

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

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GOOD FRIDAY AND EASTER WEEK.

In consequence of the recurrence of Good Friday, next week's 'Light' will—in order to meet the business requirements of the Newsagents—be sent to press on Tuesday, so that any communication intended for that issue must reach us not later than Monday morning.

The offices of 'Light' and the London Spiritualist Alliance will be closed from Thursday evening, the 20th inst., until the following Tuesday morning, and there will be no seance on Tuesday afternoon, April 25th.

NOTES BY THE WAY.

Mr. C. Dawbarn, relating the experiences of a noted German scientist with a San Francisco medium, ends by renewed warnings concerning the mental and ethical limitations of many or most of the spirit-people. We do not entirely agree with him, but his opinions merit respectful attention. He says:—

In every phase of 'spirit return' the medium may be genuine and the communication a fraud. It is a matter of common sense that the spirit who lives amid vibrations the nearest to those of mortal life can most easily return.

He lives just beyond our normal sense limit. He is almost, but not quite a mortal. He has passed the border line called 'death.' A natural process has done so much as that for him, and if he has made no progress in his new life it is because he made no progress here, and feels more at home in his present condition.

He does not go away because he belongs here. No matter what it is that ties him to earth-life, it is thus certain he cannot become your guide to any higher spirit level than his own. We must keep this in mind, because it explains so much of so-called 'inspiration' and genuine spirit phenomena, based upon what is called 'spirit control.'

In this life if we ask the first we meet for advice, we are almost sure to get into trouble. And when we accept counsel from a visitor simply because he is a spirit, we incur danger. He may be all right. He may also be all wrong. We cannot even see if he is the same spirit who talked to us before. We are blind to his side of life, and thus liable to be fooled.

All this may be perfectly true, but surely it is not the whole of the truth. If the Universe is sane, and if God is good, it is not possible that we are encompassed by 'earth-bound' spirits only. We vastly prefer the more reasonable faith of the old Hebrew poet: 'The angel of the Lord encampeth round about them that revere Him; to deliver them.' Ah, yes! that revering of the Lord is all we need.

The wise and temperate 'Christian Register' discusses with sympathy but also with discrimination the rather doubtful assertion that there is more real goodness in our time outside the Church than inside of it. It admits that—

Outside of the Christian Church, in every form, there has been a large element of goodness, of an exceedingly serviceable kind,

that found no representation in any creed or form of worship. One needs only to be sympathetic and cheerful in his intercourse with other men and women to discover those who are as honest, as honourable, and as humane as himself, who take no interest in the popular forms of religious observance, who attend no church and avow allegiance to no historic form of religion. These estimable people are of many kinds, ranging from the most highly cultivated and well-to-do through all ranks to those who are illiterate and very poor.

Then it cleverly turns upon these churchless ones with the question: Why do you not unite to do better what the Churches do badly? But it answers the question for them. They are not homogeneous: they go their separate ways: they are very busy. In a good sense, they have become worldly and are not ashamed of it:—

They have learned that this is not of necessity an evil world; and, having been delivered from artificial terrors of the world to come, they have made up their minds to bend all their energies to the improvement of the world in which they now live. They are so happy in their emancipation from the creeds that affronted their reason, and from the Churchmen who were indifferent to their miseries, that they are content for the present to live their lives and rejoice in the world as it is.

But 'The Christian Register' does not believe this will last. It is only a time of transition. The prodigal son will come back:—

There are imperative spiritual instincts that will not always be satisfied with silence and solitude in the untitled wilderness that lies outside of the Church. There is in the Church itself a growing sense of sympathy and comradeship for the distellow-shipped multitude which has no articulate religion; and in that multitude itself there is a growing sense of privation and a craving for expression that will not always be denied.

We hope this is true, and are inclined to think that it is.

George B. Ferris, styled by 'The Progressive Thinker' 'The young philosopher of Grand Rapids, Michigan,' has, in that paper, his say about Obsession. It extends to over two long columns. Here is the kernel of it:—

Obsession is an unalterable fact and not all the logic of those who deny its existence can disturb its foundation of truth; but we encounter a lot of inane talk and illogical reasoning that can only retard the day when Spiritualists shall come to an agreement concerning the matter. The truths of obsession are at present buried beneath a pile of rubbish which some would have us accept unquestioned as fact, but which must eventually be cleared away if we are to arrive at the exact truth of the matter. I would urge a little more sanity and conservatism on the part of those who accept obsession as a fact; it sounds better and looks more reasonable. Then make no claims that you cannot substantiate, and remember—

All is not evil that evil seems.

An ignorant spirit is not always an evil one.

Every drunkard that goes zigzagging down the street is not necessarily obsessed.

Unless you are just perfect, it is well to consider that people who live in glass houses should not throw stones.

Obsession is a word that covers a multitude of mistakes on the part of mortals as well as on the part of spirits.

To slander the character of a spirit is just as reprehensible as to slander the character of a mortal.

Never accuse a spirit of being evil or having evil designs unless you have ample evidence to make it perfectly clear that this is the case.

When you come to a conclusion about obsession without a thorough investigation, remember that the person who jumps to a conclusion is more than likely to jump to an erroneous one.

It is very easy to jump to a conclusion and cry 'obsessing spirit' every time a person advocates views contrary to your own, or acts a little unusual, but it is not always good taste or good sense.

Mr. Herbert S. Bigelow, writing in an American paper, makes the following rather startling statement concerning the improved position of women:—

How is it now? There are over 430,000 professional women in the United States. There are 1,000 lawyers, 2,000 journalists, 3,000 clergymen, 6,000 literary and scientific persons, 7,000 physicians, 8,000 Government officials, 34,000 merchants and 328,000 teachers and college professors. And women are gaining on men in almost all the occupations save, strange to say, those of domestic servants, launderers, milliners and saloon keepers.

And what of woman's political status to-day? Full suffrage in four States of the Union and School suffrage in twenty States. Some measure of political right in twenty-four States, with full suffrage in Federated Australia, and some form of suffrage in every civilised country of the world.

Mr. Bigelow, in introducing this statement, is lively and satirical. He says:—

In 1848, when the first Woman's Rights Convention was held, men exclaimed, 'What! Woman on the platform; woman in the pulpit; in the college; in the court-room; in the voting-booth; in the legislature! Monstrous! It is against the ordinances of Almighty God! It will break up the order established at the creation and respected for six thousand years! It will prove a lasting injury to all mankind! It will give the lie to Scripture! It shall not be! Even the order of God is at stake!'

In that day, the few who stood for the right of woman to a larger life were made the butt of ridicule; yet in the light of history how ridiculous are their opponents!

We are clearly of opinion that Spiritualists are specially interested in this great subject. Our root truth tends to the abolishing of all distinctions, within inevitable limits, and fastens attention upon the supremacy of that which makes us all human.

It is said that the last words of Sir Walter Scott were, 'I feel as if I were to be myself again':—a beautiful thought! and a thought as profound as it is beautiful; for the process we call 'death' is that of a great renewal, a great emancipation,—a putting off the cause of all or nearly all our maladies, and the restoration of the self to itself.

It reminds us of an overheard conversation between two little children who were talking about death. One, a boy, was grumbling at it, and the other, a girl, said, 'Well, but when you die you go to Heaven.' 'Yes,' said the boy, 'but you have to be ill first, and to die, and to go to pieces.' 'Never mind, dear,' said the other, 'God will mend you!' That was Sir Walter Scott over again: and how consoling it is!

SPIRITUAL PRAYERS.

(From many shrines.)

O Thou, Who art the true sun of the world, evermore rising and never going down; Who, by Thy most wholesome presence, dost nourish and make joyful all things, as well that are in Heaven as also that are on the earth—we beseech Thee mercifully and favourably to shine into our hearts, that, the night and darkness of sin and the mists of error on every side being driven away, Thou brightly shining within our hearts, we may all our life long go without any stumbling or offence, and may walk as in the daytime, being pure and clean from the works of darkness, and abounding in all good works which Thou hast prepared for us to walk in. 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 27TH,

WHEN AN ADDRESS WILL BE GIVEN

BY

MR. J. W. BOULDING,

ON

'THE MINISTRY OF THE LIVING DEAD,'

With Illustrations from Personal Experience.

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.

May 11.—DR. A. COLLES: On 'The Pursuit of Spiritualism—Shadows by the Way.'

May 25.—DR. J. M. PEEBLES: On 'The Gleanings of a Spiritualist Pilgrim during Fifty-five Years.'

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 18th 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 27th. 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 will be unable to attend at the rooms of the Alliance on Thursdays, the 20th and 27th inst., but will resume his sittings for the diagnosis of diseases on Thursday, May 4th next.

SPIRIT CONTROL.—Mrs. M. H. Wallis will attend at the rooms of the Alliance, 110, St. Martin's-lane, W.C., for conversation with her spirit control, on Friday, April 28th, 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.

'LIGHT' AND THE LONDON SPIRITUALIST ALLIANCE.

We beg to remind the Subscribers to 'Light,' and the Members and Associates of the London Spiritualist Alliance, Ltd., who have not already renewed their Subscriptions for 1905, which are payable *in advance*, that they should forward remittances at once to Mr. E. W. Wallis, 110, St. Martin's-lane, London, W.C. Their kind attention to this matter will save much trouble in sending out accounts, booking, postage, &c.

SPIRITUALISM IN SOUTH AMERICA.—A number of Spiritualist journals of high quality come to us from South America. Perhaps the foremost of these is 'Constancia,' of Buenos Aires, now in its twenty-eighth year of publication, a weekly review which in form, size, and matter compares favourably with some European Spiritualist monthlies. It contains translations of the best articles published in Europe, besides excellent original matter. Another old-established journal, commencing its twenty-third year, is the 'Reformador,' of Rio de Janeiro, and we note with pleasure how large an amount of thoughtful work is produced in these great new countries, where breadth of personal view seems to accompany largeness of national opportunity.

LONDON SPIRITUALIST ALLIANCE, LTD.

The ninth annual general meeting of the Members of the London Spiritualist Alliance was held on Thursday, March 30th, at 110, St. Martin's-lane, W.C., to receive the annual report of the Council, and statement of assets and liabilities; to elect Members of the Council; and generally to discuss the business of the Alliance.

