

# Light:

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

'LIGHT! MORE LIGHT!'—Goethe.

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

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## CONTENTS.

Notes by the Way .....	205	Testimonial to Mr. David Duguid	209
Position during Sleep .....	206	The Church beyond the Churches	210
L. S. A. Notices .....	206	The Ministry of the Living Dead.	
Testimony to Mr. Duguid's		Address by Mr. J. W. Boulding	211
Mediumship .....	206	What Scientific Men are Saying ..	214
Phenomena of By-gone Times ..	207	Science and Religion .....	214
Some Recent Communications.		The Seat of the Sub-Consciousness	215
By 'An Old Correspondent' ..	207	'The Coming Revival of Religion'	215
Status of Professional Mediums	208	Subliminal and Supraliminal ...	215
Mr. Bailey's Séances at Milan ..	209	Society Work .....	210

## SPECIAL NOTICE.

The Editor has left town for a short time, and he therefore asks his friends and correspondents to bear in mind that—while all communications intended to be printed will have due attention—he will be unable, at present, to reply to letters of a private or personal nature.

## NOTES BY THE WAY.

For thousands, it is harder to be a confessor than a martyr,—to live than to die: and this will be truer for us as we go on. It has been 'the undiscovered country,' or the fear of hell, that has kept millions back from the dangerous longing to go. What will happen when the strugglers of earth all know (if ever they do) that death means emancipated life?

Here are two verses, written by Marian Douglas, over a comrade's grave. How exactly they express the thoughts and feelings of the baffled throng who toil and long, and seemingly in vain!

Comrade!

You who once marched by my side,  
Brave with the daring of boyhood,  
Fearless, whatever defied,  
Firm, with your face to the foeman,  
Early you fell in the strife;  
I know a wearier struggle,  
Harder the battle of Life!

Comrade!

Sweet are the wreaths on your grave;  
Freedom forgets not her fallen,  
Love guards the sleep of the brave;  
Long are the years now between us,  
Victor you fell in the strife;  
I know the heart of the vanquished;  
Hard is the battle of Life!

But, after all, the spiritual note of this is hardly true,—is perhaps not entirely sane, and is certainly not entirely brave. Besides, what do any of us know about 'vanquished'? All we know is the grinding of the stones and the creaking of the sails. What is being ground out we know not:—and is it so absolutely certain that a young comrade is a 'victor' because he has vanished? Affection and pathos say so, but Mother Earth has much to give that it may not be well to lose;—even her sorrows and storms.

Dr. Boyd Carpenter, the Bishop of Ripon, contributes to 'The Hibbert Journal' a Paper on 'The Education of a Minister of God.' He pleads for the highest possible intellectual training of clergymen and ministers, especially

in view of the revolutionary tendency of modern scholarship and criticism. But the main thing is to bring religious beliefs and ethics into harmony. The ideal is that every Christian man should understand that he must 'straighten out his relations to his brother man' before he can enter into spiritual harmony with God. The true test of the value of the revival in Wales is found in the fact that those who are brought in pay their debts, forgive their enemies, and welcome reconciliations. The Bishop repeats the lessons with which our readers are familiar when he says:—

If religious teaching is so framed that worshippers go on contentedly perpetrating wrong, permitting oppressions, extorting from their neighbours more than is right, excusing dishonour under the pleasing epithet of smartness, ordering what they cannot pay for, allowing misery to exist and increase because they are either too unkindly heedless, or too recklessly extravagant to settle their accounts, we must admit that such religious teaching is an absolute failure. Further, if the religious teaching pretends that it can, by some official charm or authority, straighten out man's relationship with God, while his relationship with his brother man is unjust, dishonourable, unforgiving, unkind, then that teaching can no longer be called religious. It is fraudulent, it is immoral, as all teaching is, that does not insist that the spiritual must include the ethical, inasmuch as love is, and must from its nature be, the fulfilling of the law.

The most urgent mission of Spiritualism, on the practical side, is the demonstration of the fact that what we call 'our common daily life' has within it profound spiritual significance. Very unfortunately, the Church has overdone the distinction—if ever any existed—between 'sacred' and 'secular' things. It is quite possible that some day that may be so entirely altered as to present what are called 'secular' things as really the most sacred. Even as to the matter of buying and selling, and manufacture, and providing for the daily necessities of the world, it may in time come to be seen that the real sacraments of life are here: and it is even now quite arguable that feeding and clothing and housing the Father's children are at least as 'sacred' as putting on vestments, burning incense, counting beads, or trying to turn drops of wine and bits of bread into the blood and body of God.

Wordsworth said, very winsomely—

Heaven lies about us in our infancy!  
Shades of the prison-house begin to close  
Upon the growing boy;  
But he beholds the light, and whence it flows,  
He sees it in his joy;  
The youth, who daily farther from the east  
Must travel, still is Nature's priest,  
And by the vision splendid  
Is on his way attended;  
At length the man perceives it die away,  
And fade into the light of common day.

There is a truth in it, but it is misleading; for it is precisely in 'the light of common day' that we may make the Lord's Prayer true.



We moan because of the evil there is in the world: we grieve at the wrong-doing of others in their dealings with us; and truly there is room both for the moaning and the grieving. But a great deal of evil and of wrong-doing is the echo of evil and wrong-doing. There is profound sense in that wise saying of the Master: 'With what measure ye mete, it shall be measured unto you again.' (Luke adds; 'good measure, pressed down, shaken together, running over.')

Masterlinck states it perhaps too broadly, but, in the main, he is right:—

Let him who has a grievance against his fellow, descend into himself and seek out whether he never has been good in the presence of that fellow. For myself, I have never met anyone by whose side I have felt my invisible goodness bestir itself, without his becoming, at that very instant, better than myself. Be good at the depths of you, and you will discover that those who surround you will be good even to the same depths. Nothing responds more infallibly to the secret cry of goodness than the secret cry of goodness that is near. While you are actively good in the invisible, all those who approach you will unconsciously do things that they could not do by the side of any other man. Therein lies a force that has no name; a spiritual rivalry that knows no resistance.

#### SPIRITUAL PRAYERS.

(From many shrines.)

Our ever blessed and most gracious God! Thou art the Lord and giver of our lives, and of all the blessings we enjoy. To Thee we owe ourselves, and all that we are capable of rendering unto Thee. And now, as we pray that Thou wilt be to us a Father of mercies and a God of consolation, so we pray that Thou wilt make us followers of God, as dear children; ever jealous over our hearts, and watchful over our ways: continually fearing to offend, and endeavouring to please Thee. Enable us to keep our hearts with all diligence, that they may never be hardened through the deceitfulness of sin. Thou knowest, O Lord, our weakness and our danger. We pray, therefore, good Lord, that Thou wilt arm us with the whole armour of God, and uphold us with Thy free Spirit, and evermore watch over us for good. Especially in the times of our sorest trials, let us experience the strongest aids of Thy heavenly grace. And, as Thou daily multiplieth Thy mercies to us, be pleased also to increase our repentance, and to renew us daily after Thine image, that every day may not only bring us nearer to Thy kingdom but make us fitter for the enjoyment of that which Thou hast prepared for them that love Thee. Amen.

#### POSITION DURING SLEEP.

In 'L'Echo du Merveilleux' for April 15th, Colonel de Rochas refers to certain experiments that were made recently to ascertain the action of terrestrial magnetism on the bodily strength, from which it appeared that work was performed with least fatigue when facing the west, and, next to that, when facing the east. It is noticeable that there seems to be a tendency in the human race to migrate to the westward; that towns spread in this direction, and that trees also have a similar tendency of growth. Colonel de Rochas quotes several experiments by Reichenbach on the most favourable position for repose, which proved that the most agreeable position was always found to be that with the head to the north. In several cases the position with the head to the west was intolerable to sensitives, while that with the head to the east was worse than with the head to the south. Reichenbach concluded that 'the earth's magnetism exercises on sensitive persons, whether ill or well, a peculiar excitant action sufficiently powerful to influence their rest; it affects the sleep of persons in health, while in the sick it acts on the circulation of the blood, the functions of the nerves, and the equilibrium of the vital forces.'

#### LONDON SPIRITUALIST ALLIANCE, LTD.

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

THURSDAY EVENING NEXT, MAY 11TH,

WHEN AN ADDRESS WILL BE GIVEN

BY

DR. A. COLLES,

ON

'The Pursuit of Spiritualism—  
Shadows by the Way.'

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 25.—DR. J. M. PEELES: On 'Immortality: Its Naturalness, Its Possibilities and its Proofs.'

(This is the Address which was rejected by the Council of the Victoria Institute.)

#### 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 Mrs. Atkins, on Tuesday next, May 9th, 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 next, May 11th. Time, from 5 o'clock to 6 p.m., and visitors are requested to be in their places not later than 4.55. There is no fee or subscription.

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

SPIRIT CONTROL.—Mrs. M. H. Wallis will attend at the rooms of the Alliance, 110, St. Martin's-lane, W.C., for conversation with her spirit control, on Friday next, May 12th, 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.

#### TESTIMONY TO MR. DUGUID'S MEDIUMSHIP.

An esteemed correspondent writes:—

'I am exceedingly sorry about the recent David Duguid experiences. I have a book entitled 'Hafed,' first edition, owned by Mr. Stainton Moses, and given to Mr. Benjamin Coleman. On the flyleaf Mr. Coleman wrote in December, 1876:—

'I know David Duguid, too. I have seen him at work under conditions (test) named by Mr. Nisbet, also my friend. I have in my possession one of the most beautiful specimens of his work done in less than three minutes in my presence—an oil painting—and having had more than twenty years' experience I have no hesitation in saying I know of few cases of mediumship equal to that of David Duguid, and none which surpasses it.'



