

Light:

A Journal of Psychological, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

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NOTES BY THE WAY.

Very much to the world's advantage, the subject of Sin, thanks to the revived interest in theology, is up for judgment: and, again very much to the world's advantage, the subject appears to be taking a thoroughly practical turn. The old phrase 'Sin against God' is beginning to give way before the phrase 'Sin against Man,' and against the divine in one's self. In short, sin is being defined as selfishness and unfaithfulness to the attained standard of the ethical and spiritual self.

In one of his latest sermons Mr. Charles Voysey carries the matter right to the doors of the Churches, and challenges them to come up for judgment as Churches that have encouraged selfishness of the very worst kind. He says:—

The selfishness is rampant and it is transferred wholesale to the religion of the victim. It meets him at the very threshold of his Church or Chapel, he is told that his first and supreme duty is to save his soul, to save himself not from the contamination and disgrace of sin itself, but from its penalties, from the dreadful Hell which is yawning to devour him unless he be protected by the talismans provided for him by his Church and Creed. He is studiously taught that the death of Christ was a ransom from the wrath of God. Instead of being weaned from self and self-love, he is only made more selfish than ever by his thoughts and feelings about sin and by dread—only the punishment of it when his wicked life is over. This fear of punishment more and more hides from him the inherent vileness of sin and makes him blind to its real nature, blind to its ingratitude and baseness, blind to its outrage on the Love of God, blind to its treachery towards his brother-man. He does not understand how corrupt it leaves his heart, even when the fear of punishment has made him amend his conduct. Worst of all, the fear of punishment, without any real hatred of sin, blinds his eyes completely to the true nature of God and shuts out every gleam of truth as to His dealings with sinners. As the man's one controlling feeling is fear of punishment, so his one thought of God is as an avenging Judge whose wrath must be appeased and his fury quenched by some costly and ghastly shedding of innocent blood. His one thought is escape, some way of evading the awful unspeakable torment that awaits him—which means an awful indescribable horror of that God by whose decree he has been sentenced to undergo it. In short, God's punishment, whether or not everlasting, is then felt to be vindictive and must seem vindictive to those whose sole ideas of life and religion have been selfish.

That is all very humiliating, but it is quite true.

In Sir Oliver Lodge's Catechism, 'The Substance of Faith,' there is a passage which, we think, has been taken wrongly. It is as follows:—

The character and experience gained by us during our brief association with the matter of this planet, become our possession henceforth for ever. We cannot shake ourselves free of them, even if we would; the enlargement of ideas, the growth

in knowledge, the acquisition of friendships, the skill and power and serviceableness attained by us through this strange experience of incarnation, all persist as part and parcel of our larger self; and so do the memories of failure, of shame, of cruelty, of sin, which we have acquired here. To glory in these last things is damnation; the best that they can bring to us is pain and undying remorse—their worm dieth not and the fire is not quenched.

We have seen this passage quoted, with an inference that is disturbing enough. But three or four lines follow which put a different complexion upon it. They are these: 'There is no way out, save by the way of mercy and grace; whereby we are assured that at last, in the long last, we may ultimately attain to pardon and peace.'

It all depends upon what is meant by 'mercy and grace.' We should be exceedingly sorry to think that the evolutionary laws of life were ended at death, that the normal possibilities of change of mind and reform were cut off, and that, after death, a bad man could only lie like a wreck, unable to help himself, and waiting for the chance of a merciful tug to tow him out of the storm.

Professor P. C. Ray, D.Sc., contributes a short Article to 'The Modern Review' (Allahabad, India), on 'The Tantrists, the Rosicrucians, and the seekers after truth.' It is chiefly an appreciation of the old alchemists as truth-seekers rather than as goldseekers. He says:—

There are those who sneer at the attempts of the alchemists to convert the baser metals into gold and are at the pains to insinuate that the motives of the alchemists were sordid. It may be that there have been here and there men—vulgar charlatans—who have pursued the *art* merely from worldly considerations. The high priests of alchemy, however, have in every age and clime been honest seekers after truth. Had there been no desire implanted in the human breast to pry into the hidden and occult mysteries of Nature there would have been no science. Whence come we and whither are we destined to go? What is this substance made up of, and what are its ultimate constituents, and what will its combination with this or that lead to? These are queries, the solution of which, or rather the very attempts to solve which, mark the birth of philosophy. Patanjali and Nagarjuna in India and Paracelsus in Europe stand forth as the prominent representatives of this spirit of inquiry. They have been dreamers, mystics and naturalists all combined in one. Such geniuses have always chafed at the restraints and limitations imposed on frail man and hence their fervid yearnings to peep into regions beyond the ken of our gross senses.

Browning presents Paracelsus as engaged in the contemplation of what we may almost call the alchemy of body and soul. He makes him say:—

Truth is within ourselves: it takes no rise
From outward things, whatever you may believe,
There is an inmost centre in us all
Where truth abides in fulness: and around
Wall upon wall, the gross flesh hems it in,
The perfect clear perception—which is truth.

We have received from Mr. William Ellery Leonard a small book of 'Sonnets and Poems,' of a quality quite removed from the ordinary work of the 'minor' rhymesters, but on subjects also removed from ordinary human interest—with some exceptions. The majority of them are

intensely personal, and, as a rule, not pleasant, in the sense of being unhappy.

The writer is a good deal restless and discontented with things in general, especially with the ending of a romance when—

with cheek on mine
A hundred eyes you sat beneath the pine
And twilight moon.

And now—

I stand in sullen pride
And of your lot will neither know nor care.

It is all very sad—and a very old story. But there is much better stuff in the little book; real artist work, with good thinking and right expression, quite admirably rich and musical.

Here is a sonnet which speaks for us. It is entitled 'The World and the Soul':—

The starry clouds about the world are blown,
And rain-fresh suns rise over mount and mead;
The slant pine sways in black crevasse; the weed
Swings its green locks in ocean on a stone;
The herds are on the hills; kings on the throne;
White cities rear their gates for show or need
And sing of heroes—and behold! a seed
Here on the coast of time, my soul is sown.

Yet lo! a world within its obscure cell—
Light, darkness, storms, shapes demon and divine,
The inward visions out of Heaven and Hell—
And choice to make the one or other mine!
Hold fast, my soul, hold fast and all is well!
Master thine own, and every world is thine

Grandmother: 'What are you doing in the pantry, Tommy?'

Tommy: 'Oh, I'm just putting a few things away, grandma!'

That touching little dialogue stands for much that is going on in public life, in every department of it. In politics, the ins are always shrinking before the warnings of the outs, and the outs are always putting back their purloinings when challenged by the ins. In religion, the orthodox heretics too often recant when put on their trial: and, in regard to Psychical Research, it is an old story that Tommy is continually putting back the hot cakes when questioned by Grandmother Grundy. A little more honesty all round, or a little more pluck, would do us all no harm.

SPIRITUAL PRAYERS.

(From many Shrines.)

