

# Light:

*A Journal of Psychical, Occult, and Mystical Research.*

'LIGHT! MORE LIGHT!'—Goethe.

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

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## NOTES BY THE WAY.

Of a captive eagle, uncaged but tied by the foot to a cord of any length, it has been said that in its attempts at flight it never achieves a strong lift of its wings, knowing it is tied. That is exactly how it is with those who are tied to a fixed conclusion,—to an ancient creed, a social prejudice, or a 'Thus saith the Lord.' Even though they try to be honest and to think, in facing fresh truths, and new and strange facts, they never make a resolute effort, inasmuch as there is always the underlying consciousness of being tied.

This is our chief difficulty as Spiritualists, in testifying to our facts. However convincing the facts may be, we meet with hesitation, shyness, dislike, a nervous terror. The cord is painfully apparent, and the knowledge of it prevents a sturdy beating of the mental wings.

In the March number of 'The Theosophical Review' Mrs. Besant discusses 'The Protestant Spirit.' At its first appearing, 'it is one of the purifying agencies in the treasure-houses of the spiritual Guardians of Humanity, the wind which scatters the fogs of blind credulity, and chases away the miasma of intellectual sloth.' In time, however, it tends to scepticism and materialism, and loses power. Why? Because the reason, to which Protestantism appeals, fails to penetrate to the region of the spirit; because 'it erects the reason, as limited by the physical brain, into the sole arbiter of truth.' Here is the remedy: as it is to 'the absence of mysticism in the Protestant communities that is due their declension in spirituality,' so, 'it is by the recognition of the reality and value of the mystic state of consciousness that the Protestant spirit will cease to be the herald of materialism.'

The concluding sentences of this thoughtful Paper are noticeable for several reasons:—

A religion cannot be made out of protests against another man's creed; we live by 'Yeas,' not by 'Nays.' If Protestantism is to live as a religion, it must emerge from the regions of negation into those of affirmation, and this it can only do if the spirit of mysticism revives within it, and leads it forth into a sweeter and a richer air. It must base its affirmations on facts recognised in the mystic state of consciousness; it must boldly cast aside its books, its legends and its creeds; it must trust to the living spirit and no longer to the dead letter; it must proclaim, on the sure basis of human experience, the living Christ within as the redeeming Saviour, and the living Master Jesus without, as the Head and Shepherd of His Church.

'The Sunflower' quotes a long sad wail over women, by the Rev. Dr. Morgan Dix. He thinks they are becoming too much like men, or, at any rate, that they do too many

things that men do. But, as an antidote, it cites the Rev. Dr. N. D. Hillis, who, with breezy generosity, tells the story of women's splendid progress. He said:—

Women, in spite of man's refusal to give them the rights and privileges to which they are entitled, are to-day in one hundred and forty-five branches of business, and in instances showing more ability than the men.

In fifty years the women will know more than the men. They have more time to read and study, and they are improving their time. Eventually they will vote themselves and tell the men whom to vote for. There is a lesson of rebuke in this for men.

Eventually all the universities will be co-educational, and the women will carry off all the prizes. That's what they are afraid of in the colleges which will not allow women. The women study while the young men are educating the calves of their legs. The women are writing our novels; the best portrait painter is a woman; recently a woman took the highest possible prize in mathematics.

'Reincarnation, or the doctrine of the Soul's successive embodiments' is a substantial work of about a hundred well-printed pages wherein the subject indicated is discussed *Pro and Con* by Dr. Peebles, Dr. Helen Densmore and W. J. Colville. Dr. Peebles' contributions are lively beyond all telling, and his more sober opponents are utterly unable to stop him. You cannot argue with an eagle.

The Rev. Frederic Gill, in a lately published sermon on the trust of childhood, naturally enough glances at the contrast too often presented in the world of struggle, with all its competitions, temptations and loss of simplicity. He finds God and the soul's true life where Christ found them, and says:—

There is another life besides this one of toil and strife. It is the life of the heart, in which not cleverness nor strength rules, but where sympathy, trust and love hold sway. It is this deeper, inner life, the life of quietness and rest rather than the life of work, that gives us the best and greatest things of life. Our keenest joys and our heaviest griefs alike find their sources here. All the successes of business or politics or study are small compared with the joys of this inner life of the heart. But how is this life reached? Does our money get it for us? or does long, patient, intellectual work open it to us? We see at once they do not. There is but one way to reach it: we ourselves must be affectionate and confiding if we would know these best things in human life. They are possible only to simple confidence and love. It is the same in religious things. If the central fact of the universe is the love and fatherly care of God, then is it necessarily true that only the simple, trustful heart can really understand and appreciate that fact. Logic and reasoning cannot do it, simply because it is not within the realm of reasoning, any more than is human love an affair of logic. The eye deals with light, the ear with sound: each is useless in the province of the other. So reasoning deals with intellectual truth, faith has to do with trust and love. In this sense it is only the heart that can know and feel the love of God.

## SPIRITUAL PRAYERS

(From many shrines.)

We lift up our hearts to Thee, the Father of our spirits, for the guidance, strength and enlightenment which we need. Help us this day to be mindful of Thee in all our ways. May we take in hand nothing that would be out of



harmony with Thy blessed will,—displeasing to Thee and destructive to our own souls. Teach us, O Lord our God, to use this world without abusing it, and to enjoy the good things of it, without suffering them to engross our affections. Let no temptations draw us, nor any tribulations drive us, from Thee: but let all Thy dispensations to us be received as messengers of Thy love to our souls; and let all Thy dealings with us bring us nearer to Thy blessed Self, and make us fitter for Thy heavenly kingdom. Quicken us in our dullness; that instead of dishonouring Thee by our lifeless and listless services, we may abound in Thy work, and be fervent in spirit, serving the Lord. Make us also faithful in all our intercourse with our neighbours. Make us ready to do good, and to bear evil; make us just and kind, merciful and meek, peaceable and patient, sober and temperate, humble and self-denying, inoffensive and exemplary in our conduct: that so glorifying Thee here upon earth, we may at our departure hence be received into the joy of our Lord. Amen.

#### 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, APRIL 13TH,

WHEN AN ADDRESS WILL BE GIVEN

BY

MR. JAMES ROBERTSON,

ON

‘SPIRITUALISM, PURE AND UNDEFINED.’

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. Ronald Brailey, on Tuesday next, April 4th, and on the 11th inst., 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, April 13th. 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.—Mr. E. W. Wallis will attend at the rooms of the Alliance, 110, St. Martin's-lane, W.C., for conversation with his spirit control, on *Friday next*, April 7th, 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.

#### MATERIALISATIONS IN LONDON.

The ‘Daily Express,’ of March 20th, devoted nearly two columns to a well written report, by Mr. B. Fletcher Robinson, of a materialisation séance held in London by what he calls ‘The Inner Circle.’ Mr. Robinson says that the gas, in a red lantern at his back, was lowered to a faint pin point of light and, although the medium was the only person who entered the cabinet, and there was no possibility of any one else doing so ‘save by passing through the brick wall or climbing over the chairs on which we sat,’ yet *three* voices were heard therein, ‘until the place chattered like a parrot's cage.’ At one point in the proceedings both Mr. Robinson and a soldier, who sat next to him, ‘experienced a curious sensation’ . . . ‘as if our vitality were draining away’! After a hymn had been sung a plate, covered with luminous paint, (which had previously been laid face downwards in the centre of the half-circle of sitters) was lifted from the floor, and, says Mr. Robinson:—

‘Out of the gloom, revealed by the blue-white glow, sprang a head with wide eyes staring calmly into mine.

“Why, that's D.,” said the soldier in my ear. “He was drowned in India.”

‘Whether it was D. or no, it was the face of a man browned deeply by the sun, with a little fair moustache and a melancholy mouth beneath it. It had no resemblance to the face of the medium whatsoever. Yet it was certainly alive, for I could see the quiver of the lips and the blink of the eyes.

‘The head vanished with the fall of the plate upon the carpet. And then from the dark came the soft, sibilant whisper of a woman. The luminous disc rose again. I could see her face and arm, a beautiful rounded arm, which she waved to and fro. Several of the circle knew her, and gave her greeting as Sister Mary, a nun. The women among us spoke with pathetic eagerness of husband and father, begging for some news, some sign. She replied to them in the same gentle, even voice that I had just heard.

‘Another pause, another hymn, and it was a Jap that came peering out of the shadows. A small, fierce, sullen face it was, with curiously shrunken eyes, like those of a man long dead. I murmured somewhat uneasily “Banzai,” and he answered me in his own tongue, a quick clatter of words which one of my friends told me afterwards was correct enough, and gave a kindly thanks and farewell.

‘It was at about this period that two strange things occurred. Looking up, I noticed in the faint glow of the red light behind me that in the angle of the rafters was gathered what seemed to be a cloud. Certainly it was vapour, for it swelled and bent like a patch of flying scud. The soldier beside me saw it, too. Presently it vanished, and I did not notice its reappearance.

‘Again there came a tap upon my knee. It was the touch of a very soft little hand, so tiny indeed that if it were alive it must have been the hand of a child. I felt it twice again during the evening.

‘The last manifestation was the most uncanny. It was that of an Afghan—a nightmare vision of a face instinct with sensuality and evil cruelty. As it appeared a member warned me to sit back and to make no reply if it spoke, for the control over it was not complete. Now and again I could see the outline of the thing—it was well over six feet in height—as it swung round the circle as if striving to break through.

‘When it vanished the soldier asked if the curtains might be drawn back. There seemed no objection, and those seated to the right and left of the altar pulled them aside.

‘The medium lay back in his chair, his head fallen on his shoulder, his eyes open and staring. Beside him towered the visionary Afghan, looking the more gigantic in the dim light that illumined the narrow space. Then it faded into darkness. But that there were two forms, not one, I can guarantee.

‘The medium was in a comatose condition when we drew him from the curtains, and lay in that state for twenty minutes while we laboured to revive him.’

PHENOMENA IN ITALY.—The ‘Gazetta Ferrarese,’ of March 14th, contains a long account, by Signor Ettore Menegatti, of three séances, held in the course of investigations with an amateur medium discovered by himself, at which numerous *apports*, the passage of matter through matter, occurred, and materialised hands were produced. He concludes by urging people in general to study instead of denying off-hand, and especially to search for good natural mediums whose powers can be increased by development, ‘for who knows how many possess the precious prerogative without knowing or caring about it!’



