was obviously under the impression that this theory of a fourth dimension emanated from these two scientists, but I contend that that honour belongs to an Englishman of very much earlier date, viz., the Rev. Joseph Glauvil, F.R.S., Chaplain in Ordinary to Charles II., who, in 1681, published a book called 'Saducismus Triumphatus' (British Museum press-mark 719 h 4), containing the following remarkable passages: 'Section XXII. That besides those three dimensions which belong to all extended things, a fourth also is to be admitted which belongs properly to spirits.' . . 'and that I may not dissemble nor conceal anything, although all material things considered in themselves have three dimensions only, yet there must be admitted in Nature a Fourth which though it most properly appertains to those spirits which can contract their extension into a less Ubi, yet by an easy analogy it may be referred also to spirits penetrating as well the matter as mutually one another; so that wherever there are more essences than one, or more of the same essence in the same Ubi than is adequate to the amplitude thereof, there this Fourth dimension is to be acknowledged.'

'Which assuredly involves no greater repugnancy than what may seem at first view to him that considers the thing less attentively to be in the other three dimensions. Namely unless one would conceive that a piece of wax stretched out, say, to the length of an Elu, and afterwards rolled together into the form of a globe, loses something of its former extension by this its conglobation, he must confess that a spirit, neither by the contraction of itself into a less space has lost anything of its Extension or Essence, but as in the above-said Wax the diminution of its longitude is compensated with the augmentation of its latitude and profundity.'

These are rather long extracts, so I will content myself with just calling your readers' attention to the fact that Kant published nothing till the eighth decade of the eighteenth century, and Gauss died in 1855, whereas this book was published in 1681.

E. R. SEROCOLD SKEELS.

51, Park Hall-road, East Finchley.

An Inquirer's Appeal.

SIR,—I have been reading 'LIGHT' now for some time and have been taking great interest in it. I have never had anything to do with Spiritualism, in fact, I looked at it with a great horror, but since I have taken to read 'LIGHT' my curiosity,

or rather interest, has been aroused, and now I should like to come in contact with some Spiritualists. From what I can see, this would be easy enough if I could attend public meetings, but this, in consequence of the position I hold, I cannot do. Therefore I beg of you to be good enough to come to my rescue and publish this letter. In this way I may, perhaps, hear of some reader of 'LIGHT' who holds private meetings or séances which, without any publicity, I could join. Any part of London almost would suit me. No doubt, dear sir, you will kindly send me any communication you receive in answer to this.

INQUIRER.

Healing Mediums Wanted.

SIR,—During the séances we are holding in this city a healing medium has been discovered and developed. I call attention to this fact in order to suggest that experimenters should be invited, through your esteemed journal, to make careful inquiries in order to find out whether any such mediums exist in their circles, although at present they may not be aware of their gift. It is the result of our experience that such a revelation might be made if sought for, and all experimenters should be earnestly requested to try. In this way we might add to the abstract ideas taught by Spiritualism, the further great advantage of being able to not only benefit the sick and suffering, but to reply to those who mock and ask what Spiritualism is good for. Spiritualists need only to persevere strongly in their efforts in this direction, and in a short time they will succeed in convincing even their most inveterate opponents.

DARIO REBUFFO.

Via S. Luca, 1, Genoa.

An Interesting Experience.

SIR,—Although a very recent convert to Spiritualism, I find all connected with it of absorbing interest. Like many others I was sceptical at first, but am now fully convinced of the help of spirit friends. A short time since our little company (there are only three of us—one a good medium) were sitting in an upper room as we are accustomed to do once a week, when the front door bell was rung twice; we did not go down, and no one else was in the house. When we left the room I remarked, 'I wonder who rang the bell?' Our medium, through one of her controls, said, 'Oh! some men with a light; So-and-So' (naming another control) 'sent me down to see.' Four nights afterwards the bell again rang; I went to the door, and there were two men, one holding a torch. I asked if they had been before. 'Yes,' said one, 'several nights since; we rang twice but you were out.' 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.

STRATFORD.—IDMISTON-ROAD, FOREST-LANE, E.—On Sunday last Mr. R. Brailey addressed a large and appreciative audience, and gave good clairvoyance, &c. On Sunday next, at 11.30 a.m., discussion; at 7 p.m., Mr. Hough. Thursday, at 8 p.m., Mr. Wrench.

FULHAM.—COLVEY HALL, 25, FEENHURST-ROAD, S.W.—On Wednesday, the 14th, Nurse Graham gave successful clairvoyant descriptions. On Sunday last Mrs. Roberts, of Manor Park, gave an earnest address, and Mr. Roberts conducted an after-circle. Sunday next, at 7 p.m., Mr. Mayo. Wednesday next, at 8 p.m., Mr. Spencer.—W. T.

BATTERSEA PARK-ROAD.—HENLEY-STREET.—On Sunday night last the controls of a member of the society spoke 'concerning spiritual experiences.' Good clairvoyance at the after-circle. Nurse Graham's week's mission: next Sunday, 7 p.m. Tuesday and Thursday, at 3 p.m., women only. Every night, 8 p.m. Tickets, 6d., J. Adams, 105, Cheapside.—H.

HACKNEY.—SIGDON-ROAD SCHOOL, DALSTON-LANE, N.E.—On Sunday last the Rev. F. O. Matthews gave an inspirational address, and very remarkable tests, descriptions and messages, which were invariably and completely recognised. We trust shortly to have Mr. Matthews again. Sunday next, at 7 p.m., Mr. R. Fletcher, address; Mrs. Weedemeyer, clairvoyant descriptions.—H. G.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD, ASKEW-ROAD, W.—On Sunday last Nurse Graham gave good clairvoyant descriptions, and Mr. Lewis delivered an interesting address. After-circle successful. Sunday next, at 11.15 a.m., circle; at 7 p.m., Mr. Lewis, 'Spiritualism among the Blacks.' Thursday, at 8 p.m., public meeting. Social meeting at the Athenaeum on April 21st.—A. P.