Lord, I have viewed this world over in which Thou hast set me. I have tried how this and that thing will fit my spirit and the design of my creation, and can find nothing on which to rest, for nothing here doth itself rest; but such things as please me for a while, in some degree vanish and flee as shadows from before me. Lo! I come to Thee, the Eternal Being, the spring of life, the centre of rest, the stay of the creation, the fulness of all things. I join myself to Thee. With Thee I will lead my life, and spend my days, with whom I aim to dwell forever, expecting, when my little time is over, to be taken up ere long into Thy eternity. Amen.

MARVELLOUS WATER FINDING.—The 'Port Elizabeth Advertiser,' Natal, states that 'a Dutch boy, named Van der Westhuisen, son of Mr. Cornelius van der Westhuisen, of the farm Roodepoort, Cape Colony, about three hours from Kroonstad, has developed an amazing gift in the way of water finding, which can only be described as mysteriously phenomenal. The boy locates the presence of water underground without the aid of the willow-wand generally used by professional water-finders. When he comes above where water is he appears to be drawn downwards towards it by some subtle influence, which causes contortions of his face and involuntary muscular movements in his arms and legs.'

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, MAY 2ND,

WHEN AN ADDRESS WILL BE GIVEN

BY

MR. J. W. BOULDING,

ON

'PHILOSOPHY versus SPIRITUALISM,
With Illustrations from Personal Experiences.'

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.

THURSDAY, May 16th.

MRS. LAURA I. FINCH, on 'The Psychology of Mediumship—Some Recent Experiments.' At 7 p.m. for 7.30.

MEETINGS AT 110, ST. MARTIN'S-LANE, W.C.,
FOR THE STUDY OF PSYCHICAL PHENOMENA.

CLAIRVOYANCE.—On *Tuesday next*, April 23rd, Mrs. Fairclough Smith will give clairvoyant descriptions, at 3 p.m., and no one will be admitted after that hour. Fee 1s. each to Members and Associates; for friends introduced by them, 2s. each.

TRANCE ADDRESS.—On *Wednesday next*, April 24th, at 6 p.m., Mr. E. W. Wallis, under spirit control, will give an address on 'How to be Happy in Both Worlds.' Admission 1s.; Members and Associates free. No tickets required.

DEVELOPING CLASS.—On *Thursday next*, the 25th inst., at 4.45 p.m., Mrs. E. M. Walter will kindly conduct a meeting to help Members and Associates to develop their psychic gifts.

TALKS WITH A SPIRIT CONTROL.—On *Friday next*, April 26th, at 3 p.m., Mrs. M. H. Wallis, under spirit control, will reply to questions from the audience relating to the phenomena and philosophy of Spiritualism, mediumship, and life here and on 'the other side.' Admission 1s.; Members and Associates free. Visitors should be prepared with written questions of general interest to submit to the control.

MEMBERS have the privilege of introducing one friend to the *Wednesday* and *Friday* meetings without payment.

SPIRITUALISM IN NEW ZEALAND.

The first Conference of New Zealand Spiritualists, which was held at Christchurch on February 8th, 9th, and 10th last, according to the report in 'The Message of Life,' was a very successful affair. On the first day it was decided to form 'The New Zealand National Association of Spiritualists (Registered).' The initiatory steps for the calling of the Conference were taken by the Wellington Association, under the presidency of Mr. Wm. McLean, who was naturally elected president of the new national society. The Association aims to 'uplift Spiritualism and protect its platform from unscrupulous, undesirable, or incapable mediums, and only to engage or employ such mediums as are deemed by the executive of the Association to be capable.' A number of resolutions of a similar character were adopted, all aiming to unite the scattered groups of Spiritualists and secure co-operation for the good of all. We wish our New Zealand friends abundant success in their efforts to spread the knowledge of the truths of Spiritualism.

NATURE POSTCARDS.—The Country Press, Kensington, W., has issued a series of picture postcards illustrative of the stems and distinctive manner of branching of British trees, from photographs and descriptions by Francis George Heath. The study of these pictures should lend an added interest to a walk, even if only through London squares. To many people a tree is a tree, and nothing more.

AN APPEAL TO FACTS.

The significance of the era in which we are living, with its astoundingly spiritual tendencies, is only to be appreciated by some intelligent recognition of past history. The present has its roots so far back in the past that it is impossible to trace their beginnings; but we can at least, without much difficulty, trace them from pre-Christian times, for we have sufficiently authentic historical records to enable us to recognise how the spread of Greek culture was an essential antecedent to the spread of the (on the whole) just rule of Roman law. It is not difficult to see the purpose both of the conquest of the Greek Empire by Rome and of the *mental* capture of Latin minds by Greek philosophy; it is not difficult to see also how much the present is influenced by both these events. Again, it is not hard to recognise the immense importance of the conquest of Constantinople by the Turks, which resulted in dispersing Eastern thought among the kingdoms into which the Roman Empire had been broken up, and so preparing the way for the new birth known as the Renaissance, when modern Agnosticism had its beginning; for the phase of agnostic and materialistic thought which prevailed in the last half of the nineteenth century is the lineal descendant of the spirit of inquiry which awoke so strongly in the Renaissance period.

Were we now living in the sixties or seventies of the last century, the conclusions to which our review of past history might lead would possibly be pessimistic. We might then be tempted to declare that all the developments of the past had ended in a blind alley. Haeckel is the representative of the materialistic school of philosophy of the nineteenth century; and he tells us, in his 'Riddle of the Universe,' that we may now 'rejoice in the immense progress made by our monistic philosophy of Nature,' a philosophy which he also assures us 'shatters the three central dogmas of the dualistic philosophy—the personality of God, the immortality of the soul, and the freedom of the will.'

But we are no longer in the nineteenth century; and from our standpoint in the twentieth century we can indeed 'rejoice,' though not quite as Haeckel does, in the progress made: and whilst we recognise that the spiritual interpretation of the universe is the goal towards which all previous history has been tending, we can also do justice to the phases through which that history has passed; and not least to that agnostic phase of which Huxley, Darwin, and Haeckel are the exponents.

This phase had a lesson of immense value to teach. Earnest Agnostics bore witness to the sacredness of facts:—

'Guard thou the facts! though clouds of doubt
Down on thy watch-tower stoop;
Though thou should'st see thy heart's delight
Borne from thee by their swoop.'

This expresses the faith of earnest Agnosticism, and it is very splendid and very heroic, and most worthy of imitation.

The appeal of Agnostics was, and still is, to concrete facts. In effect they tell us: 'Face the history of the evolution of the race; trace its development back to the animal, to the vegetable, to the unintelligent nebulae which fill interstellar space.' Instead of saying, as the Hebrew prophets did, 'Ponder all the way that the Lord thy God hath led thee,' they would say, 'Ponder the naked fact that "dust thou art and unto dust shalt thou return"'; but both alike base their appeal on objective history, and both are right in so doing.

We have no quarrel with materialists on this ground,

quite the reverse; we recognise that their method of research is just. We should seriously lay to heart the lesson of the last phase of our racial development, the materialistic phase; but we would also press upon our would-be teachers the necessity of unreservedly acting out their own principles.