## THE POLARISATION OF THE SOUL.

Taking it as a now well-established axiom, that throughout this universe there exists a Principle of Duality, *e.g.*, positive and negative, sun and moon, male and female, good and evil, health and disease, &c.; and that every individual is, to a greater or lesser extent, cognisant of this principle of duality indwelling them (as St. Paul says, Rom. vii. 19, 'For the good that I would I do not; but the evil that I would not, that I do'), and knows his Ego, individuality, or soul, to be poised, as it were, between two opposite poles, spirituality and materialism, good and evil,—this condition of poise of the soul may be illustrated by a physical experiment. If a handful of hay be steeped in water for a few days, and the solution examined under a microscope, it will be found alive with infusoria. Upon allowing an electric current to flow through this solution, it will be seen that all the infusoria turn and swim in the direction of the cathode, or negative pole, or, in other words, become negatively *polarised*. Reverse the current, the protozoa will alter their course, and polarise towards that which was, originally, the anode, but has now become the cathode. Here we have, by parallel, the cathode and anode representing the opposite poles of spirit and matter, good and evil; and the infusoria, the soul, *polarised* in one direction.

To push the analogy further, the experiment will furnish us with a more elaborate illustration of the polarisation of the soul. It is a well-known elementary fact in physiology that man is composed of a vast number of separate existences, which are called cells. Each cell has the power of assimilation, growth, and reproduction; in fact they are separate entities, the agglomeration of which into various tissues, and organs, forms the body of man. If these entities all *polarise* in one direction, and unite towards the general building up of sound tissue, the man is in health; if they do not polarise, but diverge, disease results.

It does not require any great effort at deduction to conclude that if the sum total of these separate entities, or cells, forms the physical body of man, then as each entity is endowed with the life principle, or 'vital force,' the Ego, individual, or soul must be the sum total of such separate vital forces, or life principles, as are contained in each entity or cell.

There are few thinkers now who refuse to accept the principle of evolution, as against that of spontaneous creation, as applied to the material world; it being firmly established that Nature does her work slowly and deliberately. If, then, the world evolved, by slow and infinitesimal degrees, from a state of incandescence to solidity, and from solid to organic, and on by selection, or *polarisation*, to a higher condition; so, in like manner, the soul, or vital force, by selection, or *polarisation*, ever passes upward through matter, until it is married to spirit, and becomes incorporated in the body of Deity; not absorbed into what is usually interpreted as a state of Nirvana, but remaining a separate entity, as its prototype the cell, in microcosmic man.

We read in the Bible 'And the Lord God formed man of the dust of the ground.' This is generally taught to our youth, as though God made man in the likeness of Himself in a sort of plastic clay image (much in the same way that children, in the Kindergarten, fashion various animals), and endowed him with life. But, in contradistinction to this puerility, and in the light of science, there is reason in supposing the passage, purged from its conventional application, to be a direct proclamation of the principle of evolution, applied not only to man corporeal, but to man spiritual; and that he, his individuality, Ego, or soul, has passed through long ages of *polarisation* from the very dust of the ground—the inorganic—to the complex organism, Man; and is still passing on by *polarisation*, or selection, to that which those ludicrously misunderstood, and persecuted, men—the alchemists—symbolised as 'The Volatilisation of the Fixed'—the Spiritualisation of Matter!

A. E. G.

is, that, though I do not know, I have found food for thought concerning polarity in life from what I have read about it in Samuel Laing's work, 'A Modern Zoroastrian,' which explains how the fundamental law of polarity affects the more complex relations of life and its various combinations.

Now as to soul. If evolution be accepted as proximate causation of all that has been, and is becoming, then concerning soul it may be, and has been, argued that it is a becoming from the mineral, through the vegetable and the animal, to its present state in human consciousness in a progress towards other states of consciousness about which we want more light. Surely this is generally conceded, and especially so by readers of 'LIGHT,' who know for certain that mankind are not mechanical automata, that the sensation of will is not merely an illusion arising as a last refinement in the adjustment of the machinery. Here comes in that principle of duality or polarity, by which a proposition may be at once true and untrue, and two contradictory opposites exist together in one and the same thing, which is apparent—I do not say the apparency is real—in case of soul. For, having freedom of will and perception of good and evil, do not all souls feel bitterly a conflict of opposites in and about us, which baffles understanding and veils the mystery of the cruelty of things?

Samuel Laing writes lucidly, with great force. But after all, is not this sort of reasoning little better than a guess? And may I not extend that suggestion to much mental ingenuity that expends itself in complex guessing? For me, I find a haven in poverty; conscious of ignorance I cling to simplicity, and find consolation in relegating what transcends my understanding to a belief in the one governing law, the will of God, that passes all understanding and dominates everything.

GILBERT ELLIOT.

## A FRENCH VIEW OF PROFESSOR RICHEL'S ADDRESS.

'The Revue du Spiritisme' for March contains the continuation of the important study on 'The Externalisation of Thought,' by the Editor, M. Gabriel Delanne; also articles on the 'Materialisations at the Villa Carmen,' by the Générale Carmencita Noel, and on 'Spontaneous Phenomena,' by Dr. Dusart. Referring to the criticisms in 'LIGHT' upon Professor Richet's recent Address, the 'Revue du Spiritisme' says:—

'The comments of the Editor and his correspondents strike a note which will not surprise any of those who, in France, have watched, for many years, the prudent tactics of this hunter of two hares at once. "The new President," say our neighbours, "has tried to play on two instruments at once. Whether or not he has succeeded, he has done his best." At certain moments M. Richet, as Richet, makes clear affirmations, and seems full of faith, but soon the Professor comes on the scene, reins in the runaway steed, and says, "Yes, no doubt there are numbers of facts observed by first-rate savants, there are indisputable photographs, there are imprints which cannot be denied, &c. But yet—these poor Spiritualists are so naively credulous! Will you follow them? What will the "Institute" think?"'

THE NEW CRUSADE.—Mr. Godfrey Blount has published, through Mr. A. C. Fifield, 44, Fleet-street, an appeal, entitled, 'For our Country's Sake,' in behalf of 'the New Crusade to reconquer the Holy Land,' which is, he explains, 'the one under our feet.' The object, as set forth by Mr. Blount, is 'to convert and sanctify the whole of life to a nobler standard of thought and work by the adoption of such measures and customs as will bring us more into touch with the forming spirit or heart of life. . . . We must learn, like the man born blind and restored to sight, to see things "clearly" (transcendently) again, and educate others to gain such truer vision also.' The means to be employed, in addition to the purchase of land, Mr. Blount explains, are the founding of a Museum of Traditional Arts and Crafts; a School of Handicraft and Design, a Hospice to accommodate Crusaders and their guests; a Journal; and a Church to uphold a more spiritual interpretation of life, and establish simple and aspirational forms of worship 'which shall become the fitting symbols of our hopes and labour.' We welcome every practically devised scheme for enabling spiritual ideals to be carried out in actual life, a need that is felt by many.

Permit me to inform Mr. E. D. Girdlestone, who, in 'LIGHT,' of March 18th, seeks to know what a polarised soul



## A HAUNTED HOUSE.

The February number of 'The Wide World Magazine' contains a detailed account, by Mr. S. S. Swithaine, of 'The Haunted House at Upholland,' a Lancashire village, near Wigan, where there was once an abbey. The haunted house is very old, with thick stone walls, and overlooks the old graveyard, being just opposite to the grave of a highwayman, George Lyon, who is said to have lived in the house, and who was hanged about a hundred years ago. According to Mr. Swithaine, who vouches for the accuracy of his statements, the ghostly performances began one Sunday night in August last, and have since continued. They appear to take place mainly in the presence of one of the three youths who sleep in the 'haunted room,' and vary from knockings, like the ticking of a telegraph instrument, to the throwing of heavy stones, forcibly dislodged from the wall by some unseen operator, to considerable distances. The old mortar and plaster are so solid that it is with difficulty that anything, even paper, can be removed from the wall, yet stones, lumps of mortar and plaster, and strips of paper are detached instantly by the mysterious agencies at work. A photograph, one of several given in the magazine, shows a substantial heap of debris dislodged from the walls and thrown on to the floor of the room; another shows a walled window-recess where paper and plaster have been torn away, leaving the stones bare.

These manifestations took place in the presence of, amongst others, three local councillors and a policeman, who used every device they could think of to discover *who* was at work and *how* the things were done; but all in vain. It is declared that some of the stones were thrown in such a way as to form an angle in their course, in order to pass through a doorway, and that no human hand could so direct the missiles. Stones have been 'taken and wedged back into the wall so tightly that they could not be moved again. Immediately the light was turned down, however, the stones have been reft from their setting and thrown violently on the floor.' An old man, on being questioned, said that he 'remembered "it" being at it sixty years ago.' It would almost seem as though certain houses developed a ghostly reputation whenever a mediumistic person lives in them, and lost it again on that person's departure, the spirits having then no means of manifesting by objective phenomena.

## SITTING FOR FRAUD.

The discussions that continually crop up with regard to 'exposures' of mediums make me think that there are many who would do well to read and ponder the concluding paragraphs of Madame d'Espérance's valuable book, 'Shadow Land.' After describing the fatuous and futile methods of so-called 'investigators,' she at last disclaims the right to the title of 'medium' as ordinarily understood, declaring that the real virtue of mediumship resides in the circle as a whole. Madame d'Espérance says:—

'Seeing that the manifestations in all cases were in accordance with what the sitters were, it is, I think, self-evident that the latter were the medium and I only a part. When the circle was composed of children the phenomena were of a childish character. When scientists were present the manifestations were of a scientific description. . . . We were all the medium.'

Madame d'Espérance does not say so in so many words, but it is pretty evident that a circle of suspicious people, bent on outwitting a supposed trickster, will themselves create the ambiguous circumstances they profess to unmask.

## FAIR PLAY.

THE UNION OF LONDON SPIRITUALISTS' CONFERENCE.—At Chapstow 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.

'MODERN ASTROLOGY' is becoming not only theosophical, as we have already noted, but psychic in tone. The February number contained a 'psycho-scope,' that is, a horoscope read intuitively, and the March number has also an article on the same basis.