In the absence of the President, Mr. E. Dawson Rogers, who, although rapidly recovering from the effects of his recent illness, felt it would be running too great a risk to attend, and whose absence was very much regretted by all present, Mr. Henry Withall, Vice-President, occupied the chair, and there was a moderate attendance of Members.

The notice convening the meeting having been read, and the minutes of the last annual meeting read and confirmed, it was decided that the report and the financial statement, which had been posted to the Members, should be taken as read.

The following is a copy of the report:—

In presenting the Ninth Annual Report of the London Spiritualist Alliance, Limited (being the Twenty-first Annual Report since the establishment of the Society under the name of the London Spiritualist Alliance), we are happy to record a substantial increase in the number of Members and Associates respectively.

The meetings, which were held in the commodious and comfortable Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall East, were more largely attended than in any previous year, and the Addresses were unusually varied, interesting and instructive.

Addresses were delivered during 1904 by the Rev. J. Page Hopps, on 'Swedenborg's "Memorable Relations"'; by Mr. E. Wake Cook, on 'Joan of Arc and her Spirit Guides'; by Miss Edith Ward, on 'Man and Super-Man, the Relation of the Spiritualist and Theosophical Movements to the Problem of Human Progress'; by the Rev. J. Bruce Wallace, M.A., on 'The Super-Personal Element in Man'; by Mr. William Lynd, on 'Radium and Invisible Light'; by Mrs. J. Page Hopps, on 'Happiness as a Fine Art'; by Mr. J. W. Boulding, on 'Some Interesting Personal Experiences'; by Mrs. J. Stannard, on 'The Spiritual Teachings of Islam'; by Dr. Washington R. Sullivan, on 'The Continuity of Spiritual Life'; by the Rev. John Hunter, D.D., on 'Some Conditions of Right Thinking'; by Mr. J. J. Morse, trance address on 'The Life Hereafter'; by the Rev. J. Page Hopps, on 'Shakespeare's "Tempest"'; by Dr. Abraham Wallace, on 'Jesus of Nazareth and Modern Scientific Investigation'; and by Mrs. B. Russell-Davies, on 'Spiritualism Pure and Simple.'

A Conversazione was held in October last, at which the Members and Associates assembled had the pleasure of listening to Professor Barrett, the then President of the Society for Psychical Research, whose frank and friendly address was very much appreciated. One afternoon Drawing-Room Meeting was held, which was well attended and much enjoyed.

Since our last Report we have to record the passing to spirit life of several well-known mediums, including Mrs. Corner (Florence Cook), Mrs. Bliss-Godden, Mrs. Katherine St. Clair, Mrs. E. Bullock and Frau Rothe; and also of the following Members of the Alliance, and other old friends of Spiritualism: Mr. James Archer, Mr. William Armstrong, Mr. Francis Clarke, Mr. Joseph Clapham, Dr. Helen Densmore, Mr. Hamilton Dixon, Mr. F. Everitt, Mr. T. H. Edmands, Mr. Desmond G. FitzGerald, Mrs. Holden, Mr. Charles Lacey, Mr. C. A. Maitland, Madame Antoinette Sterling, Miss Nellie Gibbs, Mr. R. Fitton, Dr. J. Bowie and Mr. A. Smedley.

The valuable services of Mr. George Spriggs for the clairvoyant diagnosis of disease, for the benefit of the Members, Associates, and other friends, have been highly appreciated by the Council and by those who availed themselves of his mediumship, and his generous assistance has been of considerable benefit to the funds of the Alliance.

The Classes for Psychic Self-Culture, so ably conducted by Mr. Frederic Thurstan, M.A., have been well attended by Members and Associates, who have profited by Mr. Thurstan's

wise counsel and helpful instructions for the development and exercise of latent powers of psychic perception.

The Tuesday afternoon séances for illustrations of clairvoyance and psychometry have been continuously successful and especially beneficial to inquirers, many of whom have been much comforted and encouraged by clear and convincing evidence of the presence and identity of their spirit friends. Mrs. Fairclough Smith, Mrs. Paulet, Clairibelle, Mrs. Atkins, Mr. Ronald Brailey and Mr. J. J. Vango have all rendered efficient service at these séances.

The afternoon gatherings (now held on Fridays), to afford Members and Associates and their friends opportunities for 'Talks with a Spirit Control,' through the mediumship of Mrs. M. H. Wallis, have been increasingly interesting and attractive. The many and varied questions that have been put indicate the existence of a sincere spirit of inquiry, and they have elicited much information of an educational and thought-awakening character. The Council recently arranged that these meetings shall, in future, be free to Members and Associates. A meeting of a similar nature was also held with Mr. R. J. Lees, who kindly gave his services for the benefit of the Alliance, which was much enjoyed.

To the above-named mediums and co-workers we tender our very cordial thanks, as also to the friends who have given us books for the library and specimens of spirit drawings.

In the publishing department, 'Spirit Teachings' and 'Spirit Identity,' works by W. Stainton Moses, our first President, continue in constant demand, and a new edition of 'Spirit Teachings' (the fifth) was issued during the year. The Council undertook to publish a small volume written by Miss H. A. Dallas, in which that lady deals with 'Objections to Spiritualism.' This work, which is now on sale, should prove useful for general distribution, as it is just the book to put into the hands of inquirers, or to send to friends whom one wishes to interest in Spiritualism, and it is hoped that Members and Associates will do their best to secure for it a wide circulation.

In conclusion,—We may say that the past year has not been characterised by any striking developments or sensational incidents. In spite of trade depression the Alliance has gone steadily on increasing in numbers and influence, gaining in stability and power for good. In many ways it is apparent that the truths for which we stand and work are permeating, liberalising and spiritualising the thought of the times. A fairer and more tolerant spirit is growing up, and a deeper and more vital faith in human goodness and persistence beyond death is brightening the lives of an ever-increasing number of thoughtful and truth-loving people. From these facts we take encouragement for the future, and anticipate that during the year on which we have just entered the Alliance will be increasingly successful in its efforts to spread the knowledge of life beyond the incident of death.

Signed on behalf of the Council,

E. DAWSON ROGERS,

President.

February 28th, 1905.

After some explanatory comments and remarks by the Chairman on the encouraging growth of the Alliance, the report and balance-sheet were unanimously adopted.

Miss H. Withall, Mr. W. J. Lucking and Mr. H. Withall, the retiring Members of Council, having been nominated for re-election, the Chairman, in the absence of any other nominations, declared them again duly elected.

An interesting conversation then ensued, Mr. John Lobb making several suggestions which were ultimately left for the consideration of the Council.

Hearty votes of thanks to Mr. G. Spriggs, Mr. F. Thurstan, Mrs. M. H. Wallis and other well-known Mediums, for their services to the Alliance; and also to the President, Mr. E. Dawson Rogers; the Honorary Treasurer, Mr. H. Withall; and all the Staff, were passed and suitably acknowledged, and the proceedings terminated.

SUCCESSFUL CLAIRVOYANCE.—At the séance on Tuesday last at the rooms of the Alliance, 110, St. Martin's-lane, Mr. Ronald Brailey's clairvoyant descriptions were exceptionally good. Many names (Christian and surnames) and dates were given with wonderful accuracy.

MORE SÉANCES WITH MR. DUGUID.

As we briefly stated in last week's 'LIGHT,' Mr. David Duguid called at Manchester on his way home to Glasgow, and held three séances there. By the courtesy of Mr. E. Marklew, the Editor of the 'Medium,' we have been favoured with advance sheets of Mr. Marklew's full and circumstantial account of what transpired at the séances which were held on the 1st and 3rd inst. This account is far too long for reproduction in our columns, and as it is published as a supplementary issue of his paper, the 'Medium,' it is not necessary that we should do more than give a summary of the main points.

After referring to the fact that he had proved the sincerity of his belief in the genuineness of the 'direct spirit painting' 'by defending Mr. Duguid when critics assailed him,' Mr. Marklew says:—

'Every séance must be judged upon its own merits. I have expressed my judgment upon séances held previously to this month, and I desire that judgment to stand. But I have sat twice with Duguid since then, and the present article is concerned with my two latter experiences.

'Duguid may have been, and possibly still is, a medium for remarkable spirit manifestations. But he certainly conceived and carried out a deliberate fraud . . . in the home of friends whose hospitality had sheltered him for nine or ten days when he was last in Manchester—friends who believed in his integrity as absolutely as I did. In fact, of a dozen sitters, not one doubted Duguid's honesty.'

At the first of the two séances trellis work and boxing-gloves were employed for test purposes, but the trellis was not fixed, nor were the boxing-gloves tied, or in any way secured, after they had been put on. Before they were used, however, Mr. Duguid produced a couple of cards, carte de visite size, and, Mr. Marklew says:—

'Without either showing them to the sitters for examination or waiting a moment, he whipped the corners off them. But although Duguid's movements were suspiciously quick, they were not quite rapid enough.

'*I distinctly saw that a corner of one card had been tampered with. I could have sworn then, and will at any time swear, that a corner had been torn off and another corner attached by an adhesive substance of some kind.*'

A request was made by Mr. Marklew, and supported by the sitters, that 'as an additional and conclusive test,' 'a second corner should be torn off the blank cards,' but it was refused. After the gas was turned off sounds were heard by several sitters which led them to conclude that Mr. Duguid had taken off the gloves, and Mr. Marklew testifies that he 'heard distinctly the snapping sound of the elastic bands at the wrists.' Shortly afterwards he felt the lattice, which he was holding at one end, 'shaking as if someone was trying to raise it at the bottom.' After a pause, a sound 'like one of the cards falling' was heard, and then another similar sound, followed by sounds which gave the sitters the impression that the gloves were being put on again.

When the gas was re-lighted two painted cards were observed to lie upon the table. In Mr. Marklew's opinion the paint upon the cards, although wet, *was not as wet as it should have been had the paintings been executed while the gas was out.* Two brushes had been carefully cleaned, and

'Mrs. Douglas stated, during the wiping process, that those were the brushes the spirits would use—one for each card. But, when the lights were turned up, those two brushes were as clean as before the light was turned out. Moreover, they did not appear to have been moved from their position on the palette. I noted that very carefully, and am convinced that those two brushes were not used at all.'