PECKHAM.—CHEPSTOW HALL, 139, PECKHAM-ROAD.—The Wednesday evening public circle was well attended. On Sunday evening last an instructive trance address was delivered by Mr. Barton on 'Evidences of the Divine.' At the after-circle many tests were given. On Wednesday, March 29th, concert and dance. Sunday next, at 11.15 a.m., circle; at 7 p.m., Miss J. Lynn, clairvoyance; a circle to follow.—VERAX.

BRIGHTON.—COMPTON HALL, 17, COMPTON-AVENUE.—On Sunday last Mr. R. Dimsdale Stocker's lecture on 'Phases of Spiritual Life' was an intellectual treat. Sunday next, Mrs. M. H. Wallis will hold a séance at 11.15 a.m.; chairs, 1s. each; and at 7 p.m. will give an inspirational lecture on 'Man a Triune Being of Body, Soul, and Spirit.' Hall open on Tuesdays from 3 p.m. to 5 p.m. for inquirers, &c.—A. C.

CLAPHAM SPIRITUALIST INSTITUTE, GAUDEN-ROAD.—On Sunday last Mr. Fielder's excellent address on 'Universalism,' was followed by a debate on 'Christian Spiritualism.' Miss Morgan charmingly rendered solos. Convincing tests were given at the Thursday circle. Sunday next, at 11.15 a.m., circle; at 7 p.m., service. Thursday (Room 3), psychometry, at 8 p.m. Saturday next, at 8 p.m., last dance of the season. Tickets, 1s., including refreshments.—H. V.

FOREST HILL.—99, DEVONSHIRE-ROAD.—On Sunday last Mrs. Turnpenny's control spoke earnestly on 'The vital importance of looking within and living the Christ Life.' At the after-circle good clairvoyant descriptions were given by Mrs. Besan and Mrs. Main, and by Mrs. White and Mr. H. Richmond, of South Norwood. Sunday next, at 3 p.m. and 7 p.m., Rev. F. O. Matthews. Admission, 6d., reserved seats, 1s. Apply at once, 99, Devonshire-road, Forest Hill; private house.

CHISWICK.—AVENUE HALL, 300, HIGH-ROAD.—On Sunday morning last the circle was well attended. In the evening Mr. H. Wright gave his reasons for not believing in reincarnation. Questions and discussion followed. On Monday the numerous and vivid clairvoyant descriptions by Nurse Graham gave complete satisfaction. Sunday next, at 11 a.m., circle; at 3 p.m., Lyceum; at 7 p.m., Mr. J. A. Butcher. Monday next, at 8 p.m., Mr. Paul Preys, 'Concentration and Meditation.'—H. G. H.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday evening last Mr. E. W. Wallis gave a very able trance address on 'The Spirit's Message to Mankind.' It was both educational and spiritually uplifting, and the audience expressed their keen appreciation from time to time. Miss Samuel delighted her hearers by a sweetly rendered solo. Our veteran president, Mr. T. Everitt, conducted the meeting in his usual earnest manner, and all were pleased to see him and Mrs. Everitt in such good health. Sunday next, at 7 p.m., Mr. A. V. Peters, clairvoyant descriptions. Doors open at 6.30 p.m., early attendance necessary.—S. J. WATTS.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—On Wednesday, the 15th, the members and friends held a commemorative service. Mr. W. E. Long, president, introduced the Rev. F. O. Matthews, who delivered, in his usual happy way, an address of much power. The descriptions and messages which followed startled many. Mr. Payne, of Brixton, Mr. J. Lobb, of Hackney, and Mr. Long's guide, 'Douglas,' also spoke a few cheery words. The Sunday morning public circle is largely attended by investigators, to whom it affords special opportunities—questions being cordially invited, and spirit-tests frequently given. On Sunday evening last Mr. W. E. Long gave the second part of an instructive address upon 'Jesus, Seer and Prophet.' On Sunday, April 2nd, at 6.30 p.m., Rev. F. O. Matthews.—J. C.

NOTTING HILL.—61, BLENHEIM-CRESCENT.—On Tuesday, March 14th, Mr. G. Spriggs gave an interesting address on 'Are we Progressive?' A lively discussion followed.—J. P.

CARDIFF.—87, SEVERN-ROAD, CANTON.—On Sunday last Mrs. Berwick's excellent address on 'Spiritualism: Its Benefits to Humanity' was followed by graphic and well-recognised clairvoyant descriptions.—D. M.

BRIXTON.—8, MAYALL-ROAD.—On Sunday morning last 'Will Power' was again dealt with. In the evening Mr. J. W. Adams discoursed on 'Seed-time and Harvest,' and a good after-meeting was held.—J. P.

KENSINGTON.—44, HOLLAND-ROAD.—On Monday evening last Mr. J. H. Kent dealt with 'The Physical and the Spiritual Aspects of Life.' An interesting discussion followed. A course of public meetings for Sundays and other evenings has been decided upon.—K.

PORTSMOUTH.—LESSER VICTORIA HALL.—On Sunday morning last our president, Mr. Oaten, gave trance replies to questions from the audience, and in the evening delivered an address on 'In my Father's House are many Mansions,' which was enjoyed.—B.