Their appeal is to facts, and our appeal is also to facts. They offer us theories of substance based on observed facts, and we also offer for their consideration observed facts; if these facts conflict with their theories that is not a reason for refusing to study the facts, but rather for revising the theories. They would have us reverence concrete, objective facts, we demand that they shall practise what they preach, and we refuse to accept theories of the universe (for materialism is a theory no less than Spiritualism) which leave out of count classes of phenomena whose occurrence has been well authenticated in the past and is being well authenticated to-day. Hence we might adapt the lines already quoted, and say:—

'Guard thou the facts! though clouds of doubt
Down on thy watch-tower stoop,
[E'en though thy theories *all* should be]
Borne from thee by their swoop!'

LIMITED FRATERNITY.

Some Spiritualists in the United States have established what they call a 'Fraternal Order.' It has its constitution and by-laws, ritual, hymnal, and no doubt its pass-words, grips, and signals; possibly also its regalia and other impedimenta. The Fraternal Charge and Obligation, which are published in the 'Progressive Thinker,' lay down good Spiritualist principles, exhorting its members to acknowledge

'a spiritual energy, superior to all forms of existence, animate, physical and spiritual; creative and sustaining in power; pure, sacred, intelligent and developing in character; individual but not personal; . . . to harmonise their inner life with this spirit energy; to manifest its fruits by individual and public worship; to advocate the religious principles of this Order as far as is consistent and reasonable, and without trespass upon individual opinion; seeking always the best good for the brotherhood of the world as well as of this Order. To consider all approach to the spirit plane, whether by worship, study, or phenomena, with feelings of sobriety and sacredness, inspired by a desire for spirit development and upliftment.'

In the 'Obligation,' members are made to promise that they will not countenance any fraudulent or dishonest séances, also that they will not:—

'Cheat, wrong or defraud this society or any member of the same, nor knowingly by any word or act injure the name or character of any member of this society known to be worthy of membership; but will assist a worthy member of this society to the best of their ability, and promptly warn such member of any danger that may threaten him.'

This is where the idea of fraternity seems to us to be too limited. Our fraternity is with the world, and we would take no such promise upon ourselves that did not include our dealings with the far vaster Fraternity of Humanity, here and in the Beyond.

THE MADNESS OF WAR.—The Free Age Press, Christchurch, Hants, has published, at 1d. and 6d., an album entitled 'War,' consisting of a series of pictures by Emile Holarek, with selections from Tolstoy and other authors on the criminal folly of war. The pictures bear titles such as 'Cain's Legacy,' 'The Victims of Moloch,' and illustrate the way in which the command 'Thou shalt not kill' is carried out, and the hypocrisy of invoking religion and science in aid of wholesale slaughter. One of them, which represents rulers and warriors of all times offering their gory weapons and trophies of victory to the Prince of Peace, is particularly scathing in its terrible irony. This album should have a very wide circulation, as it cannot fail to stir the most unimaginative mind and the least susceptible conscience to a sense of the outrage on all human feeling that is involved in war. The Free Age Press is also well known for its cheap issues of Tolstoy's writings.

LIFE AS INDESTRUCTIBLE ENERGY.

Under the title of 'Future Life in the Light of Ancient Wisdom and Modern Science,' the important work by Louis Elbé, 'La Vie Future devant la Sagesse Antique et la Science Moderne,' has been excellently translated into English, and is published by Messrs. Chatto and Windus (post free 6s. 4d. from the office of 'LIGHT').

Probably no recent and up-to-date work so successfully combines the ancient and modern teachings, as well as the results of experience, in a single presentation of the arguments for a future life as does this work by M. Louis Elbé. After reviewing the religious beliefs of all the principal races, and showing that their customs and their philosophies alike indicate an assured belief in the survival of bodily death as the foundation of their religious observances, the author points out that the great object of the mysteries of Chaldaea, Egypt, and Greece was 'to disclose to their votaries the hope which death offers.' The resurrection and appearances of Christ he regards as a type of the experience which awaits us all, and as aiding us 'in representing to ourselves, more clearly than we should otherwise be able to do, the condition which awaits the glorified body in its new existence.' This is followed by a fair summary of spiritualistic and theosophical beliefs, and, later in the book, chapters are devoted to phenomena of various kinds.

By far the most remarkable feature of this work, however, is the careful presentment of modern scientific views as to the constitution of matter; and the author's inferences, which are well worth attentive perusal and study. Taking modern views, not as final pronouncements but as opening out new vistas of thought, the commencement of an indefinitely enlarged conception of the universe and its forces, he shows that although astronomy has destroyed the notion of a physical location for heaven and hell, 'it throws no obstacle in the way of their being real places, situated in a more subtle plane of matter, such as the ether, where they are consequently withdrawn from our observation.' This is in fact the key to his whole suggested conception.

Matter, we are reminded, has been regarded as indestructible, but with this reservation, that it may undergo a slow disaggregation, akin to the disruption of the atom of radium. In like manner energy can be transformed from one mode to another, but always with an apparent loss, owing to the production of a low form of energy, such as heat, which cannot be re-converted into the higher forms. The basis of matter, and the agent of energy, is the immaterial, imponderable ether, 'so that this hypothetical fluid, giving rise to matter as well as force, becomes the essential and, so to speak, the only element in the universe.'

But, whereas the natural tendency of matter and force is to break up into simpler forms, *life* appears to have the power of reversing the process; of re-winding the mainspring of Nature, and of constructing more complex atoms and organisms from the simpler ones:—

'Living organisms exercise a peculiar chemistry of their own, the laws of which are far from being identical with those which govern the organic world. . . . They are themselves governed by a new force in the manifestations of higher life. . . . We thus conceive the vital force among the higher animals as associated with a grouping of infinitely attenuated corpuscles, even more subtle than those of the ether, and directing the etheric vortices. . . . Little by little there appear sensitivity, intelligence, volition; these faculties are expressed by more or less subtle etheric groupings, which must preserve their own particular character upon the corresponding plane in conformity with the law of indestructibility, which we find to be constantly in force in the material world.'

The conclusion is that 'if this directive element belongs to a plane other than that of matter, the death of the physical body cannot affect it in its essence.' This view is illustrated by referring to the phenomena of the externalisation of a fluidic double, and those indicating 'a peculiar species of radiation, transmitted by the ether, or by a fluid more subtle still'; also by communications which indicate survival of a 'soul' which 'may preserve the moral progress which it had

realised in the course of earthly existence,' 'retain feelings of desire and suffering,' and 'reap chastisement for excessive love of the things of carnal life.' Yet it is admitted that 'in our present state we are quite incapable of forming the slightest idea of what may be the planes of life in the universe other than our own.' Though the author's theory is hypothetical only, it is hopeful, being based on the law of indestructibility, and he 'clings energetically to the principle of survival, which is presented to us on the double authority of universal tradition and observed facts.'

COME UP HIGHER.