To test whether two prepared cards had been substituted for the blank ones, Mr. Marklew suggested a search, and pointed out that 'both Mrs. Douglas and Duguid had demanded a search at Birmingham, and considered themselves unfairly dealt with because they were not searched. Mrs. Douglas at once asked to be searched.'

What followed had, perhaps, better be told in Mr. Marklew's own words, omitting only the minor details. He says:—

'While we talked to Duguid, I watched him closely. I saw him fumbling so suspiciously with the right leg of his trousers, that I bent down to run my hand over his trousers on

the outside. *My suspicions were confirmed! I FELT THE CARDS!* While Duguid struggled to push him away, Mr. Stead, Duguid's host, insisted on feeling for the cards. He, too, satisfied himself that they were there. Flinging his arms round Duguid, who fought like a madman, Mr. Stead called for assistance from myself and two other gentlemen in the room.

'What happened you can guess. *Two blank cards, each with a corner torn off, were taken from inside Duguid's drawers.*

'One of these two cards lies before me as I write, and it needs no microscope to reveal the adhesive that held the corner torn from the ready-painted cards. I have subjected it to microscopical examination, and I find that it has some gelatinous substance on the rough portion of the rupture. In fact, it can easily be seen by the naked eye.

'Do not forget that, until the cards were actually secured, Duguid protested vigorously that he had no cards about him at all.

'Asked to explain how these two cards came to be in his pants, he admitted that he had transferred them there from his trousers pocket. He volunteered the further statement that he had been experimenting the previous day by tearing card corners off (and sticking them on other cards, no doubt), and had put these two cards in his pocket intending to destroy them—but he "forgot!" A whole day he had carried those cards about, with the Birmingham accusations still ringing in his ears, and he—forgot!'

'When I first saw him unfastening his trousers *he was supposed to be under control!* Were the spirits accessory to the transferring of the cards from his pocket to his pants? Or was the supposed trance merely assumed? I suggest that the latter is the true view. It is Duguid's own view, put forward after the Birmingham incident, that if prepared cards were substituted for the blank ones, a search should reveal the blank ones on him. Well, we found them! And then, after having had plenty of time to invent a good excuse, Duguid puts forward the transparent tale that the incriminating cards were upon his person by accident, through forgetfulness! Why did he not own to this at the first? Why declare that he had no cards on him? Why did he try to deceive to protect himself from a charge of deceit? He stands self-convicted of lying abominably! And all the lying left matters worse instead of better.'

With reference to the asserted necessity for a sheath in which to carry the prepared cards, Mr. Marklew says:—

'The cards are not flat, but concave. I have placed two together and find that they only touch at the edges. In the centre they are a quarter of an inch apart, and this tapers down to the edges, of course. But even a quarter of an inch from the edge, there is a full sixteenth of an inch separating the two cards. If Duguid placed the two painted cards face to face, painted side inside, the paint at the edges would keep them from slipping. If the cards were only painted in the centre, a small spot of adhesive at the corners would serve the same purpose.'

A second séance was held on the 3rd inst., regarding which little need be said save that Mr. Duguid stipulated that there should be no tests employed beyond the one suggested by Mr. Marklew, which was that he should be allowed to initial the cards. This time, the brushes, instead of being cleaned, were loaded with paint. The lights were turned out, and after some sounds as of 'fumbling among the brushes' the gas was re-lighted and 'one card had been lightly dabbed with paint.' A 'second attempt resulted in the marking of the one card more heavily; the other card still remained clean.' At a third attempt 'we saw that the second card had been heavily smeared, but there was no semblance of a picture.' Mr. Marklew asked for, and obtained, possession of the card.

Mr. Marklew says:—

'I pointed out to the "control" that *there was a thumb-mark on the surface of the card I had taken possession of at the conclusion of the third attempt.* That was why I asked to take possession of the card. I feared that at the next attempt the thumbmark would be painted out. I asked for an explanation. The answer was: "We had to use his (Duguid's) hand to hold the card down."

'Compare that statement with Duguid's words in "LIGHT" for March 18th: "Even if my own finger touches the surface of the unpainted card, it prevents the paint from adhering." Yet the paint *did* adhere, in spite of Duguid's thumb holding the card down.

'I next pointed out that on the under side of the card there was a *finger mark* in such a position as suggested that

the card had been held in Duguid's hand. It was then admitted by the "control" that Duguid had held the card between his thumb and forefinger (left hand), the card resting on the palette.'

As the outcome of this second sitting Mr. Marklew states, 'It was the view taken by every sitter [including Mrs. Kate Taylor Robinson, who had previously been an enthusiastic supporter of Mr. Duguid] that Duguid had again attempted to impose upon us.'

In conclusion, Mr. Marklew says:—

'It pains me exceedingly to write as I have written. . . I have striven to be scrupulously exact. My statements are based on notes taken down in writing on the spot. If there was a shadow of a doubt, I would gladly give Duguid the benefit of it.'

STR.—Having read Mr. E. Marklew's report in the 'Medium' of sances with Mr. Duguid, I wish to say that he has taken too much for granted in coupling my name with his in such a complete denunciation of Mr. Duguid. For instance, I never expressed an opinion as to the cards being 'painted on the palette, or held between Mr. Duguid's left hand thumb and finger, whilst his right hand used the brushes,' and when I mentioned that a hand once, and an arm once (that is, I was touched twice), passed over mine, Mr. Marklew neglects to add that I said 'but I have had such strange and varied experiences that I would not say it was not a materialised hand and arm,' and that then Mrs. Douglas rushed to me, saying, 'Yes, it was a materialised hand and arm, Mrs. Robinson.'

Certainly, when almost all were against Mr. Duguid, and he seemed covered with confusion and shame, at the sance on the 1st inst., I did feel he might be guilty of fraud and that we might have been duped; but had I, even then, been thoroughly convinced of it, I should not have persuaded him to give another sance on the Monday and sent off the telegrams and letters I did. In justice to Mr. Duguid I must add that over and over again he said that he was afraid we should get nothing, as he felt so ill. But we urged him to hold another sance to clear his name before leaving Manchester, trusting that his guides would not desert him, and that he would be able to do it successfully.

When they had apparently deserted him, and appearances seemed so utterly against him, I might be one with Mr. Marklew; but when I got home and sat down to make my notes, and summed up the evidence, I recorded as my verdict, 'I do not myself consider Mr. Duguid guilty of fraud though appearances are very much against him,' and had I had any idea that Mr. Marklew had any intention of publishing a special 'Medium,' I should have acquainted him with that summing up, and that, to my mind, the charge of fraud against David Duguid was 'not proven.'

KATE TAYLOR ROBINSON.

'BROAD VIEWS' ON SPIRITUALISM.

The April number of 'Broad Views' contains two articles directly bearing on Spiritualism, and others that cannot fail to interest our readers. The editor, Mr. A. P. Sinnett, discussing the evidence as to the character of 'Life in the Next World,' makes use of Leadbeater's 'Astral Plane' and Mrs. Besant's 'Ancient Wisdom,' and refers to his own book on 'The Growth of the Soul,' and also to 'A Wanderer in Spirit Lands.' As to the material contributed by Spiritualism, he fully acknowledges its value, and says:—

'The world at large, as yet, is but imperfectly aware, for the most part wholly ignorant, of the extent to which communications of the kind thus referred to are actually available for our use. But the oceanic literature of Spiritualism is enriched with an enormous variety of stories told by those who have "passed on" concerning their experiences. These have sometimes been communicated through persons so qualified as to be able to write, under control, the record which the friend who has gone on desires to convey. In other cases the astral inhabitant returns to this plane of life, and, materialising for the purpose organs of speech, actually conveys to us his own straightforward narrative of what he wishes to tell.'

An interesting contribution to spirit methods is contained in this article:—

'I asked of my "fourth plane" friend: "But if this ground on which you walk is solid to your footsteps, how do you get down to those lower levels where, amidst still suffering

brothers of the human race, your work appears to lie?" And, endeavouring to give a physical plane colouring or illustration to his answer, he said: "It seems like going down in a diving bell created around one by the desire to descend, and then the descent suggests the idea of passing through thick fog."

The other article is on 'Modern Spiritualism,' and was written by Mr. T. B. Harbottle, who, as an editorial note informs us, 'has himself "passed on" to the next phase of human existence since this article was written.' Mr. Harbottle alludes to the rise of Spiritualism, and especially to the mental atmosphere of the period, as well as to that of thirty, or even twenty, years ago. He says:—

'Then, to relate the mildest ghost story was to court contempt or insult. The convinced materialist was almost always present, with his five unailing explanations—coincidence, imagination, madness, drunkenness, or deliberate falsehood. No one who published a book which even hinted at the possibility of abnormal occurrences could hope to escape rough treatment at the hands of the critics. Even in a novel, a supernatural incident which was not promptly followed by a physical explanation was considered a blot on the page.'

'To-day, how different it is! Anyone may boldly relate the most astounding tale of the unseen world, and, at the worst, will meet with no more than mild criticism, and, perhaps, a doubt as to some of the more startling details. The hardened sceptic, if he still exists, thinks it wise to hold his tongue, or at least to express his disbelief in moderate terms.'

'It is difficult to take up a review in which these subjects are not handled, at the very worst, from the agnostic standpoint. The old blatant materialism, as far at least as the general public is concerned, is a thing of the past, and the desire for inquiry and the interest in things spiritual are well-nigh universal.'

This great change in public opinion Mr. Harbottle attributes to 'the Spiritualistic movement, which, with all its faults, its errors and its limitations, has awakened humanity to a belief in its higher destiny, and set it striving, as, perhaps, it never strove before in the history of the world, after spiritual growth.'

PSYCHIC CONDITIONS IN ENGLAND.

In illustration of the different psychic conditions in different countries, we take the following spontaneous statement from a letter recently received from a French clairvoyant medium who is now visiting this country.

'I do not regret having left everything to come to London. I have already found by repeated experience that English people are more acquainted with psychic matters than is the case in France. England, moreover, is more (shall I say?) elevated than France as regards fluidic surroundings. In France, the higher spirits, before they can reach us, are obliged to pierce through a layer of material fluids, in addition to the fluids with which England is surrounded. This means that in your country people are more religious and more serious.'