## 'ANNALS OF PSYCHICAL SCIENCE.'

The March number of 'Annals of Psychical Science' opens with a careful summary of Reichenbach's researches, in the form of a review of a French translation, by M. Ernest Lacoste, of Reichenbach's eight treatises on 'Odic Phenomena.' The reviewer, Dr. Jules Regnault, clearly explains that although the luminous emanations seen by sensitives issuing from magnets, as well as from crystals and from the human body, appear wherever magnetism appears, yet they are not magnetism, because the latter by no means appears where 'Od' is found. This force has therefore an existence independent of magnetism, while magnetism is invariably found combined with 'Od.' Attention is also drawn to many suggestive parallels between the odic force and nimbuses, the laying on of hands, and the 'N'-rays.

Professor Porro contributes an effective attack on Haeckel and Morselli, whom he accuses of leading the materialist controversy onto false ground, and 'presenting the new psychical researches in an unfavourable light, letting it be thought that they are stimulated and guided by a sterile mysticism, adverse to science and to the experimental method, rather than by an honest and dispassionate aspiration towards truth.' Professor Porro calls his article 'Negative Positivism and Dualistic Monism,' thereby showing that he regards the positivist Monism of the Haeckel school as self-contradictory. He reminds us that Swedenborg, a century and a half ago, 'demonstrated with great lucidity that the dualistic hypothesis does not necessarily imply for the spiritual world either a supernatural character or the absence of laws just as regular, immutable, and constant as those which govern the material world.'

Professor Porro shows how the arguments of the Positivists tend to oppose all increase of our present knowledge, and are therefore essentially negative in character, in that they 'forbid all departure from the bounds of the most restricted empiricism.'

Dr. Joseph Maxwell describes some phenomena of clairvoyance, and Dr. Edmond Waller relates the history of a crystal vision. Our own criticism on Professor Hyslop's deductions from his observations with Mrs. Piper is quoted, but quotation marks are not properly used, so that it is difficult for the reader to decide what 'LIGHT' said, and what the 'Annals' reviewer has to say. He affirms that 'the communications' received through Mrs. Piper and other mediums are 'despairingly trivial,' and that 'they are often contradictory concerning even the very questions of which the dead, if they still continue to live, cannot be ignorant: such as, for example, certain rudimentary details on the subject of existence on the other side.'

As to these matters we would point out that in his recent Address, and article in the 'Annals,' Professor Richet wisely upheld that no fact was trivial or absurd. As for 'contradictions,' these are only to be expected when different operators from various planes attempt to give, through different instruments, descriptions of conditions so unlike our own. That communications from the other side often appear trivial to superior persons is, in the main, due to the sitters themselves, for they seldom rise to a high level in their questions but are incessantly 'pottering about' over personal matters, and seeking to gratify their own desires for wonders and 'tests': It is well known that, as a rule, inquirers 'get what they make conditions for.'

REAL EXPERIENCES.—The April number of the 'Grand Magazine' contains a further assortment of testimonies to psychical experiences under the heading of 'Real Experiences of the Supernatural,' and the Editor concludes with the following striking statement: 'And so we might go on multiplying instances indefinitely; but we think enough has been said to convince the most sceptical that, at least, there is a case for investigation. When men of the value of Professor Crookes in England, Professor Richet in France, to name only two out of a legion, boldly stake their scientific reputation on the existence of forces that have not yet been either classified or explained, it is clearly out of the question for those who have had no opportunities of looking into these matters carefully to say off-hand that the inexplicable has no existence.'



## CLAIRVOYANT DIAGNOSIS BY MR. GEORGE SPRIGGS.

I should like to add my testimony to that of many others with regard to the excellence and accuracy of the clairvoyant diagnosis given through Mr. George Spriggs by his controls. Circumstances led to my sitting with him on March 23rd for the first time, and I cannot speak too strongly of the help I have already derived through him.

Having been in somewhat bad health for the last few years I have had a wide experience of doctors, including Sir William Broadbent and other first-rate men, who have patched me up from time to time, and to whom I feel very grateful; but no doctor, hitherto, has indicated to me the original root of all the various maladies which have attacked me of late. Each doctor in turn has treated me for the specific trouble of the special time of consultation. It is unreasonable to expect omniscience, and the cleverest men in the profession are the first to tell you so, if you happen to know them behind the scenes. A doctor sees from outside—in; and from study and long experience comes to associate certain signs with special internal conditions, and prescribes accordingly.

To the competent medical clairvoyant, it seems to me that your whole body is spread out like a map; a search-light passes from point to point, illuminating each organ and describing its exact condition at the time of consultation. This, at least, was my experience with Mr. Spriggs. His controls did not ask a question or pause for a moment, but quietly and systematically passed from one organ to another, describing conditions with great accuracy, and adding, 'This is why you feel such and such pains or symptoms,' &c. The proof that the analysis was correct is that not a single mistake was made. There was no 'hit or miss.' It was all 'hit' and literally no 'miss,' for no single point was left untouched. Some valuable suggestions were made, which no doubt will bear fruit in the future. But the real value to me is to have been put upon the right track at last, so that I need waste no more time in patching up diseases with medical assistance, however skilled, instead of attacking the real stronghold of the enemy. In my own case it will not mean dispensing with all medical help, but it will mean starting from a true basis. It will mean digging out the root instead of merely lopping off the branches. I do not say no doctor could have helped me so much. I only say that not one hitherto has done so, although I have consulted the first men in London.

It seems to me reasonable that the exceptional advantages of a sort of X-ray medical vision should lead to exceptional results. We have been told that some doctors—to their honour—have been ready to avail themselves of medical clairvoyance in obscure or difficult cases. Certainly it would seem to be greatly to the advantage of their patients were there still more absence of prejudice on this point.

I am not writing in the interests of Mr. Spriggs, nor of the Spiritualist Alliance, but solely in the interests of those who may have spent much and suffered more, without any very satisfactory result. If your charts are correct, any intelligent captain can sail your ship. If the chart of your body is correctly indicated, any intelligent doctor can treat you with success.

E. KATHARINE BATES.

41, Queen's-gate Gardens.

**THE RIGHTS OF ANIMALS.**—In a revised edition, just published (price 6d. net) by A. C. Fifield, of 'Animals' Rights considered in Relation to Social Progress,' Mr. Henry S. Salt says: 'Man, to be truly man, must cease to abnegate his common fellowship with all living nature, and the coming realisation of human rights will inevitably bring after it the tardier but not less certain realisation of the rights of the lower races.' The subject is considered in relation to domestic animals, wild animals, food, sport, personal adornment, and vivisection. Dr. Wesley Mills is quoted as saying that 'at least the germ of every human faculty exists in some species of animal'; and Buchner's assertion is repeated, that 'modern thought no longer recognises in animals a difference of kind, but only of degree, and sees the principle of intelligence developing through an arithmetical and unbroken series.'

## A GOOD TEST.

Dr. Funk, head of the well-known house of Funk and Wagnalls, has made public the following testimony:—

As to my own personal experiences with 'mediums,' they have been of various degrees of interest. Very often, I must confess, they have been unsatisfactory. In many, many cases the phenomena produced were palpably fraudulent. I have, however, had the good fortune to investigate the claims of a number of mediums whose possession of supernatural powers I was forced to acknowledge in the light of the remarkable phenomena I witnessed.

Among such I might mention Miss Margaret Gaulle, of New York, and Mrs. Pepper, of Brooklyn. I have made a number of tests of Mrs. Pepper's powers, eliminating every opportunity for fraud as well as for chance, for subliminal consciousness, and for secondary personality, yet phenomena took place which seemed to indicate the presence of discarnate spirits. And in these tests Mrs. Pepper has proved to me that she possesses very rare supernatural gifts, which are worthy of more careful study.

One of these tests gave what claimed to be the spirit of my mother, long ago dead. The test was given in Mrs. Pepper's church, after the sermon, it being one of a dozen or more given that evening. I enclosed a letter to my mother in an envelope, addressed on the outside with an initial and on the inside with the word mother, and had it put on the desk after Mrs. Pepper was in the pulpit. My mother died forty years ago in the West, and it is very unlikely that outside of my family any one in Brooklyn knew her name or what caused her death. There was only one chance in some hundreds that she would happen to seize upon my letter. Picking it up, she immediately spoke my mother's first name, described her by a number of trifling but none the less important details of appearance; she said that, curiously, she seemed to walk as if she was using but one foot. This she said was evidently for a test. Mrs. Pepper then inquired if I knew who she walked in this way, and I asked, 'Can't she tell me?' In a moment, Mrs. Pepper said that my mother asked if I did not remember 'that needle.' The fact was, when I was a young man my mother stepped off a chair and ran a needle into her foot. The needle had been sticking in the floor, point downward, so that the eye end of it had punctured her thin slipper and run so far into the foot that in order to remove it I used a pair of pincers. Paralysis of the foot and limb followed and in a week she was dead. The question in my sealed letter was, 'Will mother tell me what caused her death?' Mind-reading might explain an incident of this kind, but evidence of the sure possession even of that power is exceedingly interesting.

The next interesting statement Mrs. Pepper made was that my mother was not alone, that she had by her side a boy child, whom she called Chester, and said it was her grandchild. I did not remember any grandchild by the name of Chester either dead or alive, and I went away from the church that night firmly convinced that this alleged child Chester was merely one of the unaccountable vagaries which very frequently obtrude themselves into otherwise accurate phenomena. Making inquiries among members of my family I learned that my mother did have a grandchild named Chester, who had died in infancy about twenty years ago, in the West, which accounted for the fact that his identity was not recognised by me.

Regarding this particular phenomenon I offer no certain explanation. I do not know whether it was the spirit of my mother or not. What I do know is that such a phenomenon did take place.

**MARRIAGE.**—On March 22nd, at St. Mark's Church, Notting Hill, Dr. Berke T. Hutchinson, of Cape Town and Kensington, and Miss Adelaide Groves, of Woolwich, were married by the Rev. E. A. Selby Lowman. After luncheon Dr. and Mrs. Hutchinson left for Torquay. The guests included relatives and a few mutual friends. There were several elegant presents.