## PHENOMENA OF BY-GONE TIMES.

## SOME RECENT COMMUNICATIONS.

BY 'AN OLD CORRESPONDENT.'

## II.

Professor Charles Richet, President of the Society for Psychical Research, contributes to the 'Annals of Psychical Science,' for April, a translation of a narrative, in Latin, of some spiritualistic phenomena which occurred in 1641, under the very eyes of the ecclesiastical authorities, who, indeed, took a prominent part in carrying out the wishes of the returning spirit. The case may be said to be well authenticated, as a large part of the evidence consists of documents belonging to the Chapter of Pressburg, in Hungary, and published by order of the Bishop, together with the testimony of sworn witnesses—for the bishops and clergy constituted the Societies for Psychical Research of those days, and were not easily satisfied.

It appears that a man of some prominence, named John Clement, died at Pressburg in 1641, and about a month after his decease he began to show himself to a young woman named Regina, at Hallstadt, in Austria. By a curious coincidence (or was there foreknowledge on the spirit's part?) this young woman shortly afterwards went to live at Pressburg, with her aunt, and on the way the spirit again showed himself. After she arrived at Pressburg her visitant appeared twice a week, for some months, and at last told her that while on earth he had promised to place an image of the Virgin of Sorrows at the entrance to the church, with candles, and alms for the poor. He requested Regina to go to his wife and get the money needed, but at first she told him it was his business to do that. As the spirit 'Clement' persisted in his visits and demands, Regina went first to the widow, who refused to pay for the image, and then to her confessor, a Jesuit, who also vainly tried to persuade the widow to pay, and the unfortunate Regina continued to be importuned by the spirit.

Some mysterious occurrences in the palace of Count Palfi, where a statue of the late owner was thrown down and broken, led to an interview between Regina and the new Count, who in the end promised to have the statue made as desired by Clement, and gave instructions to a wood-carver. The latter was unable to find a suitable piece of wood, when suddenly he saw a white-haired old man who directed him where to find a tree which had apparently been felled about four years, but which the carver had never before seen while walking in that locality.

On being asked to prove that he was a good spirit, the visitant, on various occasions, made marks, as though with fire, on pieces of cloth; these marks were crosses of various shapes, single, double, and triple; and on two occasions the imprints were in the form of a man's right hand, the index finger having apparently lost the tip. A portion of this finger had been removed by a surgical operation from John Clement's hand before death, and this proof of identity was therefore a striking one.

The account closes with a detailed description of the acceptance of the statue by the spirit and his apotheosis—Regina saw him borne away to everlasting happiness.

The phenomena described include movements of objects by a spirit who was visible to the girl Regina, but not to others, although the evidences of his handiwork were palpable, and his voice was sometimes audible.

**HOLIDAYS FOR THE PEOPLE.**—The holiday tours organised by the Co-operative Holidays Association afford tempting visions of some of the loveliest places in the United Kingdom and in Switzerland. A week's holiday ranges from 22s. 6d. upwards. Full particulars can be obtained by sending a stamped addressed envelope to the corresponding secretary of the Co-operative Holidays Association, Hayfield.

**TRANSITION OF MR. WILLIAM GREENWOOD.**—We regret to have to record the passing to spirit life of Mr. William Greenwood, of Hebden Bridge, on Saturday, April 22nd. Mr. Greenwood was an earnest and devoted Spiritualist, and treasurer of the National Union of Spiritualists for a number of years. His sterling worth, strict integrity, and amiable disposition won for him the respect and esteem of all with whom he associated. We extend our sincere sympathy to Mrs. Greenwood and family in their outward loss, and trust that they have already realised his spiritual presence and guidance.

On Sunday, April 2nd, the date on which the second message was promised, the clairvoyante was staying for the week end in the country, but informed me she would sit in her room with writing materials and allow herself to be controlled as formerly. This morning's post (April 4th) brought me the result of her sittings in the form of a sheet of paper containing two messages, one from 'Dr. R.' and the remaining one from 'Dr. S.' (her former control); also a medical prescription with which I will deal later in this article. The calligraphy of 'Dr. R.'s' message was as before. In 'Dr. R.'s' letter he stated that the condition of the medium and her surroundings were not so good for messages as at home; but he promised he would do his best. The message, which is not so long as the last, refers to a number of topics chiefly connected with our family and affairs. Throughout it is characterised by coherence and strong common-sense, and is in every respect such a letter as could have emanated from a denizen of this world engaged in a correspondence with a friend in another city. I note one or two details: (1) He speaks of my recently-departed friend by name, and of his surprise at finding his friends who had gone before, and particularly his wife and children, 'without wings' (I have no doubt he had when in the earth life pictured that they would have wings when he found them in the spirit world). (2) He gives me instructions as to some séances I propose to have shortly, impressing me that, if possible, the clairvoyante should be present if I sit with Mr. Bournell for spirit photos, or with Mr. Husk for materialisations. (3) He suggests that we should try and sit with David Duguid for spirit photography. (4) He denounces in very strong terms the treatment, by the Birmingham Ethical Society, of this venerable medium. As I have often sat with Mr. Duguid before for spirit photography and been quite successful, it is highly probable we shall again solicit a trial with him for this purpose. (5) The message of 'Dr. R.' further informed me that in case the Windermere specific he had formerly given me for dyspepsia might not be got without trouble, he had written me a short and simple prescription, which accompanied the letter, and which I am in course of having made up by a chemist and druggist who is a Spiritualist, and who has previously favoured me by dispensing former prescriptions purporting to emanate from 'Dr. S.' A copy of the prescription is herewith enclosed to the Editor of 'LIGHT,' in case anyone desires to see it. I need hardly say that neither the medium nor myself have more than the ordinary acquaintance with simple medicines, and neither she nor I could have produced this prescription, with its drachms, drops, and ounces.

'Dr. R.' concluded by saying his power was failing, and promised to write me again. The message only bears his initials, just because, I imagine, the power was exhausted.

Following close upon the message from 'Dr. R.,' and on the same sheet of paper, was a short letter from 'Dr. S.' (calligraphy as usual), in which he said he hoped for good results at our next séances, but that I was to comply with the instructions already received from 'Dr. R.' He also refers to my recently-departed friend, whose progress in the other world he hopes will be satisfactory, as he had had a long and weary illness and fully deserved his peaceful and happy transition to the spirit world. 'Dr. S.' in this letter makes a suggestion as to the course of life which should be adopted by one of his surviving daughters, and which I shall keep in view if she asks my counsel on the subject.

I hope to deal later on with the séances we propose having during the current month, in the event of any satisfactory results being obtained. Meantime the visits of these two beneficent controls to our home appear to me to be sufficiently interesting to be chronicled in 'LIGHT,' and *quantum valet* are accordingly sent.

**SHAFTESBURY AVENUE.**—An earnest inquirer, residing in the neighbourhood of Shaftesbury Avenue, W., wishes to join a private circle for development, and the study of Spiritualism generally. Address, 'F. K.,' care of office of 'LIGHT.'



## STATUS OF PROFESSIONAL MEDIUMS.

BY FREDERIC THURSTAN, M.A.

Some time ago a well-known professional medium asked me to devise some method of protecting her against the rude, disturbing behaviour of sitters who came in response to her public advertisement, but who evidently looked upon her efforts at demonstration as the mere show of a fortune-teller.

A consideration of the problem, prompted by the 'Daily Mail' attack on professional clairvoyants, has convinced me that the method now adopted of professionals soliciting sitters on their own account is a radically wrong one, and degrading not only to themselves but to the cause they profess to serve. So casting about in my mind for a better method, I came to the conclusion that the band working through Mrs. Piper, of Boston, and Mr. Richard Hodgson have between them hit upon the right procedure. In other words, each professional should get together a private scientific society, and this society should advertise for experimenters to join them. It seemed to me that this could be done without entailing much pecuniary liability, or official work, upon the officers of the society, or lessening the medium's chance of income.

I elaborated a scheme on these lines, and a few weeks ago I ventured to propound it casually to three professional mediums of my acquaintance. I expected supineness or objections on their part, but to my surprise one has already acted on it; a second is beginning to do so; and the third is considering ways and means. Therefore I am encouraged to make the scheme public for the consideration of all our professionals and their supporters.

The easiest way to make my scheme clear is to take a concrete instance. Let us imagine a lady, Miss Zed, to be now practising as a test clairvoyante at her residence in Summerland Mansions. She publishes a regular advertisement under the present system as follows:—

'MISS ZED, Clairvoyante and Test Medium, at home daily, 10 to 5, or by appointment. Séances for investigators, Mondays and Thursdays, at 8 p.m. Fee 2s.—Summerland Mansions.'

We will suppose a typical result, to show how unsatisfactorily it works. Some Monday or Thursday, at 8 p.m., she enters her séance room. Perhaps she is out of health or out of sorts. She looks round, and finds that some five people have responded to her advertisement—all strangers. She feels an adverse influence and a sinking at heart, as if she were entering a den of lions for her living. But they have all paid, and she must give them something for their money.

How she longs for some kind old friend to be present, or at least some client whom she has satisfied on a previous occasion. But, unsupported, she has to begin her task. There are two ladies and three gentlemen present. To one of the ladies she is drawn at once; probably because she is the only sitter who has brought with her any spirit friends desiring to prove their presence by tests, but the lady is half afraid of the subject—a novice—and sniffs the devil in the room. The other lady has come simply to have her fortune told for two shillings because she could not afford a guinea private interview. One of the gentlemen is an elderly man of scientific bent, not necessarily arrogantly sceptical or wanting tests for himself, but anxious to see some genuine proof of retrocognition or precognition. The remaining two gentlemen are young men up in town on a jaunt who have casually seen the advertisement and come to wile away an evening.