This medium's experience would seem to indicate that the atmosphere of materialistic thought is wearing thin in England; we hope it is so, and that the same process is going on in other countries.

THE 'SEERESS OF PREVORST.'—We have received from Herr Nicholas Lehmann, of the Imperial Art Institute and Exhibition, Ferdinandstrasse 11, Prague, a copy of a very beautiful gravure from the celebrated picture by Gabriel von Max (the historical painter and professor at Munich), representing 'The Clairvoyante of Prevorst in Trance.' It is a large picture, about three feet by four feet, and the price is thirty shillings. The Seeress is represented lying on her bed, with closed eyes, one hand extended. The face—and indeed the whole figure—is as though suffused and lit up by an inner magnetic force, and permeated by the consciousness of a Reality far beyond the commonplace and the suffering of earth. As one gazes at her illumined face, the impression that she sees becomes almost irresistible. Dr. Kerner, her physician and caretaker, says of the state of trance that it is 'the rising of an inner sun which is much brighter than the one that shines to the material eye,' and apparently the light of this inner sun shines out through the closed eyelids and emaciated features of the 'Seeress.' This picture is aptly described as 'a suitable object for meditation, and an ornament to every Spiritualist meeting-room.'

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GETHSEMANE AND CALVARY.

The days are at hand long kept by the Christian Church in memory of 'The Passion' of Christ, beginning with 'the agony' of Gethsemane and ending with the crucifixion on Calvary: and the Church has done well to keep in mind those tragic days. It would be morbid and injurious to be continually dwelling upon such memories, but our sordid lives need the note of tragedy and the tremendous spectacle of absolute surrender to agony and death in the path of duty, and for love of Man.

If we considered only what was pleasant we should be amongst those after whom the pathetic cry was sent, 'Is it nothing to you, all ye that pass by? Behold, and see if there be any sorrow like unto my sorrow.' But, in that case, we should miss the deepest things in life; we should only flutter on the surface with our flimsy self-regardings; we should fail to be linked with and borne on by that 'mighty multitude which no man can number,' who come out of great tribulation, and pass on to serve God day and night in His temple of the Universe in which they serve as the instruments of His all-redeeming will.

The sufferings of Christ were very real. Whatever he was, he fully entered into our human conditions. Our tenderest and most sensitive emotions were his. Like all great heroic souls, he was the most sensitive of men. 'Jesus wept' is surely the supremest as well as the shortest verse in the Bible. In the Garden of Gethsemane he shrank. At the crisis of his agony he, for a moment, prayed, 'Let this cup pass from me'; and, on the cross, he even lost the sense of the Father's presence; and, from the keenest misery of all, sent forth the bitterest cry, 'My God, my God, why hast Thou forsaken me?'

How near this sensitiveness brings us to him! How close he is to us in Gethsemane! Not for us the agony of his mighty conflict with emotions born of thoughts and purposes and hopes that we can never know, but, in our poor way, all of us have known or will know the path to Gethsemane:—

In golden youth, when seems the earth
A summer land for singing mirth,
When souls are glad and hearts are light,
And not a shadow lurks in sight,
We do not know it, but there lies
Somewhere, veiled under evening skies,
A garden all must some time see.
Somewhere lies our Gethsemane.

All those who journey, soon or late,
Must pass within the garden's gate,
Must kneel alone in darkness there,
And battle with some fierce despair.

God pity those who cannot say,
'Not mine, but Thine'; who only pray,
'Let this cup pass,' and cannot see
The purpose in Gethsemane.

It is, indeed, no consolation to us to know that others have had their Gethsemanes also. That, in truth, may only add tragedy to grief. But it is a consolation and a help to know that God's 'well-beloved Son' had his Gethsemane, and that the way to the Father's face lay through that garden of agony. And it is a consolation and a help to mark how he bore himself therein; first crying, 'Not my will but Thine be done,' and then ending with that outbreathing of heavenliest trust, 'Father, into Thy hands I commit my spirit.'

Beneath the conventional creed as to the 'vicarious sacrifice' of Christ there is a truth. But there is an infinite difference between suffering instead of us judicially, and suffering for us, as a deliverer, uplifter and inspirer. The first of these involves a coarse act of injustice, an ethical monstrosity; the second has its root in a profound spiritual truth. Gethsemane and Calvary belong to the battle-fields of the world: but there have been millions of Gethsemanes and Calvaries. The human race can be lifted up from the brute planes only by the efforts of the more highly evolved spirits who have to go down into the animal hells to fight the animal passions and transform them, to offer sacrifices for the sins of the people, to make ways of escape through the human jungles and bring men 'out of darkness into God's marvellous light.' In this way, the cross of Christ may be rightly regarded as the symbol of heavenly help, not the sign of the Almighty's wrath. Christ was not a victim, offered up to God: he was an instrument sent, in love, by God, to help in the evolving, the uplifting, of the human race. Herein is the sublimest spiritual truth of the Christian or any other Religion—that God, who is 'the inmost uplifting life of all things,' is, in a sense, Himself the Saviour of Mankind, who, working from the human centre and from human conditions, is ever engaged in separating Man from Brute; and perhaps leading on the 'lower animals' from Brute to Man.

The vital thought, then, of the Cross of Christ is, that the ideal man is not merely an animal, with sensations to gratify, but a co-worker with God,—a creator of the world, an emancipator, a saviour. There is no merit in misery as misery, but there may be divineness in it as that which is encountered in the great campaign. But that campaign involves the dark mystery of misery that is *not* divine,—the misery that suggests a Gethsemane without a God, and a Calvary that is only a Golgotha—the misery that springs from no nobleness; the slime that is only the exuvie of sin.

All we can say of that is that the misery of our godless Gethsemanes, and the sorrows of our unblest Calvaries come in the way of human discipline and evolving, and that it is right, and best for us, that, the law being broken, all the effects should follow, even though the innocent also suffer, and children's eyes be stained for life with bitter tears. The Gethsemane where, not Christ, but Judas is the sufferer, and all whom he *must* drag down with him—that is also as right as it is inevitable. It is better that no effect should be severed from its cause; it is better that we should be made to feel the awfulness as well as the blessedness of the sanctity of law and the solidarity of the human race.

THE longer I live the more I see

Of the struggle of souls to the heights above,
The stronger this truth comes home to me:

That the universe rests on the shoulders of love—
A love so limitless, deep and broad
That men have renamed it and call it God.

—ELLA WHEELER WILCOX.

LIGHT IN THE EAST: A REMARKABLE MOVEMENT.

BY MR. E. WAKE COOK.

An Address given by Mr. E. Wake Cook to the Members and Associates of the London Spiritualist Alliance, on March 30th, 1905, in the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall; Mr. H. Withall, Vice-President of the Alliance, in the chair.

(Concluded from page 165.)

As soon as Beha Ullah, the 'Blessed Perfection,' became a little better, the indescribable misery of his family and his followers was to some extent lessened. If he could not minister to their material needs he could supply them with spiritual manna. Gathering the believers about him, he encouraged, exhorted, and taught them until peace and happiness reigned in the hearts of his devoted followers, and the little band of refugees found joy in his holy presence. But trouble soon came in another form. A half-brother of Beha Ullah's, who sought the leadership, made trouble, and Beha Ullah, being essentially a man of peace who was hurt by strife, departed alone to the mountains, where he lived as a Dervish for over two years in meditation. As the fame of his piety attracted followers, he removed from one cave to another, so that his meditations were undisturbed. After a little more than two years of great anxiety to his family, who had no word of his whereabouts, he returned with matted locks, and looking like a Dervish. Thus, in this religion, as in so many others, mountains play their part, and seem like altar-stairs leading to the heights of the inner spiritual communion. The fame gained by Beha Ullah in the mountains soon spread, bringing a crowd of new disciples, in whom he inspired an intense personal devotion. But trouble came again from another relative, this time from the Governor of Baghdad, who, through cruel misrepresentations to the Shah, induced the latter to use his influence with the Sultan of Turkey to have the Babist sent to Constantinople. The distress of his followers was so great that many decided to accompany him.

'Four days before the caravan was to set out, the "Blessed Perfection," says his daughter, 'called Abbas Effendi to his tent and told him that he himself was the one whose coming had been promised by the Bab—the "Chosen of God," the "Centre of the Covenant."'* Four disciples were also informed, but all were bound to secrecy. This happened on the last day of the nineteen years, as foretold by the Bab.

Then began another of those long, terrible journeys, of four months' duration. At Constantinople they were prisoners, housed in filthy quarters, in a poisonous atmosphere. Two months later they were sent to Adrianople, 'a town in Eastern Turkey of notoriously bad climate, to which criminals were often sent.' The journey to Adrianople, although occupying nine days, exceeded all the others in horror. Everything needful was lacking, and all, even the young and strong, were sick.

Here their sufferings were terrible—cold, hunger, and armies of vermin making the days horrible and the nights still more so. With the advent of spring came some slight amelioration of their lot, and Beha Ullah resumed his teaching, with the usual magnetic attraction and the usual success.

To add to the dramatic character of this narrative we have a new form of trouble. Beha Ullah's half-brother, who claimed to have been appointed by the Bab as his successor, and head of the Church, after trying to get Beha Ullah murdered, succeeded in poisoning him by as mean a trick as the kiss of Judas. After being twenty days without food, Beha Ullah's life was despaired of. Then a curious thing happened. The physician, who had learned to love Abbas Effendi, as did everybody who came near him, was so moved by his distress that he declared he would give his life to save the father for the boy. Walking round the bed he thrice repeated the words: 'I will give my

life—I will give my life.' Leaving the house in despair he was taken ill, and nine days later he died; but as the physician sank, Beha Ullah revived, and finally got well. His daughter says:—

'Soon after the recovery of my father from this illness, Abbas Effendi strongly urged him to declare himself to Subh i Ezel, the half-brother. My father, however, persisted in replying that so long as Subh i Ezel did not effect other harm than he was able to do to him personally, that is, so long as he did not injure the Cause, he would not assert himself against him.'