In 'LIGHT' of March 30th, we noticed Dr. Funk's work entitled 'The Psychic Riddle,' at considerable length, but certain aspects of the author's confession were necessarily left untouched for want of space, and we now return to the subject because those aspects require very careful consideration from Spiritualists. Here, for instance, is a statement which has too much truth in it to make it pleasant reading. Dr. Funk says:—

'To-day in the séance-room, much, very much, of what there passes for religion is gross materialism—an attempt to yoke up the spirit world with this present world to pull our earthly mud-carts along. Many, very many, Spiritualists seem to care for communion with spirits only that they may more surely keep physically well, and earn their bread and butter and clothing the easier, and, at the best, be assured that after they "shuffle off this mortal coil" they will continue to be. Again and again in these séance circles we hear inquiries like the following: "Have I opened my mine on the right side of that hill?" "Will I strike oil where I am now boring?" "Can I win the hand I am seeking?" "Is the horse whose name I have written on this slip of paper the winning one?" "I have lost my pocket-book, can you tell me where it is?"—*ad nauseam.*'

There is not as much of this kind of thing in England, perhaps, as seems to be the case in America, and we very much doubt if the questions are put by Spiritualists so much as by outsiders, but, in any case, Dr. Funk speaks rightly when he calls it 'gross materialism,' and true Spiritualists are as strong as he is in condemning the self-seeking spirit of those who resort to mediums for such purposes. Dr. Funk further says:—

'It has not been my good fortune to meet many in spiritualistic circles who seem to attend that thereby they may grow in love to God and man, in humility, in conscience, in holiness. But I would that this were not also a grievous fault of the Church!'

Perhaps it is a fault of the age. Thousands throng the theatres, the football fields, and race-courses, as compared with the few who attend scientific lectures, schools, and churches; and the questions which inquirers put to sensitives indicate what those persons are thinking of—what they are most anxious to know, the plane of their present development; and Spiritualists are by no means the greatest sinners in this respect. But as Dr. Funk himself says:—

'How large a multitude would have followed Christ had it not been for his feeding the hungry, and making the sick well, and "casting out devils"? I know; I know this is not the highest motive, but it is the starting-motive to broader and higher thinking; a motive that Christ did not neglect.'

The 'get rich quick' spirit, which has bitten deeply into the thoughts and purposes of men and women to-day, is due to the terrible individualistic competitive anarchy which drives the world headlong to mammon-worship and spiritual poverty, and Spiritualists cannot altogether escape. Still, it is helpful to have this reminder from a candid friend, as it points the moral so plainly. Spiritualism must stand for spirituality. It must become a moral force and a religious teacher, and not merely a scientific problem, if it is to fulfil its true function and meet the world's hunger for truth and light—for guidance, comfort and inspiration. Spiritualism must *lead* the way, not follow. It must be, as it was in the early days of the movement, a positive protest against materialism and sensualism, and an appeal to men and women to lead the higher life. The voice of the spirit is ever a call to 'Come up higher.'

THE PERSONAL CHRIST AND THE COSMIC CHRIST.

On Sunday evening last, at the Hall of the Spiritual Mission, 22, Princes-street, Oxford-circus, W., Mr. J. L. Macbeth Bain delivered an address entitled, 'The Relation between the Personal Christ, the Human Soul, and the Cosmic Christ.' Following are some brief notes of the discourse.

Mr. Bain commenced by a reference to spiritual food and its importance even in relation to the needs of the physical body. There was no fact which was borne out more truly by the experiences of life than this: that if we are not fed from spiritual sources our very flesh will soon fail us. The very nerve, muscle, bone, and sinew of our bodies were really built up and given true substantiality and abiding vital power through their direct communion with the realms of spiritual life, and the *via media*, the channel through which that power came, was the soul in all her manifestations and planes of expression.

Turning to the question of the personal Christ in the human soul, the speaker said that the soul might be termed the body of the affections. These constituted the soul, which was in itself a body as real as, even more real than, the physical body. It had its garmentings like the grosser external body. That body was clothed upon, for example, with the skin, but the soul had a magnetic garment. It had, too, a mental body and a spiritual body. It was the abiding place of the Holy One, which dwelt in each and all of us.

Every human soul had within it the seed of perfection; that divine germ lay latent in it even before it could take upon itself a human form.

In one aspect the soul might be compared to an egg, to a grain of wheat, or to any seed that contained within itself the promise and potency of life.

Choosing for his illustration the figure of an egg—the egg of the barn fowl—the speaker alluded to the germ of life resident at the very centre of the egg. That germ was hidden within folds and layers of substance designed by Nature to furnish its food.

So soon as the germ quickened into active existence it found around it the food most suited to its needs, and began to devour it, until the whole was consumed. By that time the germ had become a chick—a new body had been formed.

That was an illustration drawn from the lower planes of existence, but none the less appropriate, of the manner in which the Christ came to birth in the human soul. There was in the soul, deep hid under all the stuff of our affectional nature, all the forces and emotions that made up the external wrappings of the essential being—the Christ germ. All this stuff of the affections was, so to speak, the food of the body of our inner nature. We were called upon to fulfil services, to exercise the higher powers of our being, before the Christ germ within us could come to perfect expression. And in the fulfilling of those services the germ of Divine life within us consumed the body of the affections; a new organism was formed, which burst the shell of our old self-hood and came forth into active and beautiful manifestation. The self-hood and the body of the affections formed the clothing, the necessary clothing and protective medium, for the Christ germ within. When it came forth, having, as it were, consumed its swaddling clothes, our affections no longer had a limited scope. We did not cease to love, but our love was no longer a bondage. It had become universal, and the soul was now a free-born child of the Spirit, emerged into a larger life.

It could no more regret its departure from its former fettered conditions than the chick could be supposed to pine for its home in the shell it had broken.

When the time of true regeneration had come, when the fulness of time of the spirit had arrived, and we were born into the Universal, and responded to the Great Love, we could look back without regret to the outworn conditions of personal limitation.

The full manifestation of the indwelling Christ often came after long tribulation, disappointments, the realisation of the

vanity of selfish pleasure, and of the falsity of the ideals of the lower life.

Referring to Swedenborg's doctrine of correspondences, Mr. Bain remarked that he had recently visited a friend who was assistant to one of the greatest of living scientists. That friend had pointed out that in the atom they had a perfect correspondence to the solar system. In their relations to one another the electrons were as the planets of our system, preserving the same ratio to the boundary of the atom that the planets did to the solar system.

Well might we wonder at the spiritual genius that enlightened Swedenborg when he gave us his doctrine of correspondences! We might think of the Cosmic Christ as the great Sun, and of the personal Christ in the soul as the microcosm—the lesser Sun preserving a perfect correspondence with the greater luminary.

The address concluded with a fervently expressed hope for the speedy awakening in every soul of the indwelling germ of Divinity—the personal Christ.

'THE PHILOSOPHY OF SPIRITUALISM.'