**HEALTH CONTRADICTIONS.**—We have received from L. N. Fowler and Co. a book on 'Perpetual Health,' describing the combined 'Cantani-Schroth' cure as practised by P. M. Heubner. The fundamental idea is that we eat too much, and that noxious compounds accumulate in the system instead of being eliminated. Those who try this 'cure' must not only suffer the pangs of hunger, arising from a dietary strictly limited to their output of work, but also endure a martyrdom of thirst, aggravated by eating entirely dry food. Possibly a simpler and more satisfactory method is to abstain altogether until the balance of nature is restored, and then adopt a reasonably moderate diet rather than subject oneself to these Tantalus-torments, which, as the authors admit, require a great exercise of will power for their endurance!



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### HAECKEL ON TRIAL.

Mr. Allen Clarke's 'Science and the Soul' and 'What is Man?' (London: C. W. Daniel) are excellent little fighting books against the somewhat out-of-date militant philosophy of Haeckel. Mr. Clarke is amusingly keen, with a genial strength that is quite refreshing. We have always thought that Haeckel, in his latest books, was getting left behind. He was well to the front in the old masterful days of what was known as 'materialism,' when, by fairly general consent, everything was roughly referred to chemical and mechanical operations in Nature: but points of view have changed, deeper depths have been sounded, more subtle regions have been explored, and the unmovables have been stranded. Haeckel is one of them, and all he can do is to go over his old formulas and shake his fist at the ships that go by.

His main defect is what he often deprecates,—dogmatism; and this has its origin in a lack of modesty in the presence of the transcendent mystery of 'matter' and life. Quite in the old manner, he entrenches himself behind his chemicals and scales, and is lavish of his 'impossibles'; all the time betraying a want of full acquaintance with the really modern fields of thought. His 'Science' is full of assumptions and finalities, just as though all inquiry were at an end, with twenty-year-old scientific books as a sort of alternative Bible. Even the most modern Science is only a recorder of appearances: it knows nothing about essences. As Mr. Clarke says, 'It labels and classifies, but does not solve the great riddle.' Haeckel, accounting for the first movements of what we have been accustomed to call the creative process, says that 'in the beginning was a vast nebula of infinitely attenuated and light material, and at a certain moment ("countless ages ago") a movement of rotation was imparted to this mass. Given this "first beginning" of the cosmogonic movement, it is easy, on mechanical principles, to deduce and mathematically establish the further phenomena of the formation of the cosmic bodies, the separation of the planets, and so forth.' Very justly, Mr. Clarke says of this: 'Thus, you see, science makes a very big assumption for a start; it assumes that matter of itself, without any mind of any sort, started revolving and evolving, to produce, ultimately, life in the forms of plant, animal and man; and for this assumption it has not the least proof whatever.' Haeckel says that 'a movement of rotation was imparted to this mass.' 'Imparted'? By what? or by whom?

He traces to carbon and to the albuminoid compounds of carbon 'the specific phenomena of movement which distinguish organic from inorganic substances, and which are called life,' and he even says they are 'the sole and the mechanical causes' of these. In a word, Haeckel, as Mr. Clarke points out, practically endows atoms of carbon with the attributes that people who believe in spirit give to the Universal Spirit (or God). 'Atheists,' says Mr. Clarke, 'say it is ridiculous to believe in a Deity who is a spirit: to me it seems just as absurd to make a God Almighty of carbon, and to assert that we are not "children of God and inheritors of the kingdom of heaven," but chance children of carbon and chaos, and inheritors of chemico-physical disintegration.' The albuminoid carbon combinations are at the root of all vital forces, says Haeckel. 'This,' replies Mr. Clarke, 'is like saying that the piano keys and the wires are at the root of all musical composition.' The spirit-world, says Haeckel, is 'hypothetical.' It is 'purely a product of poetic imagination,' and 'the same must be said of the parallel belief in the immortality of the soul.' Rather cool, that statement, isn't it? about 'hypothetical spirit-world,' says Mr. Clarke, 'from a man who is standing upon little else than hypotheses, to patch up the big gaps in his science.' As for 'imagination,' is it not just possible that this product of Nature,—the visioning and anticipatory faculty,—gives authentic news of things to come?

Mr. Clarke smites Haeckel hip and thigh over one of the scientist's illustrations. He likens the 'psychic apparatus' of 'the psychic life' to the mechanism of a telegraphic system: 'the nerves are the wires, the brain the central station, and the sense-organs subordinate stations.' Yes, but who composes the telegram and sends it? 'When we find telegrams putting themselves on wires, and writing themselves out,' says Mr. Clarke, 'we may begin to credit Haeckel's assertions.' No: these severe materialists try to get far too much out of their chemical combinations, which are only the vehicles or instruments of intelligence. 'We want to know what it is that is Receiving Clerk at the central office of the brain.'

Curiously enough, and inconsistently enough, Haeckel admits his ignorance after all. In his concluding remarks, he seems to look back with dubious eyes, and to scan his work with a doubtful mind. He avows that 'the innermost character of nature' (what a phrase!) 'is as little understood by us as it was by Anaximander and Empedocles 2,400 years ago,' and that 'this essence of substance becomes more mysterious and enigmatic the deeper we penetrate.' 'What an anti-climax!' exclaims Mr. Clarke; 'After building up a scheme of the universe, and reckoning to solve all its mysteries by certain scientific hypotheses, after touring the reader through twenty long chapters with the cock-sureness of one who has unlocked all the secrets of the world, Haeckel suddenly stops, and says, "But, really, gentlemen, after all, I must confess that I know nothing."'

'As far as materialism is concerned, the Riddle of the Universe remains unsolved.'

We fall back, then, upon a choice of hypotheses, on their intrinsic merits, apart from evidence, and merely urged by the desire to get a working theory to steer by: and Mr. Clarke is very helpful here. He says:—

In selecting a theory of life, which do you think the better one to take—the one that says this existence is all, and that it means nothing in particular, that all its loves and dreams and activities and hopes are ended with the tomb, or the theory which says that this life is but a fraction of a long life in which the ideas and aims now begun shall be realised and accomplished? Treating these two views simply as theories, which is the better working theory—the more helpful, the more ennobling; the one that says we are but ephemera of chance and circumstance, or the one that says we are creatures developing through this life to another life which shall clear up the



mysteries and tragedies of this? For, bear in mind, there is just as much reason (at least) for the materialistic theory to be a delusion as there is for the spiritual one, and if it be a matter of choosing a working hypothesis for one's life, it is surely better to choose the more sublime and hopeful one.

It is, however, only just to Haeckel to say that his great central doctrine of 'Monism' does not exclude what we know as spirit. He quotes Spinoza, and professes to 'adhere firmly' to his pure unequivocal monism, expressed thus: 'Matter or infinitely-extended substance and spirit (or energy), or sensitive and thinking substance, are the two fundamental attributes, or principal properties, of the all-embracing divine essence of the world, the universal substance.'

That is satisfactory enough, as it stands. The reconciliation of it with his hard denial of spirit-life, and the spirit's persistence after the body's death, is his affair, not ours.

## THE STATE OF PSYCHICAL SCIENCE.

In 'Luce e Ombra,' for March, appears the substance of a lecture upon 'The Present State of Psychical Science,' delivered by Colonel de Rochas, at the Académie Delphinale, in November, 1904, which has not yet been officially published.

Colonel de Rochas commences by saying that those who refuse to admit facts based on exceptional evidence are like those who, born without an ear for music, deny the harmonies they cannot comprehend; while those who think that science demands the repetition of an experiment at will, confuse experiment with observation; and he instances the case of the *aurora borealis*, which is real, though we cannot produce it. The new science, he says, will be for the twentieth century what electricity was for the nineteenth.

Proceeding to enumerate the results which he considers already decisively obtained, he speaks of suggestion, which may be verbal or mental. The first is universally admitted; the second is much more uncommon, and has often been imitated by trickery: 'but there are exceptionally endowed persons who can read in the brains of others as in a book, like the little son of Dr. Quinard, of Angers, who, ten years ago, answered the most difficult questions on condition that his mother knew the solution and that no obstacle was placed between them.' There is also musical suggestion, which has been studied in the cases of 'Mlle. Lina' and 'Mme. Madeleine.' 'This study is of especial interest from the artistic point of view, because it furnishes the musician, the sculptor, the painter, and the actor with valuable materials as to the true expression of the passions.'

Exteriorisation of sensibility is described by Colonel de Rochas, who is the great authority on the subject, as

'Consisting essentially in this, that some persons can enter, by means of magnetic passes, into a state in which they can perceive mechanical actions taking place at some distance from their body, as though these actions were performed on their body itself; and this takes place just as though these persons emitted rays which act *outside* the body in the same manner as the sensory nerves act *inside* it. These radiations have the property of condensing themselves in certain substances which also become radiant, so that actions performed at a slight distance from these substances are transmitted to the sensitive. Some of the ancient magnetisers noticed the exteriorisation of sensibility, but without being able to explain how it occurred. At present the reality of the phenomenon and the conditions under which it can be produced are absolutely established by numbers of concordant experiments.'

An allied phenomenon is that of the externalisation of motricity, or movement without contact, which is proved beyond doubt by experiments with D. D. Home and Eusapia Paladino. Until movements were obtained without contact, they could be explained by the theory of unconscious impulses, but that is no longer a sufficient explanation.

The recognition of the fact of sensation and action at a distance paves the way for the acceptance of the idea of telepathy and thought transmission, and also suggests that certain practices of witchcraft may have had a basis of fact.

The transmission of thought, says Colonel de Rochas, 'is a form of telepathy, but is effected by means of vibrations more subtle than those which transmit sensations and emotions, and takes place mainly by means of images, as in the case of dreams.'

Colonel de Rochas mentions vision at a distance, and instances Swedenborg's clairvoyant view, at Gothenburg, of a fire at Stockholm. He then refers to regression of memory, and prevision, with the question of free-will. After mentioning some of his own experiments, he says that although persons can have 'the intuition of what might happen to them as the consequence of their present conditions, the future thus seen will not infallibly happen, but will depend upon a number of events independent of the personality; it would be the *probable* future, which could also be inferred by chiromancy and astrology.'