The half-brother ill-requited this splendid magnanimity. He stirred up so much strife that Beha Ullah had to declare himself as 'He whom the Bab had announced.' This led to a change of Subh i Ezel's tactics. He made trouble with the authorities. The Turkish Government, naturally annoyed with such troublesome folk, determined to scatter them in all directions, and none were to know where the others were. This was the worst doom of all for this harassed family; but, after an agony of suspense and almost superhuman efforts, aided by the determination to die rather than be separated, Abbas Effendi succeeded in getting the order altered, and they were sent to Gallipoli, where fresh troubles awaited them, but which were fortunately overcome by the eloquence and power of will of Abbas Effendi. German, Russian, and English Consuls offered to intercede for them and get permission for them to go to some other land; but Beha Ullah said he would bow to the will of the Sultan, and would not abandon his followers; that his interests were in spiritual things, and his only desire was to preach a religion, and that he had nothing to fear.

After nearly every mischance and every form of suffering that could be devised by a malignant fate, they arrived at Alexandria, sick and starved. Thence they were sent to Haifa, in Syria. The daughter, before quoted, says:—

'All were sick, from eating improper food. I myself was a healthy woman up to the time of taking this voyage; since then I have never been well. We remained one day in the prison at Haifa, the men in chains, and were then taken in small boats to Akka (a distance of ten miles); the water was very rough, and nearly all became sea-sick. Akka, as we afterwards learned, was a prison to which the worst criminals were sent from all parts of the Turkish Empire. It was reported to have a deadly climate. There was a saying that if a bird flew over Akka it would fall and die.'

Here the conditions of life and surroundings were so loathsome as to beggar description; from them Dante might have taken hints for deeper depths of his Inferno. Through all these horrors Abbas Effendi was the earthly Providence who, by his splendid self-sacrifice, his activity, his eloquence, and his power of winning love and commanding respect, did all that could be done to improve matters. When they were all down with typhoid fever and dysentery he nursed them with indefatigable care until all were well, and then he himself collapsed. But his exertions had attracted the notice of one of the officers, who pleaded with the Governor to permit a physician to attend the sick man. This was done, and the doctor, who soon got to love his patient, proved a good friend, and found means of putting the prisoners in communication with the outside world, from which they had been cut off.

It must be stated that their enemies had represented the Beha'is as Nihilists, murderers, and thieves; that they corrupted the morals of the people; and that they were leagued to overthrow the Ottoman Empire and subvert its religion. This accounts for the vile treatment to which they were subjected, and for the fact that they are still prisoners. But their exemplary lives, and the magnetic attractions of the leaders, have always won them friends among their gaolers.

After two years of the horrible barracks at Akka, the family were moved to more habitable quarters; and followers from abroad had free access to their adored teacher. Seven years later Beha Ullah was accorded the freedom of the city, and was persuaded to take up his residence outside the town. He took up his abode on the slopes of Mount Carmel, where he passed the remainder of his life, writing out his doctrines, and died in the year 1892, at the age of seventy-five. He had long

* 'Abbas Effendi: His Life and Teachings.' By MYRON H. PHELPS. (Putnam's.)

before appointed his son, Abbas Effendi, as his successor, with the extremely Oriental titles of 'The Greatest Branch,' 'The Centre of my Covenant,' 'The Mystery of the Greatest God,' and conferred on him the title of 'His Highness the Master,' by which he usually addressed him. But this worthy son of a worthy father showed his worth by translating these grand titles into the simpler one of Servant—'Servant of God; or Servant of the servants of Beha Ullah.' Under the favoured title of Master, and still a prisoner, he is carrying forward the great work among an ever-growing body of adherents in all parts of the world.

Of these three great Christ-like men, the Bab with his dramatic martyrdom appeals most to the imagination; Abbas Effendi, who is still living and working, who has been seen by some amongst us and is actually within the range of the post, seems the most real; while the central figure, Beha Ullah, the 'Blessed Perfection,' seems, to me at least, shadowy and unreal, and his writings partake of the same character.

That all these three great persons are among the noblest of Nature's noblemen, moved by a sublime spirit of self-sacrifice, and inspired by an unusually powerful spiritual influx from behind the veil, there can be no manner of doubt. That they have met a need among the Eastern people, and some Easterns of the West, is proved by the marvellous response from people of all creeds. They have spoken with a word of power, the Creative Word, that has brought a new life and joy to some millions who now glow with inward peace and love which irradiates them as with hidden fires.

This aspect of the case is specially instructive to the student of religion, as it throws light on the rise and spread of Christianity in the same part of the world, for here we see the same sort of thing growing up under our eyes. (Hear, hear.)

I have left myself little time to speak of the doctrines of the Beha'is; but it is not needed, except as a matter of curiosity, or to students. In the grand philosophy of Modern Spiritualism we have a fuller and more advanced form of religion, and one much better adapted to the Western mind. As I said at the outset, I believe the religion of the Beha'is to be complementary to our own and to possess elements which we lack, and it is a settled principle with me to try to adopt the good in all creeds, and the narrowness of none. (Applause.)

At present we can see these new doctrines only through the mist of imperfect translation. So seen, they impress me as less advanced than our own from the necessity of the case. As a unifying creed, Beha'ism is of necessity rooted in all the old systems, and can get little beyond them without breaking away altogether. Thus we see it elaborately fulfilling the prophecies of the old religions, just as we see Jesus doing certain things 'that the Scriptures might be fulfilled.' So I find that the writings of Beha Ullah, instead of giving us the advanced thought we of the Western world would expect, give us mystic rhapsodies which would move the mind of his hearers as music does, giving rise to religious emotion and feeling almost devoid of intellectual conceptions. These must be looked at in two lights: they may be teachings especially adapted to his less intellectual followers, or, as he was a prisoner always under suspicion, he may have been compelled to so wrap up his teaching in flowery generalities that it would be impossible to convict him of heterodoxy, leaving his son and official interpreter to draw out as much meaning as circumstances permitted. In any case, for a certain order of mind, vague poetic suggestiveness stimulates the imagination and the emotions more than definite thought, and they are enabled to read meanings into the text which exist only in their fancy. This would be especially the case where the writer or speaker claimed to be a direct Manifestation of God. Be that as it may, they are words of power that fire the souls of the people to heroic self-sacrifice, inspire them to face imprisonment and death, or tortures worse than death, to give up all and follow their revered Master. That is the true test of religious teaching, and we should be the better for a little more of the same spirit among ourselves.

The Beha'ist system is a form of Spiritual Pantheism; the Deity is regarded as an all-pervading Essence, a Universal Life that animates every atom. Moving in the metals, it pro-

gresses through the vegetable and animal kingdoms up to man—the end and aim of this evolutionary process being (in the phrase of Andrew Jackson Davis, who announced the idea before Beha Ullah) that of the Individualisation of spirit! This process results on the material plane in perfecting the human body, and on the mental plane in the organising of centres of consciousness. The mission of these individualised spirits is by their own exertions to reach up to unite with a higher ray from the Divine, and to become conscious of this unity. He who can by his own exertions turn his back on all earthly desires, enters into this higher state of existence as a matter of Right; while those whose Divine spark has remained buried under the muddy vesture of decay, enter this state only as a matter of Grace, or they may be lost altogether in the mists of nebulousity. This union is regarded as the real Reality of Love, of which the union with the beloved on earth gives us but the crudest foretaste. This idea came to me years ago, and it seemed to give a significance to Love that even the poets have missed. (Applause.)

The Ethics are the highest, gathered from all the religions. The Bab announced the equality of man and woman; a doctrine sufficiently startling in Eastern lands. This was confirmed by the later teachers, and although polygamy is not forbidden, it is discouraged, and the union of one man to one woman is held up as the ideal. Other remarkable points are admirably summarised in the 'Spiritual Quarterly Magazine' for December last, by Miss E. J. Rosenberg, who is the most active Beha'ist in England, and who has recently spent some months at Akka receiving direct instructions from the Master, Abbas Effendi. She says:—

'It is forbidden in our faith that there should be any separate priesthood or ministry, regarded as a class apart from the general body of believers; for Beha teaches that most of the errors in former faiths have crept in through the teachings of the priestly caste, who were considered to possess a secret authoritative knowledge, not shared by the generality of the people. All ceremonial rites and forms of worship have been abrogated, save that of prayer, which, being the very heart and essence of spiritual religion, has been made obligatory upon all believers. It is forbidden that men and women should live the lives of hermits, or in secluded brotherhoods, as by so doing they are prevented from doing their social duties to the rest of humanity. Marriage, when possible, is enjoined on all, as being the highest estate for man—in contradistinction to other faiths which have taught that the celibate state was the highest. War or strife of any kind is absolutely prohibited. This is insisted on again and again, and repeated in varying forms in almost all of the sacred writings as being the very foundation of brotherhood. The Master says: "One of the most severe of the world's diseases is that of contention and strife, the fire of which is burning among all nations, and cannot be removed except through the word of God. As this intense fire can only be quenched by the heavenly water, therefore the faithful followers of God must be as a banner of peace and a most luminous sun of harmony and union." Non-resistance to violence is enjoined upon the Beha'is, for, in the words of Beha Ullah: "If ye be slain for God's good pleasure, verily it is better for you than that ye should slay."

'It is directed that all minor regulations of the faith, the administration of charitable funds, the provision of education for orphan children, and such matters, are to be in the hands of elected bodies or councils called "Houses of Justice," which are to consist of not less than nine members, men distinguished for their learning and upright life, chosen by the general body of the believers.'

Ere I hasten to a close, I should like to quote a short exhortation, addressed to one of his family by 'The Manifestation,' Beha Ullah:—

'Oh, Badi: Be thou a giver when thou art wealthy, and grateful when thou art poor. Be thou trustworthy when thou art entrusted, and face all comers with a welcome smile. Be thou a treasure to the poor, an adviser to the rich, an answerer to the seeker, a fulfiller to the promise, and faithful in every respect. Be thou silent when thou art amidst the crowds, and let thy judgment be just. Be submissive to thy fellow man, and a light in the midst of darkness. Be thou a comfort to the sorrowful, and a sweet sea to the thirsty. Be thou a shelter to the distressed, and a help, and an assistant, and a support to the oppressed. In piety let thy actions be performed, and be a home to the stranger. Be a healer to the sick, a fort to the refugee, a sight to the blind, and a path

to those who are led astray. Be thou the beauty of the face of Truth, an ornament to the temple of faithfulness, a throne to the house of temperance, a spirit to the body of the world, a flag to the hosts of justice, and a lamp to the horizon of goodness. Be thou a fertiliser to the good soil, a star to the heaven of bounty, a crown to the head of wisdom, a brilliancy to the forehead, and a sweet fruit to the tree of obedience.