With the silly custom at present prevailing in the profession, instead of first going up to the one she was most drawn to, she begins to take them in order as they sit, and the two larking youths come first. Nothing except their frame of mind strikes her, and in desperation she tries to tell them something and makes a dismal failure. Result—general depression. Luckily the next sitter is the lady with spirit friends, but the clairvoyante, discouraged by her previous failure, is not so good as she might be. Getting some fairly good hits, however, she goes on for a long time with this lady, as the spirit friends have much to say. Meanwhile the other young lady is

impatient that so much time is taken for this sitter, as she wants her fortune told.

The scientific old gentleman is interested a little, but suspects the lady may be a confederate, or at any rate one of the gushing weak sort who say 'yes' to everything. As for the two youths, they begin to be bored and want to leave the show—and so the failure goes on. Result—discredit to the clairvoyante herself, and to Spiritualism, and she never sees her clients again.

Now let us suppose that Miss Zed determines to adopt my system. She makes out a list of old friends and clients who have been convinced by personal proofs of her psychic expertness, and in whose presence she and her co-workers on the other side always feel energized and inspired. She invites them to meet her informally. She asks them to help her to form the nucleus of an informal society that would undertake to help her work with their avowed support and sympathy, engage her sole services for experiments, and publish any successful results. In return for such services she on her part asks for no subscription or contribution, but agrees by legal contract to give to them as a society what she has been giving to herself individually, viz., services as a public psychic, secretarial work, rooms, lighting, and firing, &c., they on their part allowing her to retain as remuneration the same money as she earned for herself, viz., the fees paid by visitors and experimenters, less the cost of advertising and printing. She makes a stipulation, for the protection of her independence and that of her spirit associates, that there shall be no formal election of members, but she only shall have the right of inviting such people as from time to time her spirit co-operators bring into her surroundings and suggest as sympathetic co-workers. Of course it must also be agreed that all public announcements shall be made in the society's name, not hers, and that the society shall undertake to advertise her meetings at least to an extent equal to what she had hitherto thought advisable, and also to print circulars describing their aims, their especial branches of study and experiments, and their methods and the conditions of admission to their meetings, so that she shall be able to answer inquirers without long correspondence.

As this would entail on the society a liability for printing, advertising, stationery and postage, against which liability they naturally wish to safeguard themselves, they should elect an honorary treasurer, and all receipts coming in from fees should be checked by him by some such easy method as that used in public vehicles. He should print counterfoil receipt books, stamped with the value of the fees, or bundles of tickets, the possession of which he shall debit to her, and which she shall give to clients on receipt of their fees—or contributions, as they shall now be called. Of the weekly total of such cash received she would be allowed to retain one-half, as part payment on account of her salary and expenses of rent, firing, &c.; the other half to be banked in the society's name, and a monthly or quarterly account be made out in which, after all outstanding liabilities for advertising, printing and stationery have been settled, the balance shall be handed over to her as final payment of her salary and expenses. There being no absolute need for any other formal officers to be chosen, that would simply be a matter for the society to decide for themselves.

Luckily Miss Zed has amongst her assembled friends real practical Spiritualists, people who realise that Spiritualism is the organisation of intercourse between the 'two worlds,' and who are anxious to help that organisation. Several practical suggestions are made, and as a result it is decided that all members invited by the psychic's spirit workers to join in association with them shall accept the invitation as an honour, provided they have satisfied themselves as to the psychic's expert training as a public demonstrator. Each member enrolled shall be required to join one of three branches of administration:—

1. An Executive Committee, to decide on the course of the experiments and the wording of the prospectus and advertisements, and to annually choose a chairman or managing director to represent the society in all contracts and dealings with the psychic or others.



2. An *Attending Committee*, who shall arrange between themselves for the regular attendance of one or two of their number to represent the society, conduct the proceedings and give moral support and status to the psychic. Such committee not to be expected to pay any contribution or fee for such attendance.

3. A *Recording Committee*, one or two of whom shall, likewise by arrangement, attend at public meetings and shall take down in duplicate all the utterances of the psychic, who shall learn to give them deliberately as for dictation or record. When the psychic has finished with any sitter, the recorder shall read aloud the record, marking against each statement 'right' or 'wrong' according to the verdict of the sitter concerned. Finally he shall tear out the duplicate leaf and present it to the sitter to take away, keeping the original document in the record-book for the perusal of members and as a record of successes and failures. Any particularly good case shall be signed by the sitter concerned, with address appended, and by the officials present, and a copy shall be sent either to psychic journals or to kindred Research Societies.

A prospectus should be duly drawn up by the Executive Committee setting forth the exact branches of experiment that the society shall investigate, and the above arranged method of procedure, the times of their weekly meetings, and the terms on which any earnest inquirer may either employ the society's psychic for private research (by a contribution to the society's funds of half a guinea per half-hour of the psychic's time), or may join the society's bi-weekly experiments (contribution 2s.). In order not to limit the income of the society and the psychic, no useless formal restrictions shall be imposed on applicants, who may even apply for admission at the door without previous intimation; but every outsider, before being privileged to enter the gathering, shall be required to sign a form by which he affirms that he desires solely to experiment for scientific purposes.

The society calls itself 'The Psycho Society,' and in due course Miss Zed's announcements appear as follows:—

*'Clairvoyance in Space and Time. Retrocognition. Precognition. Discernment of Spirits. Tests of Spirit Identity.'*—The Psycho Society are now experimenting in the above branches of study at the rooms of their special psychic, Miss Zed, Summerland Mansions. Mondays and Thursdays, 8 p.m. Any earnest inquirer is invited to attend. A small contribution will be expected. The psychic's time may also be engaged for private experiments. For full terms and particulars apply to the secretary, at the above address.

As a result of this change in her status, Miss Zed will probably find herself always light-hearted and serene when she enters her séance-room. There will always be one or two old friends to welcome her with a smile, and as for strangers, they will be clear in their minds as to the exact purpose for which they attend. She will feel no worrying anxiety that she *must* give each comer his or her money's worth. What she has to say will depend on the spirit operators. The success of one or two good recorded cases, rather than in the doling out to each sitter some portion of fortune-telling or test, will be considered the money's worth of the sitters. The society's ægis over her will protect her from insulting levity, and their guarantee will save her from suspicion of confederacy or dishonesty. If any explanation is necessary to novices, someone will be officially present to make it; and instead of all her good results, as before, being lost to the world, she will know that her successes and her art will benefit the cause and the world's advancement, as well as bring her the proper recognition of her gifts.

And as for the sitters, they, too, will be more satisfied, for two or three good cases, the accuracy of which will be carefully attested, will make them feel that if a private test has not been given them on any particular evening it may come on another occasion, and be the more convincing by the accumulation of other successes. Then, again, they will have something tangible to take home and show their friends, so as to induce them also to come and try. It will then be probable that Miss Zed will find her income doubled, her rooms too small, and that her society will be solicited by students from far and near for the privilege of attending her séances.

## MR. BAILEY'S SÉANCES AT MILAN.

In the 'Annals of Psychological Science,' for April, there is a long article by M. César de Vesme on 'the alleged mediumship of Mr. Charles Bailey, in the light of the séances given by him in Milan, 1904.' The writer begins by complaining, not without justice, of the 'scholarly sluggishness' with which the official reports of these séances were published in 'Luce e Ombra,' the journal of the Milan Society for Psychological Studies. These reports, he says, 'were just as patiently reproduced by the psychical Press in other countries,' and abundant criticism might have been expected. "LIGHT," the organ of the spiritistic world in London, scarcely touched upon the subject, and then but indirectly when referring to the two or three séances given by Mr. Bailey in Rome, after he had left Milan.' This, of course, refers to our abstinence from independent comment, for we published, month by month, a sufficiently full abstract of the official reports as they appeared in 'Luce e Ombra,' and we considered that by so doing we had placed our readers in as good a position as ourselves for judging the value of the results. We consider that we are exonerated from any charge of undue silence by M. de Vesme's admission that 'even "Luce e Ombra" itself, which promised to follow up the reports of the séances with observations and discussion, is singularly slow in making a beginning.'

It is true that 'not a single spiritistic writer has spoken of these experiments as a triumph for his ideas,' it is probably because the duty of speaking first, and stating their convictions, rests with those who, having been present at the séances, had the opportunity of forming a judgment at first-hand. What are we to think of a number of experimenters, presumed to be scientific men, who bring a celebrated medium from the other side of the world at considerable expense, and then publish a dry, matter-of-fact report of the results of his mediumship, without stating what impression, if any, has been produced on their scientific and rational mentality? We fancy that if fraud had been proved, or even seriously suspected, there would have been an outcry before this; can it be that they have either failed to arrive at any definite opinion, or that this opinion is one which they shrink from publicly proclaiming?

M. de Vesme, in his article, does little more than call attention to some of the weaker points in the investigation, and practically adds nothing to our knowledge. But he indirectly supports our contention that if there is any doubt as to facts, this doubt, and consequent suspicion of possible deception, reflects on the sitters themselves, who have left the facts in a state of uncertainty, and not on the medium, who is continually made to suffer for the shortcomings of others. At present the only emphatic pronouncement is that called forth from Signor Arnaldo Cervesato by some comments in 'LIGHT,' based upon the only information which came to hand. (See 'LIGHT' for 1904, pp. 374, 476.) We wish that this expression of Signor Cervesato's opinion had been less ironical, and at times even less ambiguous, but we gather from it, what M. de Vesme apparently does not understand, that there really never was any discovery of a suspicious lump on Mr. Bailey's person, and therefore no need for a second search after the séance.