Mr. E. Wake Cook's utterances are always interesting and thoughtful, and his Address on 'The Philosophy of Spiritualism' (delivered before the second congress of the Theosophical Society in 1905, and now issued in pamphlet form, price 6d.), is one of the most serviceable of his useful contributions to the cause. Mr. Wake Cook makes out a strong case for Spiritualism and presents it in a way which would probably surprise some of his hearers. Some Theosophists have been in the habit of saying that Spiritualists have no philosophy—Mr. Wake Cook's Address ought, surely, to undeceive them on this point. He claimed that 'resting, as it does, on a vast mass of observed phenomena, Spiritualism is at once a religion, a philosophy and a science.' Perhaps the best part of this Address is that which is devoted to an explanation of the great work of Dr. Andrew Jackson Davis, and a *résumé* of his philosophy as set forth in 'Nature's Divine Revelations' and the 'Great Harmonia,' and other books by the same author. Too little is known in England of these valuable contributions to the literature of our movement. Unfortunately they are 'out of print' at the present time and cannot be purchased, but as they are in the Library of the London Spiritualist Alliance the Members and Associates would do well to study them.

MADAME ANNEM. A much respected member of Mr. Thurstan's and Mrs. E. M. Walter's classes, Madame Annem (Mrs. A. Miller), recently passed suddenly to spirit life. She joined Mrs. Walter's class when it was first formed in 1905, and her kindness and affectionate sympathy, united with her developed psychic gifts, endeared her to all who knew her. It has been arranged that the members of Mrs. Walter's developing class, and other friends, shall meet at Hendon Park Cemetery on Thursday, the 25th inst., about 2.30 p.m., in order to place flowers on her grave, and hold a short memorial service, returning to 110, St. Martin's-lane, for the usual class, which, in consequence, will be held an hour later than usual. Further particulars can be obtained from Mrs. Walter.

AN INTERESTING CIRCUMSTANCE with regard to the benefactions of Mr. T. J. Mayer to the 'National Spiritualists' Association of America' is related in the 'Progressive Thinker.' When giving the National headquarters building and site to the Association some years ago (as mentioned on p. 172 of 'LIGHT'), he stipulated that American Spiritualists should raise an equivalent sum (ten thousand dollars) for the work of the cause, and this was accomplished. A year later he offered to present the adjoining building to the Association with the same stipulation, and the failure of response to this proposal, owing to misrepresentation, caused him keen disappointment. Later on, however, Mr. Mayer confided to the secretary of the Association (Mrs. M. T. Longley) the fact that he had left in charge of his lawyer a deed conveying two adjoining properties to the Association. As soon as his decease was announced the secretary, as had been arranged, secured the deed and had it recorded in the public registers. The total value of the sites and buildings thus presented to the Association, including the headquarters, is estimated at about £5,000.

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FORCE OF CIRCUMSTANCES.

One of Bessie Leo's thoughtful little Papers in 'Modern Astrology' set us thinking the other morning on desire and will, and the conflict between the flesh and the mind. The argument in this paper runs something like this:—In the long pilgrimage of the soul through the world of matter, during the time that the half-human, half-animal evolution is going on, matter masters the self, and not the self matter; and the problem of life is how to reverse this, and to make mind and will the masters. The conflicts of life are mainly the result of the great central conflict between the desire-nature and the will, ever struggling to be free. The half hilarious, half anguished, hunt for pleasure in these days attests the serious nature of the struggle, while tens of thousands toil and plot and worry and hustle for the sole purpose of grasping a little amusement, or of being danced along on the tide of life like bubbles on a stream. Apparently free, it is obvious to the calm onlooker that these victims of desire are really almost hopelessly bound.

But it is not only the lovers of pleasure who are the victims of desire: or, rather, the victims of desire are not only the lovers of pleasure: they are also the greatest sufferers from misfortune. The very tendency that leads to the hunt for enjoyment leads also to misery resulting from the failure of it. In both cases the cause is the same. Circumstances do not crush people. People crush themselves by letting circumstances conquer wisdom and will. What is wanted to make these slaves of circumstance and desire truly free? First, detachment from the swirl, through resolute exercise of the will; then definite exertion of the true self. 'It is not the circumstances that crush, but the inherent weakness of the character, the lack of energy, the feeble intelligence, the pusillanimous attitude of mind.' 'Two men may suffer the loss of all their worldly goods; the position will be the same in both cases, but the actions of both may be widely different; one may curse Providence and commit suicide, the other by his indomitable pluck and energy will rise phoenix-like out of the ashes of his past and create for himself a new future by work, by energy, by intelligence united to will.'

It is wise teaching and as old as it is wise. That glorious 'Pagan,' Marcus Aurelius Antoninus, taught it all more than seventeen hundred years ago: and it will well

repay us to call to mind some of his noble and emancipating sayings:—

Consider that everything is in opinion, and opinion is in thy power.

Take away then, when thou chooseth, thy opinion, and, like a mariner who has doubled the promontory, thou wilt find calm, everything stable, and a waveless bay.

Enough of this wretched life of murmuring and trifling. Why art thou disturbed? What is there new in this? What unsettles thee? Is it the form of the thing? Look at it. Or is it the substance of it? Look at it. But besides these there is nothing. Before the gods, then, come at last to more simplicity and evenness. It is the same whether we examine these things for a hundred years or three.

Retire into thyself. The rational principle which rules has this nature, that it is content with itself when it does what is just, and so secures tranquillity. Put down the imagination. Stop the pulling of the strings. Confine thyself to the present. Live with the gods; and he does live with the gods who constantly shows to them that his own soul is satisfied with that which is spun out to him, and that it does all which is wished by the spirit which God has given to every man for his guide.

Be like the cliff against which the waves continually break, while it stands firm and tames the fury of the water around it.

All these are counsels of perfection, but they are within the range of possibilities; and even to aim at them is a kind of divine worship, for what worship can be truer or more fruitful than heroic or gentle surrender to Fate after one has done his best to win a reasonable and desired good? The wise man knows that there are no accidents, and that there is no chance. There are, in a sense, misfortunes, but everything happens within the sphere of law. A man is run down by a motor car. It is really not an accident: that is to say, there is no chance in it. If all the conditions were known—the ignorant folly or insolent selfishness of the driver, the drift of the traffic, the state of the road, and perhaps the mal-observation and bewilderment of the victim—it would be seen that there was no more chance in it than in the printing of this column.

Misfortune, yes: but it is precisely misfortune that a wise and brave man should be armed against so that he may at all events bear it like a man.

In this mood of the mind,—sane, serene, superior to useless irritation and complaining,—one may distinctly see the triumph of will over desire, of personality over environment. It may perhaps be admitted that at certain stages of development anxiety is good, just as chagrin and shame may be, and just as fear of death and desire to escape it are good, as incentives to self-protection and helps to care: but these mark the lower creative stages, beyond which we may hope to go, as will and personality and self-possession are evolved: for certainly the ideal state of an ideal manhood or womanhood is the state of being content with the conditions and environments of the selfhood, apart altogether from the happenings of Fate. But that condition of mind and will is only possible, and probably is only desirable, when a very high mental and spiritual condition is attained.