With regard to levitation, Colonel de Rochas says:—

'It is shown by an accurate comparison of the numerous cases observed, that levitation may often, but *not always*, be explained as being simply the effect of a force situated in the human organism, acting in opposition to gravitation.'

The words placed in italics by the author himself, contain a hint of the possible co-operation of spirits in the production of the phenomena, a hint which is expanded to an avowed supposition when Colonel de Rochas comes to speak, in the next paragraph, of materialisations and apparitions. Under materialisations he includes *apports*, that is to say, the same process with regard to inanimate objects. As to materialisations proper, he says:—

'The material of which they are formed appears to be taken from the bodies of certain mediums, according to whose power they may assume all degrees of density, from the consistence of a cobweb to that of a living flesh-and-blood body. Their objective reality is proved, not only by sight and touch, but by imprints obtained in plastic materials. It is in this class of phenomena that we must seek the explanation of apparitions, which would not figure so largely in popular traditions if they had not some basis of reality.'

Having thus reviewed the facts, Colonel de Rochas proceeds to unfold his theory, which was apparently held by the sages of antiquity, and to which modern experiment has led, independently of tradition. This theory is that of the psychical or fluidic body; man consists of body and spirit, but the body consists of matter and of an invisible substance or 'fluid,' which transmits to the spirit the sensations of the flesh, and conveys to the nerves the commands of the spirit.

Hypnotic subjects and mediums are distinguished by the ease with which this fluidic body can be detached from the flesh, producing the phenomena already described.

'Experiments tend to prove that the fluidic material, thus externalised, can be modelled under the influence of the will like wax in the hands of the sculptor, whether the will be that of the spirit of the subject himself, or of some other spirit belonging to individuals incarnate or invisible. . . . There is, as it were, a removal of the matter of the physical body of the medium, which takes its corresponding place in the fluidic double. It has many times been proved, by weighing, that the medium's body loses a portion of its weight, which is found to have been transferred to the materialised form.'

'The most remarkable case, unique up to the present, is that of Madame d'Espérance, which was most carefully investigated by the Russian Councillor of State, M. Aksakoff. In the case of this lady, whom I know personally, and for whom I have the greatest esteem, the displacement of matter was carried to such an extent that a part of her own body became invisible, and nothing remained in its place but the fluidic body, from which the double is an emanation; the spectators could pass their hands through the invisible part, although this caused the lady intense pain. This phenomenon, pushed to its utmost limit, would lead to the more or less complete disappearance of the body of the medium, and to its reappearance in another place.'

'It appears that the spirit of the medium usually, though not always, accompanies the fluidic body in its movements; the physical body, to which it remains attached by a bond of fluid, then only acts as a telegraphic receiver for the purpose of communication with the world. Under these conditions the spirit acquires transcendental powers, and seems to be raised above the restrictions of space and time. This is the state of ecstasy to which a privileged few have attained.'



Sometimes, however, when the body is for the moment left unoccupied by its own spirit, another spirit may enter and take up the vacant place; this is known as *possession*.\*

Colonel de Rochas concludes by saying that the study of the physical force exerted belongs to *physics*, that of the medical or other action of this force on living bodies comes under *physiology*, while *spiritism* is the study of the control of psychic force by intelligences belonging to invisible entities, whatever their nature may be; and he adds:—

'By proving to us that something which thinks and feels can detach itself from our body during life, this science permits us to conclude that this something is able to survive the destruction of the flesh, thus giving us primary evidence of that immortality without which our present life would be but a cruel enigma.'

It will thus be seen that Colonel de Rochas, one of the foremost of living experimenters, is much more affirmative than some other scientists, both as regards the certainty of the facts and as to the inferences to be drawn from them in favour of spirit life and action, that is to say, of a real, effective life beyond the grave.

### 'COUNTERPARTS.'

Counterparts—the twain-one manifestation of the feminine and masculine principles; woman and man, as supplementary complements the one of the other; the full-orbed Unit, of which the separated sex beings, as we know them, are but halves, has always been a subject of deep interest to me.

Little has ever been said about it in the pages of 'LIGHT,' to my knowledge; but reading some years ago a book entitled 'A Treatise on the Principles of Sufficient Reason,' by Mrs. P. F. Fitzgerald, a lady who disproves the assertion that the feminine mind cannot reason logically, or who is, perhaps, one of the exceptions that prove the rule, I made some extracts bearing upon the subject which I beg to offer to your readers, in the hope that they will be interested in them, as Spiritualists, of all people, should be:—

'Now, I hold these two doctrines—first, the existence of God, who from His very nature is, and must be, good, because He is the Source and Giver of all good and Ordainer of the moral law; and, secondly, that of the necessity of the *divinely ordained counterpartal union* of every human soul with its complementary spirit, to constitute the firm foundations of the optimistic theory that I offer to the world.

'Psychology being the science of the *whole experience*, a creature of stunted sensational, emotional, intellectual, or moral growth cannot possibly form a true conception of the ideal. Upon this fact I have based my own *theory of counterparts*, each individual idiosyncrasy, as such, being a one-sided growth: union with its opposite is required for perfect or complete conception, physical and spiritual.

'Il y a une plénitude de l'être qui se rencontre seulement dans une complète harmonie entre nos facultés et notre milieu; la conscience de notre vitalité s'exalte alors jusqu'à son énergie suprême.'" This is the effect produced on us by the counterpartal Adam and Eve.

'But it is, above all, the incessant stimulus to feeling, intelligence, and will, that the congenial object brings to the subject, that makes true lovers so overflowing with glee, or rather with the true enjoyment of life, from which faith, love, and hope well up continually like a fountain pure and undefiled.

'What the soul yearns for is neither to have been happy, nor to anticipate being so at some future time, but to be blessed now, i.e., really, actually stimulated by complementary union to full activity of feeling, intelligence, and will, for only thus do we really feel alive.

'As we only see with our own eyes, so we only feel through our own feelings, and comprehend through our own understandings.

'There is a world that is known, love, only to you and me, That world is all our own, love, throughout eternity.'

—DE VALENCY.

'If men and women only knew how tame is the delight of merely being loved, which hitherto has been the ideal of

the passion formulated in the expression, the loved and the lover, compared with the double rapture of *loving and being loved*!

'When once a mind has arrived at what Descartes calls "*des idées claires*," there is no place for jealousy. Spiritual affinities are as essential as laws of the universe, as are chemical ones. Spiritual elective affinity is the choice of reason. The way in which two hearts unite is necessarily through a peculiar combination of individualities or idiosyncrasies, *never exactly duplicated in human experience*. True love is as peculiar and single as if the two were *alone in the world*. The higher the mental grade of the persons concerned, and the more delicate their perceptions, the more true is this.

'And she was inclined to blame herself for having lacked an intuitive prescience of his coming, which should have kept her a nun in heart and soul.'

'The birthday of my life is come,  
My love has come to me.'

—C. ROSETTI.

'C'est un mauvais moyen de faire sentir l'harmonie d'une lyre que de briser sa corde la plus belle et la plus résonnante—"Love. Yet such has been the ideal of the monks of all religions.

'Love can only awaken in any person what already potentially exists in their own nature.

'True lovers inhabit a world that is all their own throughout eternity, through an incessant joy-giving interaction of their respective attributes or qualities on each other; this is the meaning of suitability, congenial union of life in complementary spirits, leaving no dead or unused susceptibility, such as exist in unsuitable marriages.

'To know that one cannot know—to understand that one can never understand—this is intellectual hell. To love without hope of ever being able to rejoin the loved one, this would be the hell of the heart, as to know that injustice and unkindness would endure for ever would be the real hell of the moral sense. The three ideals of human consciousness would thus be laid in ruins, and with this spiritual catastrophe faith, love, and hope in the Supreme Being must utterly cease.

'A faculty is realised through its object. Love thus reveals to us feelings we knew not of, both in ourselves and in the object of our love.

'Custom stales not its infinite variety," because of the perennial reciprocity of action and reaction between the perfectly suited pair. As Lord Lytton sings: "Custom but heightens the spell of thy kiss."

'Until the human body or physical organism is regarded strictly as for the use and evolution of the undying spirit, every sort of abuse of faculty will continue, for activity is rationally determined by the end contemplated. Now mankind are chiefly occupied in serving, or waiting upon, their own and each other's bodies; this appearing to them the most interesting, or the natural end of action, instead of everything being explained in relation to real, noumenal, spiritual Being.

'Guard well thy thoughts; our thoughts (mental representations) are seen in Heaven."

'Whatsoever things are true; whatsoever things are pure; whatsoever things are lovely; think of these things."

'Neither the naturally asleep nor the hypnotised patient has the use of reflective reason. Hence the will of another may be brought to bear upon them in suggesting conceptions.

'The question now is, what can and will bring happiness to each and all? Christ answered: "Love of man first, and then love of God." This is supposed to mean in the form of charity and general benevolence.

'The object of this work is to prove that general benevolence and love to God, without regard to the special relations existing between human beings, and, above all, to the supreme personal affinities of true marriage, doubling individual power, wisdom, and goodness, and producing endurance, peace, and rest, and joy, would fail to give content, the eternal union with a complementary capacity of spirit being the long-sought-for secret of satisfaction with destiny as of perennial gratitude to God.

'The intensest love and greatest joy exist between spiritual correlates. "As unto the bow the cord is, so unto the man is the woman. Though she bends him, she obeys him. Though she draws him, yet she follows. Useless each without the other."—LONGFELLOW.

'Reviens, ma bien aimée! Comme une fleur loin du soleil, la fleur de ma vie est fermée loin de ton sourire.'†—BERLIOZ.

\* 'It is a bad means of bringing out the harmony of a lyre, to break its finest and most resonant string.'

\* There is a plenitude of being which is only met with in a complete harmony between our faculties and our surroundings; the consciousness of being alive is then raised to its highest pitch.'

† 'Come back, dearly beloved! Like a flower away from the sun, the flower of my life is closed away from thy smile.'



"Thou alone art my soul's pure sun, whose rays, enchantingly tender,  
Fill with rapture my waking hours, and gild my dreams with splendour.  
Come to my heart once more, every pulse with emotion thrilling."—TOSTI'S song, "L'Amore."

"Too long, too long the parting years; too dark, too dark the distant past;  
Too bright for earth the dawning day, when you and I shall meet at last.  
Waiting, darling, only waiting, till the breaking of the day."  
—CIRO PINISUTI.