## TESTIMONIAL TO MR. DAVID DUGUID.

Dr. Alfred Russel Wallace, in 'LIGHT' of the 1st inst., kindly suggested that the great body of Spiritualists, especially those who have attended his séances, should show their appreciation of the life-long services of Mr. David Duguid by subscribing towards a testimonial for his benefit. The following sums have come to hand, Dr. Russel Wallace accompanying his remittance with the remark that he 'still believes in Mr. Duguid's integrity, Mr. Marklew's statements notwithstanding.' Doubtless further contributions will reach us from other friends of Mr. Duguid:—

	£	s.	d.
Dr. Alfred R. Wallace ...	2	2	0
Mr. James Robertson ...	2	2	0
Miss Alicia Flint ...	2	2	0
H. A. Roome ...	1	1	0
'Bidston' ...	1	0	0
Dr. Berks T. Hutchinson ...	0	10	6
Morell Theobald ...	0	10	6
A Friend ...	0	5	0



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## THE CHURCH BEYOND THE CHURCHES.

We are, of course, interested in English Church-life and work, though our point of view is somewhat off the beaten track. We take no particular side. Everywhere we see rays of light, glimpses of truth, sweet streams of goodness, but too often blended with streaks of darkness, images of terror, turbid torrents of evil. The truth is nowhere: germs of it are everywhere: and, beyond all the churches, we see the promise of something greater than them all,—something that will ultimately include them all:—the Church of God beyond the churches of Man.

Already are the churches aware of it, though some do not know what is happening: they are only conscious of a vague unrest—of something in the air. The real truth is that there has been a revolution, veiled, but immensely real. No one is responsible for it: no one can help it: probably no one quite understands it: but it is there: and the great unseen Time-Spirit is saying, 'Behold, I make all things new!' All the old ideas and ideals of the churches have long been on trial, and are now manifestly awaiting sentence. With one exception, there is a steady outflow from the churches; and that exception is explainable. As what is called 'The High Church,' it is undeniable that its success very largely turns upon its offerings of spectacle and music. People do not know it, but they flock to it to be emotionally interested and amused. That church has no deep root. Presently it will shrivel with the rest.

The Romish Church is entirely logical and consistent, but its claim to universality and catholicity is being eaten away by the ever-increasing discovery that it is committed to bad history, impoverished learning, stifled intellect, and a fatal conflict with science and criticism. That it is consistent and logical will itself ensure its doom. The English Established Church is more and more manifestly a political compromise, and as a 'National Church' has utterly broken down. The nation is largely outside of it, and its terms of communion every day become more impossible. The various groups of Nonconformists, anchorless and havenless, are simply adrift. With one exception they have huddled together for warmth and company, as 'The Free Churches,' but they present none of the characteristics of stability: and the big world drifts unheeding by.

The honest truth is that all the churches are more or less antiquated, and out of touch with the actual world. For instance, their creed-basis is hopelessly out of harmony with the deep human note of modern life.

The thoughts of men are widened with the process of the suns,

says Tennyson, and it is precisely this widening that will be fatal to all the old creeds. But the curious thing is that the creed-basis of the churches finds little or no justification in the teachings of Jesus. His benedictions apply in an entirely different direction. He blest the humble spirits, the mourners, the meek, the longers for righteousness, the merciful, the pure in heart, the peace-makers, and left no material out of which could be constructed a code of Thirty-nine Articles or an Athanasian Creed. His disciple Peter learnt the lesson the Master taught, and plainly said, 'Of a truth I perceive that God is no favourer of persons: but, in every nation, he that revereth Him and worketh righteousness is accepted by Him.' He did not 'perceive' this all at once, and it took a vision to finally convince him, but it came to him with great power at last, just as it will come home to all our churches and sects at last when the Church beyond the churches comes into view.

That 'Church beyond the churches' is the Church of the Father which must ultimately absorb and make an end of all the antagonistic churches of His children. That great Church of God already exists;—it has always existed; and in it have been, and are, many who were never recognised by the churches of men. Perplexed seekers were and are in it, honest agnostics, brave outright unbelievers, tired strugglers drifted into solitudes, men and women who have suffered rather than sin, and too beaten down to be interested in the clatter of the creeds. Millions are in that Church to-day who do not know it—who might even deny it; and many are out of it who think that they, of all men, are in it. The damning priest at the altar may be out of it; and the man he damns may have been always in it. The Church-denounced men of Science may have all been in it:—Bruno, Huxley, Clifford, Spencer, Wallace, Lyell, Darwin. The Labour leaders may be nearer to Christ than the Bishops. Did not he himself say, 'There are last who will be first: and there are first who will be last'? That was a shrewd saying of the quaint author of the 'Religio Medici,' Sir Thomas Brown, 'There will appear, at the last day, strange and unexpected examples both of His justice and His mercy.' 'They shall come,' said the Master, 'from the East and from the West, from the North and from the South, and shall sit down together in the Kingdom of God.' Yes!

One holy church of God appears  
Through every age and race,  
Unwasted by the lapse of years,  
Unchanged by changing place.

From oldest time, on farthest shores,  
Beneath the pine or palm,  
One Unseen Presence she adores,  
With silence or with psalm.

Her priests are all God's faithful sons,  
To serve the world raised up,—  
The pure in heart, her baptized ones,—  
Love, her communion cup.

The truth is her prophetic gift,  
The soul her sacred page;  
And feet on mercy's errand swift  
Do make her pilgrimage.

O living church! thine errand speed;  
Fulfil thy task sublime;  
With bread of life earth's hunger feed;  
Redeem the evil time!



## THE MINISTRY OF THE LIVING DEAD.

An Address given by Mr. J. W. Boulding to the Members and Associates of the London Spiritualist Alliance, on April 27th, 1905, in the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall; Mr. H. Withall, Vice-President, in the chair.

MR. BOULDING, who was warmly received, said: Mr. President, Ladies, and Gentlemen,—I have undertaken to-night what to some people might seem an impossible task, namely, to forge a link between the living and the dead, and to establish a connection between this world and the other. But I am consoled by the reflection that so great a task does not really devolve upon me, because the link is forged and the connection is established, and it only remains for me to illustrate that accomplished fact by such experiences as have fallen to my lot.

To the uninitiated, of course, all this seems strange and unbelievable. And I sympathise thoroughly with their mental attitude, because I was at one time as unbelieving as themselves. Indeed, so scandalised was I at the very idea of spirits that I not only laughed at it and treated it with ridicule, but I actually went out of my way to oppose it, lectured against it in public, and endeavoured to expose its fallacy and put down its pretensions. But a series of incidents, of which I gave you an account on a previous occasion, gradually convinced me that I was wrong in my opinion, that those whom I had derided as fools and lunatics were right, and that I had been simply denouncing what I did not understand. The fact was I had heard of a good many instances in which fraud had been practised, or was alleged to have been practised, and, without pausing to inquire into these suppositional cases of professional deception, I judged the whole movement by these isolated incidents, and denounced a society when I ought to have merely criticised an individual.

I ought to have known that there would be fraud in Spiritualism as in other things, for where money is to be made the thieves will come in, and no human ingenuity can keep them out. A Spiritualism without liars and thieves would be an anomaly in the world, where, unfortunately, liars and thieves abound.

Now my subject to-night is the 'Ministry of the Living Dead,' and I hope when I have finished you will come to the conclusion that what I have to tell you is not fraudulent or false, that it is not a fiction of the imagination, or a religious dream, or a fable cunningly devised, or anything but a narration of solid facts: the most comfortable and blessed facts with which we are familiar in this world. Of course the doctrine of the ministry of angels is a creed of the Christian Church. But who are the angels that figure in that creed? They are supposed to be another and a higher order of beings. But is not the belief in them practically a dead letter?

Do you know anyone who really believes that Gabriel, or Michael, or any other angel does minister to him? Or do you know anyone who derives any practical benefit from the ministrations, even if he believes it vaguely as a creed? That is to say, Do you know one who can appraise, specify, and tabulate the results, as many of us can in our intercourse with exanimate spirits? Of course I am speaking now of results which can be specified and recorded; and not mere mystic influences and ministrations which, however true and real to the subject of them, are not capable of being tabulated as evidences to others. Angels and archangels may minister to us spiritually for anything that I know, but I have no tangible proofs of it, and I know nobody who has. I am speaking to-night, not of theories, or creeds, or theological doctrines, or mystic influences, but of facts—facts which have been proved to me and which I know, therefore, to be absolutely true; and most of these facts are on the material plane and are therefore susceptible of proof to the material mind. They do not comprise all the facts I possess, for many of them are of a high spiritual order and relate to the culture and improvement of the soul; but such

spiritual ministrations are necessarily personal and private, and would have no interest for anyone but myself; and none of them, neither these nor those, are related to the ministry of angels, conceived of as beings of a higher order.

I do not think it would be difficult to prove that so far as the Bible records are concerned, from which the belief is derived, most of the angels that are there represented as ministering to men are *not* another order of beings at all, but of our own order—men who were once denizens of this mortal sphere, and therefore more able to be touched with the feeling of our infirmities, to understand our difficulties, to sympathise with our sorrows, and to render us timely and efficient aid. One section of the Christian Church, at any rate, believes in Spiritualism, namely, the Roman Catholic. The intercession of saints is one of the cardinal doctrines of its creed. It is only the recoil from the Roman Catholic faith that has caused the Protestant to ignore and forget it; and in this matter he has proved what Tennyson calls 'the falsehood of extremes.' The Roman Catholic is a Spiritualist pure and simple. Whether he likes the appellation or not, that is what he is in point of fact, for Spiritualism is a vital element in his faith and worship. He is no stranger to our psychic phenomena, and is an ardent believer in our psychic creed. The only difference is that he makes Spiritualism ecclesiastical, reserves it to the Church, prohibits the people from appropriating it to their use and practising it in their houses. And thus he deprives it of its human comfort by removing it from its natural, domestic environment, and denying its beneficial uses in the family and the home. (Hear, hear.)