'I ask God to protect thee from the fire of hatred and the chill of enmity, for He is the Loving, the Answerer.'

According to the accounts of those who have seen, that aspiration, allowing for the Persian poetry of its expression, is embodied in the lives of the great mass of the Beha'is.

Can we, the British people, who are the trustees of civilisation for some hundreds of millions of Eastern peoples, quite realise the meaning for us of such a movement? These peoples are held in the iron grip of inexorable priesthoods and in the fetters of a rigid caste: people who are regarded by us with a lordly sense of superiority; and yet they, on their part, would consider their very food contaminated if our shadow fell upon it! With such unscalable barriers between the East and the West, incomprehensible to each other, can we realise what such a unifying movement may mean for us? A ferment started by men of their own colour, with the same Eastern blood coursing through their veins, may be a leaven that will in time leaven the whole lump, may loosen the paralysing grip of priesthoods, and soften the asperity of caste. Appealing to all on the grounds of their own beliefs, infusing a new life into them and showing the essential unity of all, this glorious triad of martyr-teachers have started a work the end of which no man can see. (Applause.)

The amazing claim put forward by the chief teacher will be a stumbling-block to many Western minds, but this claim of being a veritable Christ, a Buddha, or a Mohammed may be necessary to excite the imagination and give power to the teaching among the people of the East. This claim has been made by all the great teachers of the world-religions; and if the Beha'is continue to grow as they have begun they will justify the claim by like results.

And what, after all, does the claim amount to, this of being an incarnation of God, or a special manifestation of Him? Is not the whole starry universe a manifestation of Him—the garment of God by which He manifests Himself to our senses? Is not every human soul an incarnation of God? It is a question of degree, not of kind. We say, in Him we live and move and have our being. May we not say, in a sense, that in us He lives and moves and has His being? Is not all mind, all spirit one? Can we speak of the immanence, the omnipresence of God without saying that it is so? The essential unity of all being is the heart and soul of all religion, and the realisation of it is the consummation of religion, which, as the mystics tell us, causes the soul to swoon in ecstasy.

Now, it may be necessary for minds in certain stages of their growth to look upwards and outwards to a Master as the highest Manifestation of the time; but the Master, or Mediator, stands between us and God, and we look outwards when we should look within, and then we are face to face and are nearer to the Realisation of the Great underlying Unity. (Hear, hear.)

This actual union, this Oneness with the Great Soul of all things, carries momentous consequences not yet realised, possibilities grand beyond poet's dreaming. As actual indissoluble parts of the Great Creative Spirit we are potentially partakers in its knowledge and powers, we have, or may have, access to mines of spiritual wealth great beyond the bounds of aspiration. We are filled to the extent of our capacity, and as we throw away the petty worries and cares of outward things, the inner light will grow, and the inner powers will struggle through to outward expression. (Loud applause.)

At the close of Mr. Wake Cook's address Miss Rosenberg, in reply to some questions from the audience, gave some additional particulars regarding the spread of Beha'ism, and a hearty vote of thanks was accorded to Mr. Wake Cook for his thoughtful and interesting paper.

AUTOMATIC SPEAKING AND WRITING.

I wish to recommend to the notice of readers of 'LIGHT' a small book, just published—the third of Mr. Ed. T. Bennett's excellent series in the Shilling Library of Psychical Literature—called 'Automatic Speaking and Writing: A Study.' The title, although appropriate, gives a very inadequate impression of the interesting matter contained in the seventy pages of this small volume.

It is admirably put together, and much of it has the merit of being new, that is to say, it has either not been published before, or appeared long ago in a journal now out of print.

The cases cited under the heading, 'Evidence of Identity,' are very striking and convincing, and they gain not a little by being presented as tersely as possible without the smallest attempt to enhance their effect by editorial comments. The medium through whom these tests came is Mr. J. J. Morse. Quite recently, when Mr. Morse was about to leave the country, Mr. E. Dawson Rogers, the President of the London Spiritualist Alliance, in warm and appreciative words, bore witness to the invariably high level at which the mediumship of Mr. Morse had stood through all the years during which he had known him. As, however, the cases of verified identity which Mr. Bennett quotes date back to the year 1870, many who know Mr. Morse by name or by sight are quite ignorant of these remarkable cases, and cannot fail to be impressed by them.

The pamphlet also contains a selection of trance addresses delivered through an intimate friend of the writer. They are non-evidential—that is, as Mr. Bennett points out, there is no means of proving that they emanated from the personalities who purported to communicate; but, whether they did so or not, the spirit that breathes in them is lofty, the language dignified and worthy, and they deserve thoughtful consideration. I would particularly commend to notice a short paragraph on 'Liberty,' on page 50, every sentence of which is stimulating and full of suggestion. It is not difficult to believe that it came from some advanced spirit, who, as alleged, used, not only an incarnate medium, but a discarnate medium also, in order to convey his thought.

The trance addresses will probably, however, produce a different impression upon different readers, or even upon the same readers in different moods. It is apt to be so with ethical teachings. The evidential cases may perhaps appear more uniformly interesting, and there are also certain hints conveyed in some of the communications which are suggestive to minds on the look-out for clues to the labyrinthine perplexities of mediumship. For instance, on one occasion when the Rev. F. W. Robertson purported to communicate, he was asked if he could make any statement concerning another communication, alleged to have come from him to Robert Dale Owen, and the reply was received as follows:—

'Our thoughts often run in sentences, and where these may reach, to what soul, in what part of your earth or our spiritual world, we do not know. I may very possibly have influenced this man, Robert Dale Owen, and this thought may to him assume the form peculiar to his own mind.'

If we may assume that this is a real spirit communication, it would, in a measure, explain many anomalies and even apparent fraud, for it implies that communications may be received without having been consciously sent. Beginners are frequently puzzled by two alternatives; either, they think, the messages that they receive come indeed from the personalities whose names are given, or from some impersonating deceiver. There is, however, a third, or even fourth alternative, and possibly even more. The third alternative is the one suggested in the passage I have quoted, viz., that just as in this life, through books, &c., one mind may be the actual source of the ideas which are impressed on another, and yet may not be intentionally directing them to that other, so, in the spiritual world there may be numerous methods by which this same contact produces effects without necessarily implying the direct intention of doing so.

Those who are still halting between two opinions, and uncertain whether spirit identity is satisfactorily attested,

should certainly obtain a copy of this book. The evidence which is collected in these few pages is not vast in quantity but it is excellent in quality. Those, however, who are convinced on this point will be more likely to require six copies than one, because they are sure to have at least half-a-dozen friends who would be the better for reading the work, and who, if it is not sent to them, will not buy it for themselves. To those who have little time to spare or little taste for research, but are sufficiently open-minded to weigh facts if they are given to them sufficiently concisely, the spiritualistic evidences contained in Mr. Bennett's little book will be both interesting and useful.

H. A. DALLAS.

MR. C. C. MASSEY—IN MEMORIAM.

With the death of Mr. Charles Carleton Massey ('C. C. M.')—(announced in last week's 'LIGHT')—there has passed from our midst a rare and much loved personality. His singular modesty and reticence kept him always more or less in the background; and yet when an expression of principle, in connection with the unpopular subjects of Spiritualism, Theosophy, or Psychic Research, was necessary at any time of crisis, Mr. Massey was ready to come to the front. Such, for instance, was his attitude during the Slade trial, when Professors Donkin and Lankester brought an action for fraud against the famous slate-writer. The case was tried at Bow-street before Mr. Flowers, and excited great interest; it was indeed for the time a *cause célèbre*. Mr. Massey joined the Committee of Defence, and appeared as a witness at Bow-street, being cross-questioned by Sir George Lewis, an undoubted trial to one of his refinement and sensitiveness, and in his position as a Circuit barrister.

Mr. Massey's tastes were literary rather than forensic—he was not a platform speaker. He translated from the German Carl du Prel's 'Philosophy of Mysticism,' and wrote frequently in 'LIGHT' over the initials 'C. C. M.' His favourite philosopher was Baader, of Würzburg, into whose sixteen volumes he was perpetually diving, and during the last few years he spoke to me of his attempts to study Jakob Boehme. He had a wide correspondence and many friends among thinkers and writers. His mind was inclined to mysticism, and to transcendentalism generally. May he now find the solution to his many questionings and a place of rest for a heart and mind of singular beauty and purity. To us his place here will not easily be filled.

E. K.

I should much like to send a few words to 'LIGHT' as a small tribute to the memory of your able correspondent, and my much-esteemed friend of over twenty-five years' acquaintance, 'C. C. M.' This congenial friendship we began as fellow students, both in the Hermetic and the Theosophical Societies. 'C. C. M.' was the first president of the Theosophical Society, then but very small in number—six or eight of us in all—meeting in private houses, chiefly, I remember, at Dr. Wyld's in Great Cumberland-place. I had the privilege of being, with 'C. C. M.', a fellow listener to that remarkable set of lectures afterwards called 'The Perfect Way.' The lectures were read alternately by Anna Kingsford and Mr. Edward Maitland.

I was then so complete a tyro in mystic study that I remember with gratitude the help 'C. C. M.' was to me in explaining the various elementary questions which I was then only capable of asking. His presence among Spiritualist gatherings was to me always a source of comfort and satisfaction; and I need not say how in later years, when I had become somewhat more familiar with mystic literature and philosophy, his able, just, and advanced mind has indeed been to me always illuminating and of the highest value.

I had a short interview with him but a few days before he passed away, and I said farewell, feeling sure that when he had solved the great secret, the solution would be to him that beauty and truth for which he so earnestly fought and sought up to the last in faith and hope.

ISABELLE DE STEIGER.