"As the flight of a river that flows to the sea  
My soul rushes ever in tumult to thee;  
A two-fold existence—I am where thou art—  
My heart in the distance beats close to thy heart."  
—LORD LYTTON.

"Never alone, love, never alone,  
Thy angel-hand to guide my own,  
Until we meet, all parting o'er—  
Never alone for evermore."—H. LOGE.

"The heaven is bright with sunset, the roses in glory reign,  
Over the quiet evening floateth an old refrain.  
Only the song of a lifetime, learned in love's ebb and flow,  
Fraught with a wonderful burthen which only we two can know.

For only we two remember the theme of that old refrain,  
And trace all its echoes of gladness 'mid after-tones of pain;  
But far in the golden heaven the flower is blooming again,  
Free from the dew of sorrow, free from the blight of pain;  
And the voice that seemed hushed for ever is singing that song again,  
And the songs that awaken in Heaven have no after-tones of pain."—B. TOURS.

"Culture means the complete spiritual development of the individual." A man's bias is a part of himself, or what characterises him as such an one and not another. Culture may mean compensation of bias, as far as it is possible for the individual to effect it, but the chief object of this work has been to show that only through the counterpartal union of complementary individuals can this compensation of bias be really arrived at . . . that only when men and women escape from isolation by such an union as that of the dual monad, is their thinking or mental representation complete and exhaustive and their being fully educed. Centuries of solitude (for "without thee I am alone") would not help their evolution as complementary action and reaction does, for joy is a necessary stimulant to it.

"The condition of true communion is equivalence of development, according to an ideal standard. The one must not be behind or before the other, if they are to walk hand in hand, although in the case of one the feelings may be the more susceptible, whilst the intellect of the other may be more alert; but in the moral sense they must be equally in earnest.

"Each individual enters into the order of the universe under particular conditions and particular circumstances. What wonder at the delight in each other of persons oppositely developed organically and through the influence of different circumstances, so long as they are harmoniously developed, for here we have the exceedingly great pleasure of variety in unity—joys that never clog—a perennial *inattendi* of thought, word and deed, keeping the imagination ever alive, the intellect on the *qui vive*, and the will strong with the strength of two! The giants Diffidence and the giant Despair must surely retire from such a fortress!

"Analogues do not act pleasantly or healthfully upon each other, tending rather to intensify idiosyncratic leanings, whilst contradictory altogether neutralise each other. Only complementaries satisfy and rejoice each other.

"As all ideas are originally products of vital experience, so all reflective individual or genuine ideals are products of emotions that have been actually experienced in some degree by the individual thinker.

"The moral law has strict reference to the true and the lovely. Falsehood and discord are immoral because fatal to the benevolent will. Some of the early Greek poets, as well as St. Paul, insisted on thought being of the true, the beautiful and the good. *To act rightly we must feel rightly; to act nobly we must be noble.*

"Under the reign of pessimistic belief, the true iron age, our sons grow up within our rayless homes, our homes bereft of hope and full of woman's tears; not to mention man's uncorrected licence, "grown worse than slaves in lawless liberty."

"The most concentrated individualising is of the sexual impulse, the one neutralising the defects of the other by opposite defects."—HARTMANN.

"Like double stars, one in their bright effect." So it is with correlated spirits, with the complementary pair.

"Earth life is but Being's dawning day."

"Imitate God's best attribute: the gift of bliss to others."

"Love is a duet, not a solo."

"The double joys where each is glad for both."

"The love of man and woman is circular (complete), eternal; Not feigned or made, but born, and then so precious As naught can value it but itself, so free As nothing can command it but itself, And in itself so round and liberal As, where it favours, it bestows itself. But we must take and understand this love Along still as a name of dignity, not pleasure. True love hath no unworthy thought; no light, Loose, unbecoming appetite or strain, But fixed, constant, pure, immutable. There is no life on earth but being in love."  
—BEN JONSON.

"With every new spirit union of love blending hearts and consociation of accordant minds, comes more life, and so more light, more truth."

"We attribute our sensation to sensible causes (phenomena), and our emotions to spiritual causes (noumena)."

"As is the relation of corporeal form to Being or real entity, such is the relation of dress and ornament to the corporeal form; both are meant to express and accentuate essence."

"Every rational being ought to be instructed in the functions and rights of the wonderful personality for the integrity of which he is responsible, or which he is in duty bound to maintain. Young people should be taught to show respect to, and protect, themselves, so that they may be able to protect others and that their love may be worth having.

"Instead of the body and the soul being supposed to have quite different functions, the body should be shown to be always but the instrument of the soul, or the tabernacle of the Divine Spirit."  
A. K. VENNINO.

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

## 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,—During my forty years' experience of Spiritualism, and a considerable acquaintance with its literature, and with alleged 'exposures' of mediums known or unknown to me, I do not remember a single case of alleged exposure which has been founded upon evidence so flimsy, and which so clearly demonstrates the ignorance and incapacity of the would-be exposers, as that of Mr. David Duguid, reported by the officers of the Birmingham Psychical and Ethical Society, in your issue of March 11th last.

I have never had the good fortune to meet Mr. Duguid, but I have heard of him, and seen the paintings produced through his mediumship for many years, and I have to thank him for one of these small paintings, obtained for me under test conditions by my friend, Mr. James Meldrum, in whose statement of what occurred I have as much confidence as if I had been present myself. I feel sure that every unprejudiced inquirer who has even the most rudimentary knowledge of the subject will be satisfied, by the letters from his friends and himself, of Mr. Duguid's perfect honesty, as well as of the complete absence of any rational foundation for the public accusation against him—an accusation which is, taking all the circumstances into consideration, at once mean, cruel, and cowardly. It is mean because it hastily condemns a man without hearing his defence; it is cruel because it is calculated to embitter the last years of a person of unblemished reputation; and it is cowardly because the accusers know that, owing to the state of the law and the prejudices of its administrators, they are free from the danger of an action for libel.

But the main purport of my letter is, to suggest that the great body of Spiritualists, and especially of those who have attended Mr. Duguid's séances, should show their recognition of his life-long services to the cause they have at heart, and their appreciation of his unrewarded labours, by subscribing liberally towards a testimonial, not only to express their feeling



of respect towards him, but also to render it unnecessary for him, in his old age, to submit himself to the ignorant suspicions of other incapable 'researchers.'

If you, Mr. Editor, will undertake to receive subscriptions to a 'David Duguid Testimonial Fund,' I shall be glad to subscribe towards it.

ALFRED R. WALLACE.

[We shall be happy to act on Dr. Russel Wallace's suggestion to receive subscriptions on behalf of Mr. Duguid.—ED. 'LIGHT.']

SIR,—In fairness to Mr. David Duguid, permit me to state that at a séance which was held at Coventry the evening after the alleged exposure at Birmingham, while the trance painting was going on, I clairvoyantly saw the controlling guide and also an arm and hand gradually building up between Mr. Duguid and myself.

The medium's hands having been tightly tied, and the electric light turned off for the 'direct' paintings to be done, I placed my hands over those of Mr. Duguid, with the permission of his guide, in such a position that he could not raise his hands without coming into contact with mine. I at once saw lights near the paint box and shortly afterwards the two cards were raised up in the air a few inches from the table, by two materialised hands which came from the centre of the table, so that the fingers were pointing towards Mr. Duguid. One of these hands was also seen by a gentleman who sat close to the medium.

I saw the brushes taken up, then faint lights seemed to dance up and down over the cards for a few seconds, after which the brushes fell, or were placed down again; and when the light was switched on the cards were found on the table face downwards. I lifted them up carefully, the oil colours being, of course, wet, and we found that in the five minutes of darkness two beautiful little landscapes had been painted by the spirit artists. The corners which had been previously torn off the cards, were then produced by the sitters to whom they had been given, and were found to fit exactly. This testimony shows how easily the spirit friends can work when proper conditions are provided. The wonder is that any direct paintings were produced at the Birmingham séance at all, as it seems that many of the sitters left their seats as soon as the gas was turned out, crowded round the medium, and even stood at the back of him, which those versed in psychic matters know is a very improper thing to do.

ELIZABETH AMY CANNOCK.

SIR,—The officers of the Birmingham Ethical and Psychical Society appear to be unconscious of the gravity of the charge they make against David Duguid; or, if they really believe he is a fraud, they have badly bungled in seeking to establish it.

Let us see what is involved in the impetuous attitude assumed by those gentlemen.

On the one hand we have a man who has been before the world for over forty years, and because of his special gift, which, during that long period of time, he has always claimed to be extra-mundane, has been subjected, naturally, to more than ordinary scrutiny and investigation, not only by experts in the various arts and sciences, but likewise by people of his own class and kind, while, on the other hand, we have the testimony of four persons who are practically unknown, and who, as divulged in their rambling report, are incapable of distinguishing the difference between the claims of testimony and evidence. Testimony may be true or false; evidence is cumulative and is the foundation of all knowledge. Those persons may be truthful witnesses, but in the present instance they have shown themselves to be either incompetent observers, or they are wilfully reckless of regard for a man's good name, of which, if he is robbed, he is left 'poor indeed.' No number of men have any right to charge another with fraud unless they have undeniable proof, not 'belief,' and can substantiate it before a competent tribunal. Let it be granted that those persons are testifying truly—clearly it can never have occurred to them that, in view of the almost innumerable witnesses to the contrary (which fact they were bound to take into consideration, if they cared anything for accuracy of either observation or statement), they might possibly be mistaken, or that a mishap had occurred in the experiment—a very probable occurrence in an inquiry of such a delicate nature. Had they viewed the matter in this way, not only would they have refrained from scattering their charge of fraud broadcast, but they would have screened themselves from that act of monumental folly. The spirit of fanaticism is not confined to religious matters; and the fanaticism of personal infallibility, which is merely full-blown egotism, is the worst of all!

Gosforth.

J. MOULD.

SIR,—I attended the two séances held by the Birmingham Ethical and Psychical Society on Tuesday, February 21st, and Friday, February 24th, and may say that, in my opinion, Mr. Duguid was not proved a fraud. When the aspersions and suggestions of fraud were made I strongly protested against them, and pointed out at the séance on the Tuesday that even had Duguid practised fraud, they, as detectives, had adopted the most bungling and clumsy methods that anyone could well imagine.