Now the chief blessing of Spiritualism, in my opinion and experience, springs from this very domesticity which the Romanist forbids. I love to think of my dead as with me still—still in the house, still by my side, and only concealed from me by the veil of death. I used to think of them as lying in the grave; or living in some inaccessible region, far away in the heavens, where they could no longer see me, or hear me, or know anything about me; much less comfort me or come to my aid. It was only after I had come into contact with spiritual phenomena that I began to look for them where they had always been; and to realise that they were still my relatives, companions, and friends. It was only then that I learnt that the door which John saw opened in heaven, could be opened to me anywhere—on the land or on the sea; and that the risen dead could come through it, and walk and talk with me as in the days gone by! That I need not go, like Mary, to the grave to weep there, or lay my tributes of affection there—that a whisper to my loved ones would call them to my side, and that a sigh of sorrow, or a cry for comfort would bring them to me swiftly to counsel and to help. (Applause.)

Let me give you an instance which, I think you will agree with me, was not only remarkable as a proof of the proposition which is the title of this lecture, but eminently useful and consoling to myself.

In my last lecture I told you that I am accustomed to get a signal from the spirit of my mother when she wishes to give me a spirit message, and that the message comes through the automatic movement of a pencil which I hold in my hand, but which I am very careful not to manipulate—indeed I have no knowledge, till the message has been recorded, as to what the message is, or is likely to be.

I had some important business on hand a while ago, and a misunderstanding arose between me and my client (I use the word 'client' in a somewhat free sense to avoid entering into unnecessary professional details). One Saturday afternoon, about half-past four, I received a letter from which I perceived that my client had misapprehended the purport of a conversation we had had on the previous day, and as she was leaving town that afternoon till the following week, I had no opportunity of putting the matter straight. I wrote, however, a very brief letter, with such explanations as the time permitted, and caught the five o'clock post out from London, so that she would receive it on the Sunday morning. When that letter went I said to my mother, who I knew was near me, 'Go to-morrow morning, mother, and be present when that letter is delivered, and come



to me and tell me the result.' She promised to do so, and on Sunday morning she came, and through my pencil gave me this message: 'Your letter was received, and the explanation was perfectly satisfactory, and you will have a reply to-morrow morning to that effect.' On the Monday morning I naturally expected the reply; but after waiting till twenty minutes to nine, and receiving none, I concluded that there was a mistake somewhere in the message. The postman, I must tell you, usually comes at eight o'clock; and as he was forty minutes behind time, I naturally thought that he had passed my house. I then went into my study, and said to my mother, 'How is it that I have no letter? You are always so correct in your messages to me.' I was just about to take the pencil to get her explanation when the postman knocked at the door. I went to the letter-box; there was only one letter—that letter was the letter; and when I opened it the contents exactly corresponded with the communication from my mother on the preceding day. (Applause.)

I then wrote a long letter with fuller explanations, and sent it to my client's London address, where, as I learned from her letter, she would be resident from the Monday night, and on Tuesday morning I expected a fuller reply, but none came. So I asked my mother if she would go to that London residence and ascertain if any fresh difficulties had cropped up, and if so what was the nature of them. In three minutes she returned and wrote that there were no fresh difficulties, and I should receive a telegram soon and had therefore better stay indoors. Ten o'clock came, and I wanted to go out, but my mother repeated the information that a telegram was coming; if I went out I had better inquire at the office on my way. I did so; but there was no telegram. About eleven o'clock I returned home; but still there was no telegram. My mother, however, repeated the message, 'There is one coming; do not go out again till you get it.' I then walked into my garden, and after about ten minutes I heard the knock of the telegraph boy, and as I went towards the house I was met by a domestic, who said, 'Here is your telegram.' I opened it; it was from my client, and again my mother was proved to be true, and her services of the greatest practical utility, for that telegram said, 'Come to London at once,' and to London I went, and we concluded our business with a very satisfactory result.

There is an antecedent chain of evidence connected with this transaction, which I will now relate.

When I was in Glasgow, in the previous December, a lady there—a clairvoyante—told me that a business transaction of the kind just referred to would take place between me and another person, about the end of April or the beginning of May. Towards the middle of April I remarked that no such person had come on the scene, and no such transaction had come to pass. But before April was out the person did come, the transaction was commenced, and in the beginning of May it was a completed thing. Two clairvoyant friends in London had meanwhile repeated the prediction with more circumstantial clearness. One of them saw the word 'Australia' written on the table in large letters, and the other saw an ocean-going vessel coming into port, and a lady's hand stretched out that grasped my own. This clairvoyante asked if I had any friends abroad who were likely to come to see me. I replied, 'No; but I have an agent in New York who comes over in the spring.' 'Oh, this is not from New York,' she replied, 'it is from a greater distance than that. It is from Australia.' 'Oh,' said I, 'I know no one in Australia.' So I gave it up as a kind of spiritualistic riddle of which time alone could furnish the solution. When, however, the business transaction already referred to was completed, I asked my client: 'Where do you come from?' She said: 'Australia.' Then I asked: 'How long had you been in England when you came to me?' 'Two days,' she replied; 'I had only just landed, and you were the first person I had had any business with after my arrival.' Now, could anything be more perfect than that? Observe the particulars of the prediction: It was a lady; she was to come from Australia; she was to come between April and May, and she was to do some satisfactory business with me, which was done. I asked who was

the spirit that gave the information, and I was told immediately that it was the spirit of my mother. If that was not a prophecy from the ministering dead, I do not know what a prophecy is, and all the predictions I have ever read of are also coincidences and nothing more! (Applause.)

Let me tell you of another experience which happened to me only a few months ago. A gentleman called one morning at my house to see me. As I was not at home, my domestic naturally asked him if he could leave a message or tell her his business; but he said no, he wanted to see me on a private matter, and not a word or clue would he furnish her with as to what the private business was. He did, however, leave his card, and said he would call again on the following morning at nine-thirty. When I came home I looked at the name and tried to identify it with someone I had seen before, but no, I could not. The next morning, at eight o'clock, as I sat at breakfast, I was puzzling my brains to find out, if I could, who this mysterious man was, and what he wanted, when I suddenly thought of my mother. So, asking for her assistance, I read to her the name and address on the card and asked her if she could go there and find out who he was and what he was coming for. At nine o'clock she came back and gave me this message: 'I have seen the gentleman. He is a Pressman; he is connected with a London newspaper, and he is coming to interview you on Spiritualism.' Well, I had thought of everything but that, and was quite surprised at my mother's message. At nine-thirty he arrived, and as he walked into the drawing-room, before I had time to say a word, he said: 'Mr. Boulding, I am sorry to trouble you so early, but I represent a London newspaper' (giving the name), 'and I want you to tell me something about Spiritualism, and give me a few of your proofs.' 'Why,' said I, 'you are yourself a proof of it,' and then I told him the story I have just told you. 'Wonderful!' he exclaimed. Whether he believed it or not I do not know—very likely not; but that was of no consequence to me. I had the information before he came, and in addition to that I had this new proof that my mother was a living entity, a watchful friend; and her service to me was a new evidence that Spiritualism was true. (Applause.)

A few weeks ago I had another proof of a similar kind. I was about to start for Edinburgh, and had written the day before to tell a friend, with whom I had a business transaction, that if he wanted the manuscript which was the subject of our correspondence, he must let me have a letter next day by the first morning post. I was leaving my house by nine o'clock, and in order to have the manuscript ready I packed it and directed it the night before, feeling sure that the letter would arrive by the first post as I desired. However, no letter arrived, and I went off to Edinburgh, leaving the manuscript on my study table. As the train was nearing Carlisle I felt a series of powerful touches on my forehead, which are always the signal for spirit communications. I took my pencil out of my pocket, and at Carlisle I got this message from my mother. She said: 'By the second post this morning, after you had left, a letter came from your friend asking that the manuscript might be forwarded; it has been taken by hand and delivered, and these particulars have been telegraphed on to you at Edinburgh.' As soon as I arrived at my destination, the first thing that caught my eye on the table was the telegram waiting for me. In the excitement of my reception I had forgotten all about it, but seeing the brown envelope I exclaimed, 'Oh, is that for me? That is the telegram my mother told me of.' I opened it and found all the particulars which had been given me by my spirit-mother in the train, and they were minutely correct. So you see I had two telegrams—one from heaven, which came first, and one from earth, which, to use the words of Paul, in the Revised Version, was one of the 'copies of things in the heavens.' Or, to use another of Paul's metaphors, it was an evidence of the fact that the 'compassing cloud of witnesses' was going with me on my way. That message was the spirit's telegram, outrunning the other, and giving me not only the comfort of this knowledge of my business, but the far greater comfort of the presence of my mother, and her interest in my life, and her ever watchful and loving care. (Applause.)

While I am on this subject I will tell you another incident,



more convincing still, that happened to a friend of mine some time ago. This friend is a widow, and her husband was a pilot on the Thames. One night he disappeared from his tug, and no one knew what had become of him. The supposition, of course, was that he had fallen overboard, and was drowned; but no one saw the accident, and therefore no positive information was to be had. The river was dragged all down the course, from the point at which he was last seen to the point at which his disappearance was discovered, but without success.