AN OCCULT NOVEL.—There is a purpose and a warning in 'World Without End,' by Winifred Graham (Alston Rivers), although it deals with improbabilities. A husband finds his wife chanting Indian 'mantras,' which have been taught to her by a theosophical friend, with the intention that her child may retain memories of a previous incarnation. The child proves to be amenable to some strange influence, whether we call it reincarnation or control, but the memories it recalls excite curiosity, which leads to tragic consequences. The story is powerfully unfolded, and with evident knowledge of Mahometanism, its sacred shrines, its conflicting sects, and its predominant fanaticism. With regard to the warning, we sympathise with the husband when he says: 'You cannot gauge what you bring upon yourself through invoking mysterious powers opposed to God.' One magic is enough for us: the invocation of the Universal Spirit of Light and Love.

PSYCHIC PHENOMENA, SACRED AND SECULAR.

BY ALDERMAN D. S. WARD.

An Address delivered to the Members and Associates of the London Spiritualist Alliance on Thursday evening, April 4th, in the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall; Mr. H. Withall, vice-president, in the chair.

(Continued from page 177.)

There are a number of phenomena recorded in which *the spirit*, 'a man,' or 'the appearance of a man,' are said to have produced the manifestations. St. John says: 'And the Lord the God of the spirits of the prophets sent his angel to show unto his servants the things which must shortly come to pass.' (Rev. xxii. 6.) John fell down to worship at the feet of the angel who showed him these things, but he was told, 'See thou do it not: I am a fellow-servant with thee and with thy brethren the prophets: worship God.' A reproof which is of special significance.

Daniel says, 'Yea, while I was speaking in prayer, even the man Gabriel, whom I had seen at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation' (Daniel ix. 21); and again he says, 'Behold there stood by me as the appearance of a man' (viii. 15), and once more he says, 'Then there came again and touched me one like the appearance of a man' (x. 18).

In Acts xvi. 9, it is said that a vision appeared to Paul in the night: 'There was a man of Macedonia standing, beseeching him, and saying, Come over into Macedonia and help us. And when he had seen the vision, straightway we sought to go into Macedonia, concluding that God had called us for to preach the Gospel unto them.' Paul and his companion were forbidden 'of the Holy Ghost' to speak the word in Asia, and although they essayed to go into Bithynia 'the spirit of Jesus suffered them not.' Here, you observe, another name is given to that spiritual agency, viz., 'the Holy Ghost,' and it is necessary to be careful or we may be misled by terms; the expressions Holy Ghost, Holy Spirit, Spirit of God, must be considered co-relatively, and in many instances must be taken as denoting an influx or influence, proceeding, of course, from a spiritual source, an influence that could be sympathetically given by the laying on of hands.

'For the prophecy came not,' we are told, 'in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost.' (II. Peter i. 21.) 'And when he had said this he breathed on them and said unto them, Receive ye the Holy Ghost.' (John xx. 22.)

The Camisard prophets, as Dr. Crowell informs us, imparted the gift of prophecy in like manner by breathing into the mouths of the neophytes and saying, 'Receive ye the Holy Spirit,' and in this manner the power was transferred from one to another. Elie Marion says:

'When the Spirit of God takes possession of me I feel a great warmth in my heart; indeed, I feel that this Spirit performs in my mouth the words he wishes to make me pronounce, and which are almost always accompanied by some extraordinary agitation or motion, or at least by great fear. There are times when the first word I am to pronounce is already framed in my mind, but as a general rule I am ignorant of what is to be the termination of the word the Spirit makes me commence.'

This might have been said by a modern inspirational medium, for it exactly describes the experience of many of our own speakers. When Daniel had seen a vision and sought for the meaning, he says, 'Then, behold, there stood before me as the appearance of a man, and I heard a man's voice, between the banks of Ulai, which called, and said, Gabriel, make this man to understand the vision.' This *compelling* power of the spirit is significant and is frequently referred to. When David gave to Solomon his son the pattern of the porch of the Temple and of the houses thereof, he said, 'All this have I been made to understand in writing, from the hand of the

Lord, even all the works of this pattern.' Evidently in those days, like our own, people needed to be *made* to understand spirit messages and influences, but if they were as dense as many people are to-day Gabriel must have had a very hard task on hand.

As to the shaking, or trembling, attendant upon psychic manifestations, we, too, know something of this as described by Job when he says that fear came upon him and trembling—

'Which made all my bones to shake.
Then a spirit passed before my face,
The hair of my flesh stood up.
It stood still, but I could not discern
the appearance thereof;
A form was before mine eyes;
There was silence, and I heard a voice.'

The Bishop of Skara, referring to the preaching epidemic in Sweden in 1842, says, speaking of three girls of good disposition, 'Quakings came on first, then visions, and preaching.' Speaking of one girl he says: 'Her manner was that of purest oratory, her tones were earnest and solemn, and the language of that spiritual character which, when awake, it would have been impossible for her to use; she had a saint-like appearance, her utterance was soft and clear, not a word was retracted or repeated; her voice in her waking state had a peculiar hoarseness, now a wonderful brilliancy; the whole assembly observed the deepest silence, and many wept.'

Jesus said to his disciples (Mark xiii. 11), 'And when they lead you to judgment and deliver you up, be not anxious beforehand what ye shall speak, but whatsoever shall be given you in that hour that speak ye, for it is not ye that speak but the Holy Ghost.' Can words be plainer or instructions more definite? Yet how many act on them at this day? The terms used in relation to the 'Holy Ghost' indicate its true nature: 'it descended upon him,' it 'fell upon them,' showing that spiritual influence was meant. 'Oh, yes!' some persons say, 'but you really cannot compare this influence with such commonplace phenomena as Spiritualism; it is quite a different thing.' As to spiritualistic, or psychic, phenomena being commonplace, let me remind you that:—

'The moon and the stars are commonplace things,
And the flower that blooms and the bird that sings;
But dark were the world, and sad our lot,
If the flowers had failed and the sun shone not.'

Even some Spiritualists are apt, at times, to underestimate the important part played by psychic manifestations. Their use is to arrest attention. If a man is walking towards a precipice the first thing to be done is to stop him: not to indulge in metaphysical metaphors and show him beautiful allegorical symbols. Explanations can come afterwards.

To some minds it will appear objectionable, no doubt, to compare Biblical with secular phenomena. The early Methodists thought it essential to claim the presence of the Holy Ghost amongst themselves, but the Bishop of Bristol charged them with a horrid thing, a very horrid thing, viz., pretending to extraordinary revelations, and gifts of the Holy Ghost, yet Dr. Kitto says, 'What we render "the holy spirit" is literally "the spirit of holiness" in Hebrew.' In Biblical narratives the term 'holy' is used generally, as in holy ground, holy mount, holy hands, fruit and root, &c.

The Rev. T. S. Lee says:

'Some persons have feebly endeavoured to draw an arbitrary line between the miracles of our Lord and of His Apostles, notwithstanding His pledge that they should do greater works than He did: or again, between the miracles of Holy Scripture and those of ecclesiastical history; whilst others have held that no miracles were wrought after the first century of the Christian era; others, again, that they may possibly have been witnessed here and there up to the end of the third century, but not later, and *certainly not now*; they have long ago certainly ceased, and this despite the evidence of the Christian Fathers and contemporaneous history.'