The signatories to the report sent to you were not, in my opinion, capable at that time of giving an unbiased statement of what really occurred. There was so much venom in their language that under no circumstances was it justified, as, for example, one of the signatories stated, in the heat of passion, on the Tuesday evening, that he 'would have Duguid arrested as a rogue and vagabond if he gave another séance in the Midlands.' Is it any wonder that Duguid appeared dazed, not with guilt, but shame at their unfeeling and uncharitable conduct?

Mr. Duguid's challenge, and repeated requests to be searched immediately were not heeded, and instead he was met with the remark 'Oh! we have had enough of this farce.' From this your readers may judge the kind of Psychic Researchers we are in Birmingham.

The committee of the Psychic Research Section, when they arrived at the séance room, were not notified that there was a doubt about Duguid, nor were they given an opportunity to take steps to have a real test séance—but not under degrading conditions. Two persons were present who had not previously attended any séance or experimental meeting of this section, and Mr. Lucas (who had previously declined to become a member of the section and had not, to my knowledge, attended any previous meeting) was allowed to take the chair. At the séance on Friday a Mr. Cook, who was not a member of the section, was admitted and allowed to give evidence (expert) as to the condition of the paint brushes. These facts will indicate the conditions under which Mr. Duguid had to hold the séances.

As one who took a prominent part in binding the medium I claim to be able to speak with authority equal to that of the four signatories.

Referring to the séance held on Monday, as I was not present, I will only remark that if four cards were seen, as alleged, I consider that those who saw them should have at once proclaimed the fact.

Regarding the Tuesday séance, the reporters state that 'when the corner piece of card number one was handed to the sitters, careful observation showed the rough, torn edge to be both sticky and dirty.' This I emphatically deny. When Duguid tore off the piece of card and threw it on the table it was examined by Mr. Lucas, who placed it on the table again; it was taken up by Mr. Watson, who apparently examined it, and then deliberately put it into his waistcoat pocket. No other sitter had an opportunity of seeing the piece until the paintings were finished. It was then produced, and only after the lead given by Messrs. Lucas and Galloway against Duguid was the suggestion made by Mr. Watson 'that there might be some adhesive substance on it, and that it did not belong to the card Duguid tore it from.' As soon as this suggestion was made, I took the card from the table to the light and minutely examined both pieces with a powerful magnifying glass; another member also used his glass, and we were both absolutely sure that no foreign substance was on the torn cards; we also fitted the two pieces together, and found they were originally one card.

As regards the statement that Duguid was seen, distinctly, fumbling with the cards, and also that duplicate cards were produced with paintings already on them, I claim to have fairly good eyesight, but I saw nothing of what was suggested, although my face was not more than a few inches from the cards as I leaned over the table. I saw the cards apparently vanish, but this is accounted for by the fact that the medium covered or shaded them with his hands.

The report of the Friday's test séance is fairly correct, but not complete. When I went into the small chamber after the signals had been given, I examined the medium's bonds and found them intact. In the presence of all the sitters, and with a light in addition to the gas, I then minutely examined Duguid's mouth, moustache, face and whiskers, for it was suggested that Duguid had used his mouth to produce the smudge on the card, but there was not the slightest trace of paint on any part of the medium's face: it was perfectly clean, which would have been impossible had he acted as suggested. I there and then stated, so that all could hear, that Duguid had 'vindicated himself.' The proposition was that if anything was on the card, not necessarily an oil painting, the medium had done all that was required. I was sorry I had to leave the



meeting (I was the member referred to), as otherwise the ridiculous resolution that was sent to you would not have been carried unanimously. How on earth could that meeting on Friday decide what quite a different company, including strangers, did, or saw, on the previous Monday? Comment is needless.

Not content with the treatment meted out to Mr. Duguid at the séances, Mr. Lucas denounced Mr. Duguid from the Ethical platform on Sunday, at both the morning and evening services, although he had no authority from the committee of the Psychic Section to take such a course. At the Sunday evening denunciation I immediately arose and protested aloud against such unseemly conduct, and proclaimed the fact that Duguid had not been proved guilty of fraud, and I believe my action met with the approval of a goodly number of those present. I may say that the service closed with the hymn, 'Part in peace!' With regard to submitting the paint brushes to three experts for examination, this simply resolves itself into a laughable farce!

I have stated the above facts in justice to Mr. Duguid. I did not know him, and was inclined to doubt the phenomena; but I do love fair play, and in my opinion Duguid did not get it. W. LLOYD.

[We have received other letters on the same subject, but the foregoing must suffice.—ED. 'LIGHT.']

### That 'Key.'

SIR,—A first perusal of Mrs. Finch's 'allegory' of the Key and the Chamber, in 'LIGHT' of March 18th, leaves one bewildered as to the sense in which it is to be taken; a second shows that it is not a reply to the allegory by Madame d'Espérance in 'LIGHT' of March 4th; while a third reading inclines one to the belief that it is in reality a confirmation of the main contention put forward by Madame d'Espérance.

Let us assume that the earlier article made reference to the new word proposed by Professor Richet, and that Madame d'Espérance also represents him as unwilling to make use of the key. Mrs. Finch does not contradict this; she tells us that his name was inscribed on the key in connection with the theories of animism, effluvia, the Subliminal Self, and that these 'familiar friends' belong to the first room. But then, this first room is not that unlocked by Madame d'Espérance's key! Nor is it fair to place Aksakoff and Myers among those who explain everything by the 'Capacities of Nature.' Their philosophy certainly went far beyond these, and Myers, in particular, might be asserted to have played the part of the enigmatical Master (of Mrs. Finch's allegory), and to have passed beyond the *liminal* into the *metethereal*—this last a far better word than that coined by Professor Richet. In fact, Mrs. Finch's article amounts to nothing less than a condemnation of Professor Richet for staying among his old 'familiar friends' instead of pressing on into the brighter light of the Inner Chamber!

Neither of these allegories, however, seems to me to put the subject quite on the right footing. I would rather say that Knowledge was a many-storied building, with many rooms on each floor; that Physical Science occupied the ground floor, and, as many of its votaries never went outside to gain a comprehensive view of the edifice in which they lived, they were unaware that there was any other set of rooms. The locked door was that leading, by a staircase, to an upper storey, and, as Physical Science had no authority there, its leaders did all in their power to keep people from venturing into it, lest, from its windows, they should get a clearer and more extended view of the arrangement of the Universe than the ground floor could command. Yet those who had ventured up those stairs said that the staircase did not end with the first flight; there were still other storeys above; nor was there any prohibition to those who desired to go up. The hiding of the key and the discouragement of its use was entirely the work of those who wished it to be thought that Physical Science was the whole of knowledge. Above the floor of Sense Perception was that of Psychic Perception, and above that, Spiritual Intuition. The corridors of Mathematics, branching off from the hall of Logic, and leading to the different rooms on the Physical floor, had different names on the floors above. The wonderful and complex instruments for measuring, comparing, and weighing, which struck awe into the new student on the Physical plane, had no existence, nor was there any need for them, on the upper floors. Consequently physical methods were useless, dangerous, and, in fact, abolished by the workers on the Psychic and Spiritual floors. Comparisons were made directly, truth was self-evident, and error arose only from personal incapacity to receive the truth, which was freely at the disposal of all who were open-minded enough to accept it.

SCRUTATOR.

SIR,—Having read and re-read Mrs. Finch's 'Allegory,' in 'LIGHT' of March 18th, entitled 'The True History of a Key, a Chamber, and a Master Soul,' I must confess I do not understand it. Mrs. Finch says that 'such a strange light shone in the Chamber . . . that many were blinded for life by its effulgence, and their minds have ever since remained in a state of atrophy because of that sudden revelation of a great and baffling complex simplicity reigning within that Chamber.' Now, sir, I should like to ask Mrs. Finch, what is a 'complex simplicity'? What sort of a revelation can that be that 'blinds' and 'atrophyes' those who experience it?

Further on Mrs. Finch tells us that 'the chief source of the light within that Chamber was the presence' of some of the 'familiar friends' of her 'Master Soul,' who had got there before him! Surely these must be strange people who radiate light, so effulgent and revealing, that people are struck blind and suffer mental atrophy! Surely the less one has to do with such dangerous folk the better. Who those effulgent luminous souls were we are not told. Mrs. Finch says that their names may be found 'in the dictionary entitled "The Capacities of Nature"'! But where can I find that dictionary? And, I should like to ask, when were the 'Capacities of Nature' converted into a dictionary? Possibly the key to this mystery may be found in the mystic 'hieroglyphs' that appeared on 'the Key, as the Master held it in his hand,' which hieroglyphs were interpreted as follows: 'Room I.: Reichenbach, Aksakoff, Richet, Rochas, Myers: Magnetism, Animism, Somnambulism, Effluvia, Subliminal Self, and other peculiar words.' In that case the effulgent gentlemen who blind and atrophy their fellows are Reichenbach, Aksakoff, Richet, Rochas, and Myers—a poor compliment to pay them, surely!

It seems to me that the 'Master' must himself have been somewhat blinded and atrophied, otherwise, when he interpreted the 'hieroglyphs,' he would have seen that Aksakoff and Myers had written upon the Key the significant words 'Spirit Communion.' We must excuse him for the oversight, however, as the 'revelation of the baffling complex simplicity' seems to have been too much for him—and no wonder!

Proceeding on his perilous journey Mrs. Finch's 'Master' discovers a 'secret panel' labelled, 'Room II.: *Unexplored*,' into which he enters, and is *lost*—as we hear no more about him! But, we are told, 'the clamouring crowds,' if wise, would go into that Chamber and 'seek for the secret panel, which . . . remains widely open.' (Fancy having to *seek* for a secret panel that is *wide open*!) Or, inasmuch as too strong meat is bad for the little ones, may be they would do wisely to sit awhile at the feet of the Hermits before venturing into the effulgent light of Mysteries Unsolved.' As a rule, hermits selfishly shut themselves up in their cells and are of little use or ornament in the world. Frequently they are dirty and unattractive, and it would not be a particularly pleasant or profitable occupation to sit at their feet, even as a preparation for 'venturing into the effulgent light of Mysteries Unsolved'—whatever that cryptic and high-sounding but empty phrase may mean! Here we get the 'effulgent' and blinding light once more, but this time it does not emanate from the 'familiar friends' of the 'Master' but from unsolved mysteries! Previously it was a revealing—but blinding and stunting—light; now it is the 'light of mysteries unsolved'!