It was most necessary for his wife that his body should be found, because he carried in his pocket, in a little tin case, his certificate from Trinity House, a document that was necessary to prove his identity and his decease, in order that she might get the pension on which her future living, to a great degree, depended. Weeks elapsed, and no body was found, no tidings were received, and everything was in a state of suspension, till one day a friend suggested to the lady that she might do worse than consult a medium. She laughed at the idea when it was first suggested; but anxiety often makes people listen to counsels which otherwise would have no effect, and at last she consented to what she still thought a hopeless and even a ridiculous proposal. Well, she sat, and her husband came through the medium and said, 'If you will look for my body off Gravesend, you will find it entangled amongst some chains from the barges that are moored at that spot.' The search was made at the place indicated, and as her nephew was rowing about in the river, suddenly, to his surprise, the body of the missing pilot rose to the surface. It was almost, if not quite, beyond identification; but in his pocket was the little tin case with the necessary papers quite uninjured, and through that proof of his identity his widow obtained the money that was due to her, and has been able to live in comparative comfort ever since. I know all this is true, because I had it from her own lips. Was not this a powerful proof of the Ministry of the Living Dead? Here was this lady, quite dependent for her future food on the discovery of this man's body, and the production of this certificate; and here was the husband conscious of the difficulty, alive to the necessity, and actually furnishing the evidence required. (Applause.)

The ordinary views in regard to death relegate the soul to some distant locality, where no communication can exist between itself and its survivors; or, at any rate, the lines of communication are broken, so that no comfort or help from their presence can be consciously received. But I would remind you, and especially those of you who are believers in the Bible, that this is not the teaching of that venerable book, but, on the contrary, that the dead are ministering spirits; and the illustrations of their ministry in that book are too numerous to recite. Take the accounts in the Book of Daniel. There we find three men were cast into a burning fiery furnace for their devotion to their own spiritual religion, and what happened? The king looked into the furnace and he saw not three men only but four, and the form of the fourth was like a son of God. A man, you see! a spirit man. One of the dead who was not dead, but alive and able to rescue his friends from that death by fire. Then Daniel himself was cast into the den of lions, and what happened? When the king came in the morning to learn the result, he heard the prophet from the bottom of the den exclaiming, 'My God hath sent His angel, and hath shut the lions' mouths, and they have not hurt me.' Another son of God—another spirit man. One of the dead who was not dead, but able to deliver his persecuted friend from the fury of the lions. Lest anyone should think it was some superior order of being, I bid him remember that further on it is said that Daniel saw the appearance of a man, that he heard a man's voice, which called, and said, 'Gabriel, make this Daniel understand the vision,' and afterwards the angel Gabriel himself is called the *man* Gabriel, which settles the question that it was a human spirit, an incarnate spirit, a spirit man, by whom these manifestations were made and the deliverances accomplished. So you see that in ancient times spirit people returned from their abodes in the spirit-land; and special providences were the direct result of their powerful interposition in material affairs. (Applause.)

There are still times of special difficulty and special danger

when special providences are needed, and special providences still come to those who believe in spirit communion and seek the aid of spirit ministers. There are periods like that of which I have just told you, when circumstances so conspire against us that we are practically helpless, and compelled to loose our hold of the rudder, and let the vessel drift on the uncontrollable tide. And then it is that we need the help of beings wiser and stronger than ourselves, and it is a comfort in such an hour to feel that these wiser, stronger beings are near us, and that they are our *own* friends who have passed within the veil. The thought of God's providence is, I know, a great anchor to a trusting soul; but what if God's providence is like God's light, and God's air, and God's world itself—a universal provision, a provision which must be appropriated and adapted—a provision which these ministering spirits are able to adapt and appropriate to our special use at special seasons? What if we be imprisoned by material circumstances, and are so environed and shut up that we cannot see, or breathe, or move; and these beloved and ever watchful ministers then descend (like the angel who came to Peter in the prison), and unlock the doors of these impassable limitations, and strike off the chains of these hampering difficulties, and let us out into God's good world, where the sunlight shines and the breezes blow, and all is freedom and happiness and peace? That is what happens very often; and though we may not be conscious of it, though no glint of their shining garments falls on our eyes, and no whisper of their gentle voices breathes on our ears, yet the special providence has been wrought by them, and to them we owe the delightful debt! It certainly brings the vague, indefinite Providence nearer—makes that special which was only general—that particular which was only universal—and gives it a personal application and a domestic charm if we can feel that the hands which once clasped our own are working the springs of this vast machinery and turning the wheels of its complicated designs! Men often make the statement that God does not interfere directly with our lives because He governs everything by immutable law. But within that sphere of immutable law, under that ægis of infinite protection, these loving spirit intelligences contrive and work. Just as you and I can help each other while in the body, and so modify, alter, and reverse the conditions and circumstances of each other's lives, without in the slightest degree impinging on the order of the Universe or the government of God; so these, from their points of vantage in the unseen, can counsel, comfort, assist and guide; turn the tides of our fortune into other channels, and bring out of the chaos security and peace. (Applause.)

As to the reality of the spirit who is my chief spiritual ministrant and friend, I had a curious proof a few months ago. I was visiting some friends in the city of Glasgow, and Mr. Glendinning, of London, whom many of you know, and know to be one of the most truthful and incorruptible of men, was invited to meet me. During the evening he expressed an opinion that if I were to sit for it I should obtain a spirit photograph, probably of my mother. My host went out and purchased some photographic plates, and I held one or two just as they were, sealed up in the shop package, between my hands. We had no camera, no instrument of any kind; I simply held them in the way I have described. When Mr. Glendinning developed them there was nothing on one of them except a few vague and indefinite marks; but on the other there was a spirit form which Mrs. Hill, the wife of my host, who is an excellent clairvoyante, recognised as a not very good, but undoubtedly true, portrait of my mother. Of course, I need not say that such a thing is evidence, and very unquestionable evidence. There is the form on the plate of someone who was not in the room amongst the guests in the body. It was produced on the plate by some method altogether unknown and unexplainable. The appearance on the plate is recognised by Mrs. Hill, who has the faculty of 'discerning spirits,' and the only faith required by me is that which bids me accept it as the portrait of my mother, whose portrait I could not recognise myself because, as I told you in my previous lecture, she died when I was born. The essential fact, however, is that, be it whom it may, it is a *spirit* who has been able to project



her face and form on that photographic plate, and has left it there as an outward and visible evidence of the living dead—the ministering dead, thereby proving the reality of her own existence, and, by necessary inference, the existence of all the so-called dead. (Applause.)

(To be continued.)

#### WHAT SCIENTIFIC MEN ARE SAYING.

The 'Review of Reviews' is a very useful periodical to those who wish to keep themselves informed as to how far men of acknowledged standing in the scientific world are coming into line with Spiritualist thought. We give some samples from the April issue.

Writers in our columns have often alluded to the N-rays as illustrating thought-transference, but the 'Review of Reviews' quotes a Professor of Chemistry, Mr. R. K. Duncan, as saying the same thing in 'Harper's' in an article on the N-rays:—

'Again, we have in the practically acknowledged "thought-transference" a phenomenon which is explicable only in terms of ray emissions. These rays have been postulated in explaining it, and since we seem to find the body actually emitting some invisible to us and capable of passing through solid bodies such as bone, it is not unnatural to suppose that in them or in analogous rays we may ultimately find and control thought-transference. Still, again, is it not probable that, if these rays are given off so generally and so spontaneously, they may be perceived by the underworld of animals and insects in a way we have never suspected? There are many other phenomena of this order, obscure and half acknowledged, that may find just such explanation.'

The 'Review of Reviews' refers to Mr. Luther Burbank's unique work in creating new forms in plant life, as described in the April 'Century' by Mr. W. S. Harwood. Mr. Burbank claims to have upset several of the current theories as to heredity, and proved that acquired characteristics are just those that can be transmitted, and finds in 'crossing' the grand principal cause of all existing species. Mr. Burbank said in reply to a question as to his belief in God and immortality:—

'My theory of the laws and underlying principles of plant creation is, in many respects, diametrically opposed to the theories of the materialists. I am a sincere believer in a higher power than that of man. All my investigations have led me away from the idea of a dead, material universe, tossed about by various forces, to that of a universe which is absolutely all force, life, soul, thought, or whatever name we may choose to call it. Every atom, molecule, plant, animal, or planet is only an aggregation of organised unit forces held in place by stronger forces, thus holding them for a time latent, though teeming with inconceivable power. All life on our planet is, so to speak, just on the outer fringe of this infinite ocean of force. The universe is not half dead, but all alive.'

Professor Hyslop's article in the 'North American Review,' for March, on the Immortality of the Soul, is also quoted at some length in the 'Review of Reviews.' Professor Hyslop says:—

'The phenomena which suggest the possibility of a future life are now too numerous and too well authenticated to be despised, . . . and it only requires such evidence of personal identity as cannot be explained by fraud or illusion to establish survival through communication with the discarnate. The phenomena of hyperesthesia, which exhibit remarkably delicate sensibilities of the human organism, and the still more remarkable phenomena which suggest telepathy between incarnate minds, are facts that make the evidence of communication with the discarnate quite possible, if they exist. . . . I have enumerated facts which allege at least a supernatural explanation, and suggest the existence of discarnate spirits as the most natural explanation of some of them.'

Referring to our publication 'Thought Lectures,' by 'Father Stephano,' and other automatic writings, the editor takes occasion to say, humorously, that nowadays 'the dead are entering into competitive authorship with the living. . . . "Father Stephano" has a good deal to say, and says it well.'

UNION OF LONDON SPIRITUALISTS.—Conference at Stoke Newington, Gothic Hall, Bouverie-road, on Sunday, May 7th, at 3 and 7 p.m., Messrs. W. E. Long and M. Clegg. Subject: 'Christian Spiritualism: A Definition and a Defence.' Conference at 3, Battersea Park-road, Henley Hall, Henley-street, May 7th, at 7 p.m., speakers, Messrs. Gwinn, Adams, and Frost.—J. B. F.