But John Wesley says:

'I have seen with my eyes, and heard with my ears, several things which, to the best of my judgment, cannot be accounted for by the ordinary course of natural causes, and which I therefore believe ought to be ascribed to the extraordinary interposition of God; if any man choose to call these miracles,

I reclaim not; I have weighed the preceding and following circumstances, I have striven to account for them in a natural way, but *could not* without doing violence to my reason.*

When the disciples complained of a man who was not of their number casting out devils, and they forbade him, Jesus declined to interfere, saying: 'He that is not against us is for us.'

Doubtless, despite our utmost efforts to preserve due reverence for sacred phenomena, some will continue to regard us as presumptuous in the highest degree. To such persons we can only say with Job (xii. 2-4):—

'No doubt but ye are the people,
And wisdom shall die with you;
But I have understanding as well as you,
I am not inferior to you.
Yea, who knoweth not such things as these?
I am as one who is a laughing stock to his neighbour,
A man that called upon God, and He answered him!'

'For God speaketh once, yea twice, yet man perceiveth it not. In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed; then he openeth the ears of men and sealeth their instruction, that he may withdraw man from his purpose, and hide pride from man.' (Job xxxiii. 14-17.)

The gifts of prophecy, of healing, of tongues, and of the discerning of spirits were in active use in Apostolic times, as we well know. 'For the which cause,' says Paul to Timothy, 'I put thee in remembrance that thou stir up the gift of God, which is in thee through the laying on of my hands'; and again, writing to the Romans, he says, 'For I long to see you that I may impart unto you some spiritual gift,' and to the Corinthians (I. Cor. xii. 1), 'Now concerning spiritual gifts, brethren, I would not have you ignorant; to each one is given a manifestation of the spirit to profit withal—to one, discernings of spirits, to another divers kinds of tongues,' &c.

No man with an unbiassed mind, whether he be cultured or unsophisticated, can read his Bible without being impressed with the psychic phenomena therein recorded, and it is a reflection upon the common-sense and intelligence of the student, or the adept, who fails to realise this absolute and undeniable fact. The bitter cry of empty pews and deserted churches is now filling the air from congress and conference alike, demonstrating the present need of a more practical and vitalising spiritual revelation. Jung Stilling in his 'Pneumatology' says:—

'It is one of the most remarkable phenomena of the present age that not only rationalists, believers in natural religion, and freethinkers, but also occasionally orthodox Christians oppose with all their might the narrating of such [psychic] occurrences. They will not even have them spoken of, and on no account in public. I here ask solemnly, boldly, and courageously, in the presence of God, Why not? If the Lord permit anything of an uncommon and remarkable nature to present itself to our senses, are we not at liberty to inquire what the Governor of Nature intends by it? Surely! surely!'

But, we may be asked, is there no danger in spiritualistic research? Certainly, we reply, as there is in almost everything worth having. Table knives are dangerous but useful, fire and water, electricity, gas, motor-cars, ships, railways, all are dangerous; but are we not to use them in consequence?

Answering the question, 'Why are evil and undeveloped spirits allowed to return?' Dr. Peebles says: 'As well ask why is suffering permitted, why is confidence betrayed, virtue outraged, the honest robbed! Shall we complain of the divinity that evolves the rainbow from the cloud, the city from the mud? Briars abound where berries grow.'

The psychic phenomena of Holy Writ prove unmistakably their dual character. 'Magic,' says a writer in Smith's 'Dictionary of the Bible,' 'was lawful or unlawful according to the aid invoked,' and this view, as Dr. Crowell justly observes, 'forces itself upon all those who examine this question, and spirit intercourse to-day may be said to be lawful or unlawful according to the means used, the moral and intellectual character of the persons engaged, and the end sought.'

John Wesley said in his 'Journal,' May 25th, 1768:—

'It is true, likewise, that the English, in general, and, indeed, most of the men of learning in Europe, have given up all accounts of witches and apparitions as mere old wives' fables. I am sorry for it, and I willingly take this opportunity of entering my solemn protest against this violent compliment, which so many that believe the Bible pay to those who do not believe it. I owe them no such service. . . . They well know if but one account of the intercourse of men with separate spirits be admitted, then their whole castle in the air, deism, atheism, materialism, falls to the ground.'

In dealing carelessly or thoughtlessly with unseen intelligences we may run into danger, but if we seek the highest, from exalted motives and with elevated aims, and banish sordid motives and worldly ends, harmonious relationships can be established with good and wise people on the other side, and the dangers be thus minimised or entirely avoided. The armour of righteousness is the strongest protection. Shall we refuse the rose of Sharon and the lily of the valley because of the existence of the deadly nightshade and the close vicinity of the hemlock? Amidst the odours of flowers we may find the poison of the asp, beneath the shade of the evergreen the sting of the scorpion, under a beautifully marked exterior the fang of the snake, its gay attire may be attractive but delusive; the sun shining in its splendour gives life and energy to those under its benign influence, but its scorching rays under tropical conditions, treated scornfully, bring death and destruction. There is no rose without its thorn, and even the early dew of the morning may be laden with distillations of death. Are we, in consequence, to sit indoors with closed windows, clad in coats of mail? Nay, verily, we prefer the risk. We are best active. What we have to do is to first find out truth, and then, 'although she strays from beaten paths to unknown ways, follow her leading straight and bide our fate.'

Now that Spiritualism is rapidly becoming recognised as a fact, it will be essential to caution the eager throng to pause and think before they rush in where angels fear to tread. The ecclesiastical chill now pervading the churches may bring on a spiritualistic fever. Hasty, ill-considered action may develop this extreme, unless we make haste slowly. Let us 'eschew the evil and cleave to the good,' and be careful of the visitors we entertain, whether physical or spiritual. We can entertain angels unawares, but an introduction is always advisable. 'Is there any impropriety,' asks Dr. Barnes, 'in supposing that angels do now what the Bible says they have ever done?' Guizot, in his recent work, 'Meditations on the Religious Questions of the Day,' says: 'Belief in the supernatural is a fact, natural, primitive, universal, and constant in the life and history of the human race; unbelief in the supernatural begets materialism, materialism sensuality, sensuality social convulsion, amid whose storms man learns again to believe and pray.' Goethe says:—

'The spirit world is not closed;
Thy sense is closed, thy heart is dead.'

As Hesiod puts it:—

'Aerial spirits are designed,
To be the guardians of mankind.'

Despite recent scientific advances there is still some truth in an eminent writer's pungent remarks, when he observes: 'Nothing is more evident to-day than that men of facts are afraid of a large number of important facts. The best attested spirit stories are not received with that scientific courtesy which takes off its grave hat to a new beetle.' 'All confirmations in matters pertaining to theology,' says Swedenborg, 'are, as it were, glued fast into the brains, and can with difficulty be removed, and while they remain, genuine truths can find no place.' 'Some people are,' as Dryden remarks, 'like the hindmost chariot wheels curst, still to be near, but never to be first.' 'Large wigged science behaves worse to our ancestors than to our vermin,' we are told, and we are afraid there is much truth in the cynicism.

The learned *savant*, Carden, honoured with the friendship of Gregory XIII., says: 'No man was ever great in any art or action that did not have a daemon to aid him.' Genius.