Green Lawn, Rock Ferry.

SPIRITS APPEAR IN DREAMS.

It is sometimes said that dreamers seldom dream of, see, or speak to, dead people, knowing them to be dead. If they do dream of deceased relatives, they do so as though they are still alive in the body, and not as emancipated spirits. Whatever the explanation of this asserted peculiarity may be, there are exceptions, and the Russian journal 'Rebus' recently gave two instances in which spirit people returned to their friends in their dreams, and succeeded in effecting their purposes. The first of these dream experiences is as follows:—

'The sister-in-law of Madame W., a lady living in Berlin, when on her death-bed made Madame W. promise to adopt, or take care of, her little son eleven years old. After the funeral of her sister-in-law, Madame W. took the boy with her to her home. He, however, absolutely refused to stay, and returned to his father. This incident caused some unpleasantness, and the father was obliged to change his quarters, leaving no address behind. A few years later Madame W. had a dream, in which she saw her sister-in-law distinctly, who looked very sad, and reminded her of her promise. Madame W. replied that she had done all she could, and that she had not heard from the father of the boy for years, and did not even know his address. In reply, the spirit gave an address and number, and disappeared. The next day the dream was verified, as Madame W. found the family at the address given. The above is fully confirmed by two witnesses, to whom Madame W. had related her dream.'

The second instance given by 'Rebus' shows how a murder was discovered through a dream: 'In a certain town in the province of Minsk, West Russia, a peasant suddenly disappeared. He was last seen alive leaving the church and going home to his sister, with whom he lived. One day, in a dream, his sister saw her brother. He looked pale, his eyes were closed, and his legs were broken. He told her that he had been murdered by her husband and his brothers. He mentioned the exact date and place of the deed, and added that his body was put into a sack and thrown into the river. He wanted her to find his body and to have it buried in the family grave. This dream was repeated several times, and at last the sister sought the advice of her aged father-in-law. He told her that it would be difficult to find the body, and if the culprits were brought to justice her children would be left orphans; so, after consideration, the sister gave the matter up. But her brother's spirit would not rest, and appeared in a dream in the above manner to a friend of his. Soon the news spread to the local authorities, who took the matter up. The river was searched, and the body was found in the exact spot indicated. This discovery had such an effect on the murderers that they at once confessed. They gave all details of the crime—how, after service, they took him to a mill where they all dined, and on leaving for home they attacked their victim. Finding that the sack was too small they cut off his legs, tied a stone to his neck, and threw him in the river. The above is certified to be perfectly accurate by the local authorities.'

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.

'They say; What say they? Let them say.'

SIR,—From your reproduction of Indian cuttings regarding Mrs. Besant in 'LIGHT' of the 8th inst., it appears that while on the one hand she is attacked by a small clique of fanatical Hindus for attempting to Christianise Hinduism, she incurs the wrath of bishops and missionaries for Hinduising Christianity! To the dispassionate observer it will probably occur that she is treading the *via media*, the path of virtue that lies, as Aristotle tells us, 'in the just medium between two extremes.'

The following comment by Mrs. Besant herself, in the February issue of the 'Central Hindu College Magazine,' may interest your readers: 'It is curious how differently the same person may strike people who occupy different standpoints. Some good folk over here regard me as a Christian agent in disguise, and attack me vehemently. In England,

at a missionary meeting, I have just been denounced as "a great obstacle to the spread of Christianity in India." "Her influence is great," said the missionary, sadly; "but even in Benares the C.M.S. was able to meet her." Perhaps one might pair off the C.M.S. against the fanatical Hindus and let them fight out the question between them, while we go on quietly with the work of leaving the final issue to Time, which tests all.'

EDITH WARD.

'Realities beyond the Reach of Sense.'

SIR,—With reference to the two letters in 'LIGHT' of March 11th, headed 'Realities beyond the Reach of Sense,' I have long been waiting for this subject to crop up in the minds of our thinkers. Greatly to my surprise, I found myself apparently alone in my belief in the existence of the 'dominions, principalities, and powers,' of which we are told in the Scripture, and which play such an important part in the mythologies and folk-lore of all nations. I was greatly impressed by the masterly grasp of a complex subject by the Rev. J. Tyssul Davis, and delighted to find so deep a thinker realising the probable existence of these beings. The study of Spiritualism is, I think, greatly retarded and restricted by the limitations imposed upon investigators by the apparent recognition of the human spirit only,—whether incarnate or discarnate; whereas, the human is probably but one grade in a limitless creation of spiritual beings in various stages of evolution.

The study of magic brings us into contact with entities of many grades and orders, nearly all outside the human family. The primary Nature-spirits—the gnomes, sylphs, undines, and salamanders—each potent in one particular element, may be instanced amongst others. The medium, however, rarely has any knowledge of these Nature-spirits, and accomplishes by co-operation with discarnate human spirits all that the magician claims to effect, with all his awe-inspiring preparations and ritual. This co-operation, moreover, is willingly and lovingly accorded, not enforced at the point of the magic sword. This is, I think, a great advantage, and should at once dispel the fear we frequently hear expressed as to 'obsession' by some vaguely defined undesirables, all, or most of whom will probably be found to be entities of the elemental order—when not elementaries, or imperfectly developed souls. I, personally, have not the slightest fear of these beings, whom I yet know to environ me; for I am sure they can only enter if I first open the door, which I will take care, with the help of my good guides, never to do. But it would be ridiculous to deny the existence of extra-human spirits, just as it is absurd to deny the existence of living beings on differently constituted planets, because we cannot see or get into communication with them.

Eastern peoples have always appeared to understand about extra-human entities and their place in creation,—probably because their study of psychology is so many ages older than ours; but I do not advise Spiritualists at large to study magic, even the beneficent type, with a view to its practice; my only contention is that such study enlarges our outlook, and gives us the absolute key to many mysteries of life here and hereafter. Franz Hartmann calls magic the 'Science of Finite and Infinite Life,'—and such it truly is. But mediumship, rightly understood and utilised, gives us the practical *entrée* of the next two or three spheres, at any rate. I do not think that any dog will ever become an elemental;—elementals may, nevertheless, conceivably become dogs in their evolution towards humanity. As for the continuity of animal life, I am convinced of it, and have already given instances of it in my clairvoyant experiences in the columns of 'LIGHT.'

One thing, however, greatly puzzles me, and I shall be glad if anyone can throw light upon it. My own pet dog, who fretted herself to death during my incarceration at Blackpool, frequently appears to me, with every expression of recognition and delight. My little negro guide, 'Lulu,' however, in announcing to me the death of this little pet, said: 'Nellie is with Lulu now,—Nellie all blue.' I have never been able to understand what this latter sentence means.

Mr. Wake Cook's idea as to spiritual structures causing the whirls in dust storms, is more amusing than instructive. The movement of such swirls is explained by the theory of vortices. Still, I, for one, firmly believe such a spiritual landscape, with every counterpart of what we now see, to environ us here and now—which makes the change of death what so many spirits declare it to be,—'so slight that they cannot yet realise it.' I am frequently puzzled by the uniformly consistent, but paradoxical, statements made by spirits as to their present state. Only a few days ago, the spirit of a youth I had known in this life upset all my preconceived notions by remarking, in the most casual manner, that he could not stay longer, as he was going shooting with his father! This young gentleman walked into my bedroom just as I was about

to retire, and, after greeting me, expressed regret at not having met my husband in earth-life, and went on to say, 'It is just as you used to tell us, Madame Unorna,—very little difference,—I have not quite got used to it yet.' This youth passed over only in December last, and this was his first visit to the scenes of the first half of his life.

BIANCA UNORNA.

30, Richmond-road, Bayswater, W.

'Do Spirits Lose Their Way?'

SIR,—From what I have seen and read of the very varied conditions under which spirits return and manifest their presence, I think that no hard and fast rule can be given in answer to the questions propounded by 'Investigator' on p. 168 of 'LIGHT' for April 8th. It would seem as though new-comers in the spirit world required some time to get accustomed to new conditions, and to acquire facility in using new methods.

When once the liberated spirit has learnt to use the law of sympathy, he has no difficulty in finding his friends wherever they may be, or however much they may move about. But, I believe, until that is the case, spirits rely very much on such notions of locality as we on earth possess. I have heard that such spirits are attracted to mediums and circles by the luminous emanations they give off, as a person in a fog would make for the faint radiance of a street lamp. In such cases, no doubt, spirits do rely on conditions of time and place for meeting their friends, but those somewhat more advanced—and all really advanced spirits—are entirely independent of such conditions, and come when they feel the state of expectation in the medium's mind. Still, to make it easy for the former class, it would certainly be well to mention any change of time or place of holding the circle.

I do not quite understand question (c): 'Can they come into our surroundings irrespective of the conditions we give?' We cannot give conditions which will ensure or preclude the presence of any particular spirit, though we may give such conditions as are more likely to attract or repel higher or lower entities. Some spirits may come into our surroundings at any moment, whether we are aware of their presence or not, and this is part of our comfort as Spiritualists—the sense that our unseen friends are with us at all times, in sympathy, if not in locality.

INTERESTED.

Spiritualism at Bristol.

SIR,—One would scarcely believe that in so large a centre as Bristol there is no organised meeting-place for Spiritualists! Surely in a city of over 300,000 inhabitants there must be some who are interested in the movement, and anxious to spread its glorious truths.

I should be glad to join with others in establishing a centre here, where I am confident there is a great need for 'Spiritualism Pure and Undeified.'

(MRS.) E. H.

10, St. Edward's-road, Clifton, Bristol.

National Union Fund of Benevolence.

SIR,—Kindly allow me to acknowledge the receipt of the undermentioned amounts contributed to the above-named fund during March. May I again urgently appeal to individuals and societies to assist the needy? If your readers could see the letters speaking of gratitude for the help given through this fund, I am sure there would be an immediate influx of donations. So far I have not received a single donation for April. Most heartily do I thank the following friends for their help during March:—Mrs. W. S. Doyle, 2s. 6d.; J. H. Turner, 3s.; George Brown, 2s. 9d.; E. S., 10s.; C. J. Rickards, 10s.; A. J. M. Burden, 2s. 6d.; Mrs. Burden, 2s. 6d.; Mr. H. E. Burden, 2s. 6d.; Miss Ethel Burden, 2s. 6d.; Mr. E. W. and Mrs. M. H. Wallis, £1. Total, £2 18s. 3d.