#### SCIENCE AND RELIGION.

The long-standing but, to our mind, unreal controversy between Science and Religion crops up again in various articles in the April issue of the 'Hibbert Journal.' First we have Professor Henry Jones, LL.D., writing on 'Mr. Balfour as Sophist,' using the term in the classical sense, complaining that the task of defining Mr. Balfour's 'real attitude towards natural science, naturalism, nature and spirit, has hitherto proved insuperable.' He says:—

'Mr. Balfour adopts the particular scientific beliefs, or so-called scientific beliefs, as to natural selection, &c., as true, but rejects natural science, as a whole, as false. He admits them in detail in order to condemn them as a whole; he admits them as proving the untrustworthiness of reason, and rejects them because they are not reconcilable with ethics and theology. . . . He bids science "borrow from theology the conception of a Rational Cause or Ground of the World." But how can Mr. Balfour say that science can know only natural conceptions, and at the same time that it can borrow others; that its only premises are sense-perceptions, and that it can still have among its postulates the conception of a First Cause?'

We think the learned professor, in his criticism of Mr. Balfour's address before the British Association, misses the point which Mr. Balfour brings strongly to the mind of the earnest thinker; namely, that scientific observation is limited to its own domain, and it is the very sense of this limitation that forces the scientific man to look further, not as scientific man but as philosopher, to endeavour to reach, by means of postulates that do not come within his sphere as natural scientist, a point of view which is above and beyond any to which the mere weigher and measurer of physical substances and forces can attain.

Mr. W. H. Mallock, writing on 'The Crux of Theism,' says:—

'Even if the scientific determinists of to-day—men such as Haeckel and the followers of Spencer and Huxley—were really materialists, as their theistic critics imagine them to be, they might do provisionally what, as a matter of fact, they do actually—namely, repudiate materialism as completely as their critics themselves do, without affecting, in any of its essential bearings, the only religious question here at issue between them.'

He, too, makes allusion to Mr. Balfour's address, and his conclusion is that:—

'The whole controversy between Theism and modern science is generally so uncumbered with questions having only a secondary relevance that the simple and obstinate character of the crucial issues is hidden by them. . . . Let the men of science admit that, if the theists like the word, the whole universe is a fundamentally spiritual fact, all natural causation being a volition of universal spirit, and that universal spirit, through evolution, works towards purposed ends. This being so, the theists will have no excuse for mistaking the nature of the propositions which it is their sole business to prove—namely, that the individual spirit, though evolved from universal spirit and dependent on it, nevertheless possesses an autonomous moral will of its own; and that the universal spirit, though producing individual spirits under conditions seemingly incompatible with anything but the misery of most of them, is nevertheless consumed with an equal love for all.'

Such questions, we contend, are impossible of solution by logical or mathematical methods; indeed, as Mr. Mallock further says, the theistic defence must 'abandon the system which, confining itself to a certain stratum of facts, endeavours to effect an immediate and entirely fallacious reconciliation of the doctrine of God's goodness to the individual with the observed processes of Nature.'

The Rev. F. W. Orde-Ward, B.A., in an article entitled 'The Lord is a Man of War,' expresses the thought that only through conflict and 'the union of opposites in their very antagonism,' can ultimate perfection be attained. He says:—

'An accurate psychological analysis would assure any observer that the broadest and grandest harmonies arise from the battle of incongruous elements. No permanent conquests can come otherwise. . . . In a world militant, of which every cell and every atom is a soldier and fights for its own hand, and thus, and only thus, for every other and for God, we (who



are all co-existences) cannot lead a selfish separate life. . . Every new fact is a new challenge; and every old truth must be reinterpreted, and every fresh truth must find its ultimate justification at Calvary.'

### THE SEAT OF THE SUB-CONSCIOUSNESS.

In his analysis of Mr. Rider Haggard's famous dream experience, in 'Die Uebersinnliche Welt,' for April, Dr. H. von Lessing advances many interesting arguments in reference to dream perceptions and sub-consciousness.

Dr. Lessing says that the poet endeavours, by the use of a sort of auto-hypnosis, to extend the range of his normal consciousness into the field of the sub-consciousness, and that Mr. Haggard, as a poet, would be pre-disposed not only to receive messages from his sub-consciousness, but also to cause it to enter the field of his ordinary consciousness.

Mr. Haggard appears to consider that the perfect working of the brain is essential for telepathic communication. But, in view of the difference between the two forms of consciousness, Dr. Lessing thinks it necessary to conclude that the sub-consciousness has special organs of its own. He quotes Schopenhauer as speaking of a special dream-organ as the seat of the subliminal functions, but regards this term as liable to misconception, for when the subliminal consciousness is most active the outer one is shut off from the knowledge of external events through the ordinary channels of sense, and, moreover, the physical brain often retains no recollection of what has passed while the sub-consciousness was active; from these facts he infers that the physical brain is not immediately concerned in sub-conscious perception, or in what we should prefer to call the activity of the inner, or higher, or spiritual consciousness.

Whatever comes to our normal consciousness, says Dr. Lessing, must take form in our brain, and he explains visions and dreams by the joint activity of the brain and the ganglionic nerve centres, which, he holds, have a soul or 'psyche' of their own. The brain, he says, is certainly only the interpreter, not the author, and transmits the material laid before it to the general consciousness. But it does not seem to us to be any more satisfactory to allow the sub-consciousness, when logical argument has chased it from the brain, to take refuge in the nerve centres, which are themselves only the gatherers-up of sensations for transmission to the brain, and so to the general consciousness.

### 'THE COMING REVIVAL OF RELIGION.'

Mr. Sydney H. Beard, of Paignton, writing in the April number of the 'Herald of the Golden Age' upon 'The Coming Revival of Religion,' recognises the need for 'more doing and less talking, more love and less cant,' and for a revival of genuine spiritual religion, 'but' he asks, 'how is it to be accomplished?' To this question he replies:—

'I believe—and my belief is strengthened by many statements which I have personally received from Christian workers who have passed through the experience called physical death—that it is not by the setting up of any new theological system that a revival will come, but by a great influx of Light and Love from the Christ-sphere; by new revelations of Truth and the outpouring of God's Spirit upon His sons and daughters in these latter days, as foretold by the Prophets; by the restoration of communion between the Church militant and the Church triumphant; by the breaking down of the wall of separation that exists through ignorance, fear, and misunderstanding between human souls who are incarnate and those who are disincarnate; by the increase of knowledge concerning the unseen world, and the evolution of spiritual faculties hitherto undeveloped; by the testimony of a great cloud of witnesses to spiritual verities hitherto unrealised; and by the ministry of Angels. For thus will Truth and Immortality be made apparent and the reality of "the life to come" be demonstrated.'

WICKHAM MARKET.—A Spiritualist residing at Wickham Market would like to meet with Spiritualists or inquirers and to join a circle or developing class in the neighbourhood,—say within ten miles. Address 'T. W.,' care of 'LIGHT.'

### 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.*

#### 'Subliminal' and 'Supraliminal.'

SIR,—The late Mr. F. W. H. Myers, a most accomplished classical scholar, is usually credited with the introduction of the epithet 'subliminal' into psychical terminology.

I do not know who first employed 'supraliminal' as an epithet by which to distinguish the normal consciousness of daily life from the 'subliminal' sort; but I cannot help thinking that a much better pair of terms might have been selected to express the distinction in question.

It would seem that the inventor of 'supraliminal,' i.e., 'above the threshold,' imagined that the term 'subliminal' was intended to convey the notion of 'under the threshold.' But a little reflection will suggest to us that a 'limen,' or 'threshold,' is a line of demarcation, not between something 'above' it and something 'below' it, but between whatever is 'outside' the doorway and whatever is 'inside' it.

Surely when a scholar like Myers invented the term 'subliminal' and applied it to such intelligences as lie outside the normal sort, he meant by that term to characterise, not something 'below' a threshold, where no one would look for anything, but the area outside, and yet bordering on, and close up to, the common consciousness.

This, as Latin scholars well know, is a legitimate sense of 'sub,' and surely harmonises with the 'threshold' context better than does the sense of 'under.'

No doubt the idea of 'under' suits well the character of that part of consciousness which lies out of sight, but the phrase 'under a threshold' is surely meaningless, and 'above' one not less so.

If, then, we are to retain the 'limen' or 'threshold' metaphor, it would seem at once more expressive and more scholarly to indicate the needed contrast by the prefixes 'intra' and 'extra.' 'Intraliminal' would then describe the region of the normal consciousness, and 'extraliminal' would take the place of the present 'subliminal.'

Or a compromise might be made, and while we still used 'subliminal' in Myers' sense of the term, we might employ as its *vis-à-vis* 'intraliminal.'

'Supraliminal,' at any rate, ought to be expelled from all decent philological society. Nothing more clearly exhibits the impropriety and even preposterousness of the epithet 'supraliminal' than the fact that nothing is ever found 'upon' or 'above' the threshold of a house except (a) the door, if it is closed, and (b) something or somebody standing in the doorway, and that neither the door when closed nor anything that blocks a doorway can properly be said to be either 'within' or 'without' the threshold.

And, N.B., the prefix 'supra' never bears a sense analogous to that of 'sub' when it denotes the area running outside and up to a given border-line but excluding all within it.

E. D. GIRDLESTONE.

Sutton Coldfield.