The phrase, 'Unsolved Mysteries,' gives one the impression of darkness and obscurity—not 'effulgent' luminosity; but we live and learn—if we can! I am afraid, however, in spite of the radiant 'light' and the wisdom of the 'Master' and even the 'open panel,' that, unless an interpreter comes to my aid, the *mystery* of the meaning of this 'Allegory' must remain *unsolved* and I shall have to remain a 'simple-minded Spiritualist,' and, in my 'naïve' way, go on trying to catch glimpses of light from the spirit side of life through the gates ajar. At present, I believe that spirit people are lovingly striving to throw those gates wide open, so that the true 'effulgent' light from the Beyond may disperse the shadows of mystery surrounding the grave, and give to the truth-seeker the comforting and sustaining knowledge that the human spirit naturally survives bodily death and continues to grow in knowledge, grace and goodness in the real life beyond the tomb; and I see no reason to alter that belief in favour of 'Unsolved Mysteries.'

NATURALIST.

### A Reply and an Inquiry.

SIR,—In 'LIGHT' of February 25th a correspondent, 'H.,' appealed to your medical readers respecting the employment of Tungstate of Soda medicinally. As no other medical man has replied, I beg to inform your correspondent that hitherto it has never been used in the practice of medicine, at least I never heard of it being so used, and can find no one who has. It is



employed in commerce, however, and usually, I believe, to render fabrics non-inflammable.

I shall be obliged if any of your readers will kindly inform me where I can obtain some 'Ladies' Smock'; I understand it has many virtues in treatment of disease, but I have failed to procure any.

J. STENSON HOOKER.

#### Battersea Spiritualist Lyceum and Band of Hope.—An Appeal.

SIR,—We are undertaking to raise sufficient money for the thorough renovation and repair of our piano, which is so much out of order that we have been unable to use it for several weeks; and, of course, the absence of music is a great drawback to our work, especially in respect to the calisthenics. The estimated cost of repairs is £4 5s., and in order to raise the amount necessary we have started a 'piano fund.' Thinking there may be some friendly readers of 'LIGHT' willing to assist us I venture to appeal to them through you. Donations (which will be gratefully received, and duly acknowledged in 'LIGHT') may be sent to Mr. J. Adams, vice-president of the National Union, 105, Cheapside, E.C.; Mr. Cousins, conductor of the Band of Hope, 61, Park-road, Battersea; or to Miss J. Morris, conductor of the Lyceum, 122, Walworth-road, S.E.

J. MORRIS.

#### FAREWELL MEETING TO MR. DAVID DUGUID.

On Saturday evening last there was a well-attended and pleasant gathering at Mrs. Watts', 18, Endsleigh-gardens, to bid farewell and God-speed to Mr. David Duguid.

Mr. T. Everitt presided, cordially supported by Mr. A. Glendinning, and it was an interesting spectacle to see, seated together, the three white-haired old veterans, who for nearly half a century have so worthily upheld the banner of Spiritualism.

The Chairman referred to the valuable services so freely and ungrudgingly rendered by Mr. David Duguid, and then called upon Mr. Glendinning to move the following resolution: 'Resolved: That this meeting, composed of members of various spiritualistic societies, mediums, and supporters of the cause of Spiritualism, desires to express its hearty appreciation of the varied phases of mediumship possessed by Mr. David Duguid, well known as the Glasgow Painting Medium, and also of the disinterested manner in which he has, during the past forty-five years, allowed thousands of investigators to benefit by his marvellous gifts.

'Furthermore: That the sixteen séances which he has given in various districts of London during the past three weeks have been productive of the greatest satisfaction to the sitters, and have largely increased the number of his friends and well-wishers.'

Mr. Glendinning moved the resolution in feeling and affectionate terms, and related several interesting tests in spirit photography which he had received through the mediumship of his old friend. Mr. H. Blackwell, in seconding the resolution, referred to the variety of Mr. Duguid's psychic gifts, and mentioned that he had recently given a successful materialising séance, at which about a dozen spirit visitors had appeared, including two children, who came hand-in-hand. Miss MacCreadie gracefully alluded to the gifts of Mr. Duguid, and the necessity for all sitters to extend their sympathy and goodwill to the medium; and Mrs. Paulet kindly interpreted the spiritual significance of Mr. Duguid's recent experiences. Major Thatcher described some of his sittings for direct painting with Mr. Duguid, and Mr. Ernest Meads spoke eloquently as to the high value of 'Hafed, Prince of Persia.' Several other gentlemen having expressed their admiration and esteem for Mr. Duguid, the resolution was put by the chairman, and carried with acclamation. A number of letters expressive of regard, and of regret for inability to attend, were read.

In his reply Mr. David Duguid, who was received with enthusiasm, referred to the great kindness he had met with whilst in London, and said that this particular gathering would always remain as a happy memory. Speaking of some of his psychic experiences, he referred incidentally to a phase of mediumship which had been vouchsafed to him, viz., the obtaining and receiving of healing oils, or extracts, from spirit chemists. At times these would be precipitated into the palm of his hand, and on other occasions into a tumbler or bottle in his bedroom, and they had frequently proved of great value in the cure of various ailments.

Songs and recitations, ably rendered by Mrs. Meads, Miss Nellie Glendinning, Mr. E. Meads, and Mr. Fisher, were much enjoyed, and a hearty vote of thanks was passed to Mr. and Mrs. Watts for their kindness.

#### 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. Hough delivered an interesting address, and Mr. Wrench gave clairvoyant descriptions. On Sunday next, at 11.30 a.m., discussion; at 7 p.m., Mr. Pearson. On Thursday, at 8 p.m., Mr. Podmore.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD, ASKEW-ROAD, W.—On Sunday last Mr. Lewis addressed a large and appreciative audience. A good after-circle was held. Sunday next, at 11.15 a.m., circle; at 7 p.m., Mr. Drake. Thursday, at 8 p.m., public meeting. April 21st, 'social' and dance at the Athenæum.—A. PALMER.

STOKE NEWINGTON.—GOTHIC HALL, BOUVERIE-ROAD.—On Sunday last Mr. Ronald Brailey gave an interesting address on 'The Voice of the Father,' followed by clairvoyant descriptions of a number of spirit people who were with their friends in the audience. On Sunday next, at 11 a.m., Mr. John Lobb, C.C.; at 7 p.m., Mr. J. L. M. Bain, M.A.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—On Sunday last the morning public circle and the evening service were well attended. Mr. W. E. Long continued the series of addresses upon 'Jesus, Seer and Prophet.' On Sunday, April 2nd, at 6.30 p.m., Rev. F. O. Matthews will give an address and clairvoyant descriptions.—J. C.

BRIGHTON.—COMPTON HALL, 17, COMPTON AVENUE.—On Sunday last a delightful time was spent with Mrs. M. H. Wallis and her controls, the evening inspirational lecture on 'Man a Triune Being—Body, Soul and Spirit,' being particularly fine. On Sunday next Mrs. Curry and Miss Malthy will occupy our platform. Hall open for inquirers, reading, exchange of books, &c., every Tuesday from 3 to 5 p.m.—A. C.

CLAPHAM INSTITUTE, GAUDEN-ROAD.—On Sunday last Mrs. Cheeketts gave a fine address on 'The Foundation of all Religions.' Her helpful advice was much appreciated. A solo by Miss Nita Clavering, and a violin solo by Miss L. Hough, gave much pleasure. A conversazione on Wednesday, April 5th. Professor Stuart, palmist, and 'Stella,' Indian black mirror seeress, will be present. Tickets, 1s.; refreshments free.—H. Y.

BATTERSEA PARK-ROAD.—HENLEY-STREET.—On Sunday last, at 7 p.m., Nurse Graham gave clairvoyant descriptions, which she continued at the after-circle. The recipients seemed well satisfied with the tests she gave. On Saturday last we had a pleasant little concert and dance. Our Band of Hope on Wednesdays, and the Lyceum on Sundays, are flourishing. All this week, at 8 p.m., Nurse Graham. On Sunday next, at 7 p.m., Nurse Graham. Those seeking proofs of spirit return are welcome.—C. S. H.

FULHAM.—COLVEY HALL, 25, FERNHURST-ROAD, S.W.—On Wednesday, March 22nd, Mr. G. H. Bibbings gave a splendid address on 'The Science of Self.' On Sunday last Mr. E. S. G. Mayo spoke on 'The Story of a Soul,' which was considered to have been one of the best lectures he has delivered at this hall. Sunday next, at 7 p.m., Mrs. Effie Bathe on 'What Constitutes Hell.' Madame Leslie Dale, R.A.M., will sing two solos. Wednesday, April 5th, at 8 p.m., Mr. E. W. Wallis on 'What Spiritualism Proves.'—W. S.

PECKHAM.—CHEPSTOW HALL, 139, PECKHAM-ROAD.—Our Wednesday evening public circle was well attended. On Sunday evening Mr. E. Stacey presided, Mr. O'Connor gave an instructive address, and Miss J. Lynn gave clairvoyant descriptions, which were mostly recognised. Mrs. L. Barton ably rendered a solo. On Sunday next, at 11.15 a.m., circle; 3 p.m., Union of London Conference; 7 p.m., several speakers. Wednesday, April 5th, at 8 p.m., clairvoyant descriptions by Miss LYNN.—VERAX.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday evening last a hearty welcome home was given to Mr. A. V. Peters, after an absence of fifteen months. We regret that upwards of a hundred people were unable to gain admission, as the clairvoyant descriptions given by Mr. Peters were excellent. Sixteen spirit friends were recognised, and good messages were given. The audience were delighted to find Mr. David Duguid amongst them, and tendered him a hearty ovation. Mr. Everitt, from the chair, spoke in glowing terms of this good brother. He encouraged young mediums to go on with the good work, and thanked Mr. Peters for a successful meeting. On Sunday next Mr. W. J. Boulding will deliver an address; doors open at 6.30, commence at 7 p.m.—S. J. WATTS.