22, Bellott-street,

Cheetham-hill, Manchester.

WILL PHILLIPS,

Hon. Secretary.

'THE THEOSOPHICAL REVIEW' for April explains why it was quite unreasonable for the newspapers to expect that Mahatmas would be found in Tibet, which, it is now stated, is 'no more sacred to Theosophists than is any other land. The Sacred Land of the Theosophist is not defined by geographical considerations.' Another careful disclaimer negatives the idea that there is any 'official Theosophy.' Mr. Mead gives a preliminary study on the Mysteries, as referred to in the writings of Philo of Alexandria, and Mrs. Besant has one of her strangely illuminating articles on the Perfect Man (the Christ, the Buddha, the Osiris), who 'ever symbolises the Man made perfect. Every religion proclaims Him; all creeds have in Him their justification; He is the ideal towards which every belief strives,' and must be born and developed within us by stages which Mrs. Besant indicates.

THE PSYCHO-THERAPEUTIC SOCIETY.

FOURTH ANNIVERSARY.

The fourth anniversary of the Psycho-Therapeutic Society, duly celebrated at the Bedford Head Hotel, Bedford-square, W.C., on Friday, the 31st ult., showed that during the four years of its existence the society has made good headway, and the result achieved is a remarkable example of what can be done by the indomitable zeal and perseverance of a few devoted enthusiasts.

The society exists for the study and practice of medical hypnotism, suggestive therapeutics, curative human radiations, and drugless healing, and monthly lectures are given before the Members and Associates by eminent authorities on these interesting and important subjects. Practical instruction classes are also held monthly for the development of medical clairvoyance and the practice of psycho-therapeutics; whilst there is a library in process of formation for the use of Members and Associates. The society claims to be the only philanthropic institution in the United Kingdom at which free treatment may be obtained along the above psychological and mental lines. This free treatment is given at the society's rooms, 3, Bayley-street, W.C., on Mondays and Fridays, from 3 to 5 p.m., and on Wednesdays, from 7 to 9 p.m., by experienced operators who give their services absolutely free of charge; and it is worthy of note that already something like 350 patients have passed through the society's hands, whilst nearly three thousand free treatments have been given with remarkably successful results. Clairvoyant diagnosis and advice are also given by Mr. George Spriggs, at the society's rooms, on Mondays and Fridays at 2.30 p.m., and on Wednesdays at 6.30 p.m. The whole of this unique work is maintained by the subscriptions and donations of Members, Associates, and friends, the annual subscription of a Member being one guinea, and of an Associate half a guinea. The ultimate aim of the society is to acquire a large house and establish a psycho-therapeutic hospital and institute.

For the anniversary celebration a suite of three rooms had been engaged at the Bedford Head Hotel, and there was a large attendance of Members, Associates, and their friends, who were formally welcomed by the President (Mr. George Spriggs) and the hon. secretary (Mr. Arthur Hallam). The subsequent proceedings included a first-class vocal and instrumental concert, with occasional intervals for social intercourse, and light refreshments were served during the evening. The artistes included Miss H. E. Bushell, L.R.A.M., Mrs. Høffer, Herr Claus, Mr. Ernest Meads, and Mr. Douglas Beaufort, who has entertained the King and Queen on eight occasions, and was engaged by the Foreign Office to accompany the British Mission to Fez, there to entertain the Sultan of Morocco. The gathering was in every way a great success.

TO CORRESPONDENTS.

We have several times published the following Notice, but recent experience shows that, by many of our readers, it has either been overlooked or forgotten. We therefore repeat it once again:—

SPECIAL NOTICE.—The contributions of original poetry which we receive every week have become so numerous as to be quite embarrassing. To read them all, to give them all an impartial consideration, and to feel in the end that by the necessary rejection of many of them we have wounded the susceptibilities of friends, is weary and unpleasant work, besides occupying an amount of time which we can ill afford to spare. We have accordingly been driven, reluctantly, to the decision to accept no contributions of original verses in the future.

HARMSWORTH'S ENCYCLOPÆDIA, now being published in fortnightly parts at 7d., appears to bear out the high claims made for it as regards accuracy, completeness, and general up-to-dateness. The illustrations are excellent, and include several coloured maps (notably those of the Arctic and Antarctic Regions). As regards our own subject there is not much to refer to in the first three parts which lie before us. The article on 'Animism' is chiefly concerned with a presentation of the notions held by various primitive peoples as to the separate existence of the soul, and of nature-spirits. There are excellent historical articles, such as the one on Assyria, and care is taken to draw clear distinctions between various phases of opinion, such, for instance, as 'Atheism' and 'Agnosticism,' in the respective articles dealing with these subjects; the account of the philosophy of 'Aristotle' gives the reason why the standpoint of the 'Master of them that know' has so often been misunderstood.

SOCIETY WORK.

[AS WE SHALL GO TO PRESS EARLIER THAN USUAL NEXT WEEK, CORRESPONDENTS ARE RESPECTFULLY REQUESTED TO TAKE NOTICE THAT WE SHALL BE UNABLE TO PUBLISH ANY CONTRIBUTIONS UNDER THIS HEAD IN OUR NEXT ISSUE.]

BATTERSEA PARK-ROAD.—HENLEY-STREET.—On Sunday last Mr. Fielder gave a fine address on 'God's Temple.' After-circle well attended. Next Sunday Mr. R. Boddington will speak. Next Friday the Cranial Psychology Class will be held.—C. S. H.

HACKNEY.—SIGDON-ROAD SCHOOL, DALSTON-LANE, N.E.—On Sunday last Dr. J. M. Peebles gave a vigorous and earnest address, which was received with much applause by an appreciative audience. Mr. Ronald Brailey gave clairvoyant descriptions and messages, which were all recognised. Sunday next, at 7 p.m., Mr. MacBeth Bain, address.—H. A. G.

STRATFORD.—IDMISTON-ROAD, FOREST-LANE, E.—On Sunday last Mr. Anderson gave a stirring address on the 'Yearning of the Soul,' followed by psychometry from Mr. Lock. Sunday next, at 11 a.m., discussion; at 7 p.m., Mr. and Mrs. Roberts. Thursday, Mr. Wrench. Look out for the Good Friday tea and meeting.—G.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD, ASKEW-ROAD, W.—On Sunday last a fine address was given by Mr. G. Cole (late of Portsmouth), followed by remarks from Mr. Lewis, of Australia. The after-circle was conducted by Mrs. Atkins and other friends. On Good Friday, April 21st, a social gathering will be held. Tickets, 6d. each. (See special announcement.)

CLAPHAM INSTITUTE, GAUDEN-ROAD.—On Sunday last Mr. MacBeth Bain dealt sympathetically with 'Universal Love,' as the ideal for the loftiest soul development. Excellent tests were given at the after-circle. Sunday next, at 11.15 a.m., circle; service at 7 p.m. Thursday (Room 3), at 8.15 p.m., psychometry. April 21st, at 8 p.m., social and dance. Tickets 1s. Refreshments free.—H. Y.

PECKHAM.—CHEPSTOW HALL, 139, PECKHAM-ROAD.—On Wednesday last Miss J. Lynn gave good clairvoyant descriptions. On Sunday evening last Mr. Checketts presided, and Mrs. Checketts delivered an uplifting address. The after-circle was well attended. Sunday next, at 11.15 a.m., public circle; at 7 p.m., Mr. E. Stacey, clairvoyant descriptions; at 8.15, members' meeting. On Easter Sunday Mrs. A. Webb, clairvoyante.—VERAX.

FOREST HILL.—99, DEVONSHIRE-ROAD.—A worthy medium called unexpectedly, and kindly gave an able address on 'Theosophy and Spiritualism.' At the after-circle clairvoyant descriptions and spirit messages were given by several mediums, most of which were recognised. On Sunday next, April 16th, at 6.45 p.m., Mr. T. B. Frost, of Fulham, secretary of the Union of London Spiritualists, will give an address.—T.

CHISWICK.—AVENUE HALL, 300, HIGH-ROAD.—The circle on Sunday morning last was successful. In the evening Mr. Macdonald gave an interesting trance address on 'The Kingdom of Heaven is within you.' On Monday Mr. E. S. G. Mayo related some remarkable experiences that had recently happened to him. Sunday next, at 11 a.m., open circle and healing; at 3 p.m., Lyceum; at 7 p.m., Mrs. Checketts. Monday, at 8 p.m., Mrs. Podmore, clairvoyante.—H. C. H.

BRIGHTON.—COMPTON HALL, 17, COMPTON-AVENUE.—On Sunday last, morning and evening, Mr. E. W. Oaten, of Portsmouth, gave excellent addresses on 'The Endeavour to Realise the Divine,' and 'The Fear of Death,' and answered questions from the audience. On Sunday next, at 11.15 a.m. and 7 p.m., Mr. Clarke, of Horsham. Silver collections. Hall open every Tuesday, 3 p.m. to 5 p.m., for inquirers, &c.—A. C.

FULHAM.—COLVEY HALL, 25, FERNHURST-ROAD, S.W.—On the 5th inst. Mr. E. W. Wallis's trance address on 'What Spiritualism proves' was delivered in a lucid and convincing manner, and the secretary is being asked when Mr. Wallis is coming again. On Sunday last, afternoon and evening, trance addresses and clairvoyant descriptions were given; hall crowded at night. Sunday next, at 7 p.m., Mr. Ronald Brailey, also on Wednesday, April 19th, at 8 p.m. Saturday, the 15th inst., at 8 p.m., plain and fancy dress ball.—W. T.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday evening last Miss MacCreddie's control, 'Sunshine,' gave a ten minutes' address to the audience, and afterwards described fourteen spirit friends, all of whom were readily recognised. Several helpful and loving messages were much appreciated. Mr. G. Spriggs ably fulfilled the duties of chairman. On Sunday next, at 7 p.m., Mr. E. W. Wallis will give a trance address on 'Life's Mystery and Meaning in the Light of Spiritualism.'