P.S.—The secondary use of 'sub,' and the only sense that suits it when attached to 'limen,' we should find exemplified in a Latin writer's description of a besieging army bringing up a battering-ram to be used against a city's walls. He would say: 'The enemy brought the ram *sub*' (i.e., close up to, but still outside) 'the wall.' Similarly 'sub' in our 'suburb.' As cities in ancient days were walled, houses built just outside them would more or less be situated at their feet.

#### Lunacy and the Law.

SIR,—After Mr. Robertson's address on Thursday, April 13th, a lady spoke of having had a narrow escape from being confined in a lunatic asylum. I understand she is a medium, and should be glad to hear more of her case, as it appeals so strongly to my sympathy that I would willingly do what I could towards the protection of sensitives from such a cruel experience as the one recorded in 'LIGHT' a few weeks ago. In the past I was called upon to stand by one in a similar plight, who was as fine an intelligence as I have known. The law has since been modified for the better, and that fact encourages me to suggest that something can now be done towards even better legislation on the subject of the liberty of the individual.

JAMES MACRETH.

77, Warwick-road, Maida-hill, W



### An Inquirer's Difficulties.

SIR,—I think I am an earnest inquirer, but hitherto I have been unable to come across any means of testing the truth of Spiritualism. I attend the Alliance meetings and listen to appeals to investigators, read their books &c., but when I desire to attend any reputed trustworthy sances for materialisations, I am always met with some objection. Either the sances are already full, or they are private, or only for Spiritualists, or some such reason is furnished.

The result is that I hear stories of marvellous and convincing phenomena but I can never see them for myself. More than a quarter of a century ago, when I first investigated, I found the same difficulties and was obliged to give the whole thing up as hopeless.

If I wished to be converted,—which I do not in their sense—the Torrey-Alexander group would welcome me eagerly. Churches and chapels do their utmost to catch the earnest inquirer. All sorts and conditions of men are seeking recruits to share the advantages of their faiths. Only among the Spiritualists, who profess to have so much, do I find a lack of willingness to offer the means of conviction to outsiders—and yet their speakers complain of the sceptical attitude of the public, and the critical slowness of the Psychical Research Society!

It is for more open and free opportunities of investigation, granted by those who claim to have definite means at their command to silence sceptics, that seekers like myself are searching,—but apparently searching in vain.

INQUIRER.

### 'Voice Figures.'

SIR,—I am sorry to learn, from my writing returned to me, that the inaccuracies of my quotation from 'Kubla Khan,' which appeared in 'LIGHT' of April 22nd, were due to my own fault.

The corrections are, I think, important: 'Mount Abora' (not 'Abord'), of the eleventh line, in regard to sound, and 'I' (not 'it'), of the sixteenth, in regard to sense.

It seems to me that the poet, or as I would rather say, the poet's inspirer, had a larger idea than that of 'Voice Figures' in saying 'I would build that dome in air.' May he not have meant that, by music, he could build in the air a representation of his mental vision?

E. P.

### Anti-Vivisection.

SIR,—I was much interested in Mr. Arthur Lovell's reference to vivisection in his letter in your issue of the 22nd inst. I wish indeed it were possible to arouse both Spiritualists and Christian Scientists to a sense of the shocking cruelties which are carried on secretly in connection with both human and animal vivisection.

With a general election probable in the near future, it would surely be possible to press this matter on the attention of parliamentary candidates.

H. N.

### SOCIETY WORK.

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

BRIGHTON THEOSOPHICAL SOCIETY, COMPTON HALL, 17, COMPTON AVENUE.—On Sunday, May 14th, at 3.30 p.m., address by Mrs. Effie Bathe on 'The Philosophy of Paracelsus.'

BRIGHTON.—COMPTON HALL, 17, COMPTON AVENUE.—Good sances were given by Mr. Ronald Brailley on Saturday and Sunday last. Next Sunday, morning and evening, Mr. Stocker will lecture; the evening subject being 'Divine Realisation.' The hall is open on Tuesdays from 3 p.m. to 5 p.m. for inquirers, investigators, &c.—A. C.

CLAPHAM INSTITUTE, GAUDEN ROAD.—On Sunday last Mr. Pearce, of Plymouth, gave a bright lecture on 'The Ultimate in Nature,' and sang a solo. His services were much appreciated. On Sunday next, at 11.15 a.m., public circle; at 7 p.m. (prompt), service. On Thursday (Room 3), public circle for psychometry and clairvoyance.—H. Y.

BATTERSEA PARK ROAD.—HENLEY STREET.—On Sunday last, Mrs. Wesley Adams being unwell, short addresses on Spiritualism were given by Mr. Thomas, Mr. Hough, and Mr. Adams (president). A good after-circle. Sunday next, Union of London Spiritualists' conference; Messrs. Tayler Gwinn, Frost, and Adams will speak. May 14th, Lyceum anniversary.—C. S. H.

HACKNEY.—SIGDON ROAD SCHOOL, DALSTON LANE, N.E.—On Sunday last Mr. D. J. Davis gave a splendid address on 'Eternal Progression.' Mr. Webb followed with clairvoyant descriptions. Sunday next, at 7 p.m., Mr. Robert King, address.—H. A. G.

STRATFORD.—IDMISTON ROAD, FOREST LANE, E.—On Sunday last Mr. Clark delivered an instructive address on 'Missing the Mark,' and Mr. Wrench gave psychometric readings. Sunday next, at 11 a.m., discussion; at 7, Mr. Walker, Thursday, Mr. Pearson.

FULHAM.—COLVEY HALL, 25, FERNHURST ROAD, S.W.—On Sunday evening last Mr. G. H. Bibbings gave an address with his usual ability. Sunday next, at 7 p.m., clairvoyant descriptions by Mrs. Atkins. Wednesday, May 10th, at 8 p.m., clairvoyant descriptions by Nurse Graham.—W. T.

FOREST HILL.—99, DEVONSHIRE ROAD.—On Sunday last Mrs. Turnpenny, Mr. Barton, and Mr. Richmond gave good addresses, which were fully appreciated. At the after-circle satisfactory clairvoyant descriptions and messages were given by several mediums. On Sunday next, at 6.45 p.m., Nurse Graham, clairvoyante, and Mr. Imison, speaker.—T.

TOTTENHAM.—193, HIGH ROAD.—On Sunday last, at the morning service, Mr. Sampson read an interesting paper on 'Theoretical Astrology.' In the evening we had the pleasure of listening to the life story of Nurse Graham, who afterwards conducted a circle very successfully, and gave several clairvoyant descriptions. On Sunday next Mrs. Effie Bathe will lecture on 'Why should Spiritualism be Investigated?' Madame Leslie Dale, R.A.M., will also sing.—N.T.

PECKHAM.—CHIEFSTOW HALL, 139, PECKHAM ROAD.—At the Wednesday evening public circle good conditions prevailed. On Sunday morning last Mr. H. Priddle did good work. In the evening, after a short address by Mr. A. Claireaux, Miss Bixby, of Battersea, gave clairvoyant descriptions successfully. A solo by Miss F. Woodrow gave much pleasure to her hearers. The after-service circle was also well attended. On Sunday next, at 11.15 a.m., public circle; at 7 p.m., Mr. W. Millard, of Catford.—VERAX.

CAVENDISH ROOMS, 51, MOITIMER STREET, W.—On Sunday evening last Mrs. M. H. Wallis gave inspirational replies to questions written by the audience. A goodly number of members and friends were greatly pleased. Thirteen questions were dealt with, and the answers, which called forth much applause from time to time, gave much food for thought. We hope to have Mrs. Wallis answering questions again in the near future. Sunday next, Mr. J. Lobb, C.C., will speak on 'Some Talks with the Dead—Communications from their Lips.' Early attendance necessary. Doors open 6.30 p.m.

CHISWICK.—AVENUE HALL, 300, HIGH ROAD.—The last social gathering of the season, on Saturday last, was very enjoyable, the Lyceum members taking part. Sincere thanks are due to all who have kindly helped to make these reunions successful. The morning circle on Sunday last was well attended, as also was the address in the evening by Mr. H. Fielder. On Monday, Mr. R. Brailley's demonstrations of psychometry and clairvoyance were acknowledged as correct in nearly every case. Sunday next, at 11 a.m., circle; at 3 p.m., Lyceum; at 7 p.m., address by Mr. P. Smyth. Monday, at 8 p.m., Mr. J. Purcell Quinton, on 'Reincarnation.'—H.G.H.

STOKE NEWINGTON.—GOTHIC HALL, BOUVIERIE ROAD.—On Sunday last Mr. A. Steel, who first joined the church at Blanche Hall a few years ago, gave us his first address. He traced the changes in his convictions from Orthodox Christianity through the teachings of Bradlaugh, Ingersoll, Besant and others, until, from being a confirmed materialist, he had, as a result of his own investigations and personal experience, reached the grander light and truth of Spiritualism. Mrs. Weedemeyer gave sixteen clairvoyant descriptions of spirit friends, all of which were recognised, and in many cases she gave important details and names of persons, which added greatly to their value. Madame Nellie Cope sang a beautiful solo, and the president gave as a reading Father Gapon's allegory, 'Sergius at the Gates of Heaven.' The large congregation were intensely interested and very harmonious conditions prevailed. Sunday next, adult progressive school at 11 a.m., conference at 3, and at 7 p.m. Mr. Long will speak on 'Christian Spiritualism.'—H.B.

PORTSMOUTH.—LESSER VICTORIA HALL.—On Sunday last two instructive and interesting lectures were delivered; in the morning by Mr. Wiffen, and in the evening by Mr. Nicholls, to appreciative audiences.—H. B.

CAMBERWELL NEW ROAD.—SURREY MASONIC HALL.—On Sunday last the morning circle was well attended. In the evening Mr. Long gave the first of a series of addresses on 'The States of the Dead,' which was greatly appreciated.—L. C.