* Southey's 'Life of John Wesley,' Vol. II., p. 152.

is frequently but a sensitiveness to psychic impressions and influence. One writer, on being asked to explain the causation of genius, remarked :—

‘Since they maintain that causation is universal, men of science can only return a “non possumus.” So far is genius from being a transcendent capacity for taking trouble, as Carlyle puts it, that it is rather, as in the case of musical prodigies, the capacity for doing, *without* trouble, that which other people cannot do with any amount of trouble.’

Dickens says in a letter to Foster, ‘When in the midst of this trouble and pain I sit down to my books, some beneficent power shows it all to me and tempts me to be interested, and I don’t invent, really I do not, but see it, and write it down.’

Tilton says, ‘As other men have creeds, so I have mine ; I keep the holy faith in God, in man, and in angels ministrant between.’

If the unsophisticated Cevennese peasants, through their psychic impressions and communings, could withstand the flower of the French army, by whom they were mercilessly tracked, and thwart all their military prowess and warlike skill simply by the aid of their psychic powers, and only became disconcerted when inharmony and discord disunited them and upset the conditions, who shall say that psychic power is a chimera, and spirit guidance a delusion and a snare? When the thirteen lost cantos of Dante’s ‘Divina Commedia’ were not to be found and his son, in a dream, saw his deceased father, clothed in shining garments, with an unusual light in his countenance, and heard from his lips where the cantos were to be found, and where the unknown recess was; who gave the particulars? The son’s subliminal self, his spiritual ego, or *his father*? We have no difficulty in deciding. When men are no longer taught, as Howitt suggests, to imagine the spirit of man to be a ‘*something*’ hidden ‘*somewhere*’ in the physical frame, perched bird-like in the brain, or sublimely seated in the pineal gland, a vapour, a spark, a something next to nothing, then they may realise and be able to distinguish between the mechanism and the man, the psychic engineer and the engine, the director and the directed.

‘An indifference to this knowledge of invisible things,’ says Hallam in his ‘Literature of Europe’ (Vol. I, p. 275), ‘or a premature despair of attaining to it, may be accounted an indication of some moral or intellectual deficiency, some scantiness of due proportions of mind.’ With Hallam’s conclusions we rest content, and when our motives are questioned, our integrity impugned, our intelligence libelled, remember Plato and his experiences, when he was led to exclaim, ‘Me, too, when I say anything in the public assembly concerning divine things, and predict to them what is going to happen, they ridicule as mad, and although nothing that I have predicted has not turned out to be true, yet they envy all such men as we are. However, we ought not to heed them, but pursue our own course.’ Need we be disheartened when we have such an illustrious predecessor, and when the Bishop of London tells us that ‘we are constantly in connection with the world of spirits,’ and when we are further encouraged by the Rev. E. Bickersteth in such sentiments as the following :—

‘No part of divine truth can be neglected without spiritual loss ; and it is too evident that the deep and mysterious doctrines of revelation, respecting evil and good spirits, has been far too much disregarded in our age.’

When science has demonstrated the possibility of seeing with the solar plexus, and with the tip of the ear, of tasting with our knees, and smelling with our toes ; when a woman can see her brother at a distance of a kilomètre, and feel her father hundreds of yards away, it is time some folk opened their eyes, or they will be left a long way behind ! ‘Get but the truth once uttered, and ’tis like a star new-born that drops into its place, and which once circling in the placid round, not all the tumults of the earth can shake.’

Professor Hyslop well says :—

‘The residual phenomena of human experience have been neglected, and their significance ignored. The blame must not be shifted upon Nature, but upon the pride and stupidity

of the respectable classes. They fought Copernican astronomy, Newtonian gravitation, Darwinism, the existence of meteors and hypnotism ; then when these were proved they appropriated them as their own, and made it the mark of intelligence to believe them. They will pass through the same development in psychic research, and when survival after death is proved, in spite of social ostracism, it will be the respectable thing to believe and teach. . . I think that most intelligent men will agree that no other hypothesis presents half the credentials of rationality that can be claimed for spiritistic agency ; our primary duty is to accept the hypothesis that best explains the fact ; I shall not eschew it because it is not respectable, when it is the most rational conception in the field.’

John Bright, speaking of the spiritualistic phenomena which he had witnessed, says : ‘I can attribute them to no cause except it be the one alleged, that of intelligent disembodied spirits. I do not say that it is so, but if it be true it is the strongest tangible proof we have of immortality.’

M. Victorien Sardou says : ‘I was one of the earliest students of Spiritualism ; I have passed from *incredulity* to *surprise*, and from *surprise* to *conviction*.’ Now this is what every honest man does if he has the manliness to investigate this matter. The truth is absolutely forced upon him, and sooner or later, like Dr. Hodgson, Mr. Myers, Professor Lombroso, and hosts of others, he has to admit with Wordsworth, in his ‘Ecclesiastical Sketches’ (sonnet 18) :—

‘Death, darkness, danger, are our natural lot,
And evil spirits may our walk attend
For aught the wisest know or comprehend.
Then be good spirits free to breathe a note
Of elevation ; let their odours float
Around these converts ; and their glories blend,
Outshining nightly tapers, or the blaze
Of noon-tide day. Nor doubt that golden cords
Of good works, mingling with the visions, raise
The soul to purer worlds.’

(Applause.)

MR. WITHALL, the chairman, remarked that it must be quite evident to all that the lecturer had devoted a great deal of time and study to the preparation of his useful paper, and, as it was getting late, he would propose a hearty vote of thanks to Mr. Ward for his interesting Address. The vote, which was passed unanimously, was suitably acknowledged by the lecturer, and the proceedings terminated.

THE TEACHER TAUGHT.

Mental Science, which encourages a cheerful, hopeful, and appreciative spirit, and teaches the necessity for self-control, will do a large amount of good if it only helps to banish gloom, irritability, fault-finding, and anger.

The following story, told by Marian Ainsworth White in the ‘Chicago Tribune,’ will bear a lot of thinking about :—

‘A bright three-year old child, who was given to passionate outbursts of resentful anger, each time her wishes were thwarted, was one morning suddenly lifted to the mirror, with the mother’s admonition : “Look at yourself !” Immediately the child’s resentful face changed, and nestling to her mother, who wisely refrained from saying another word, she, with an apologetic hug, softly sobbed away the resentment.

‘Some weeks afterward, during which time there was a marked change for the better in the temperament of the child, the mother had occasion to reprove the little one for an act of disobedience, and used, perhaps, unnecessary warmth of temper in so doing. Without hesitation the little one seized her mother by the hand and urged her toward the mirror. “‘Ook at ‘oorself !” she exclaimed, her childish voice as severe as her strength permitted, at the same time struggling desperately to keep the angry lines from her own face by puckering her lips into a form from which issued a succession of soft, nonchalant “oos.”

‘The lesson had been taught, learned, and retaught, and who shall say how far-reaching its influence ? If one can only be brought to understand the toxic effect of anger upon the whole sensorial system of the individual, resulting, as it frequently does, in sickness and even death, each would be more at peace with his neighbour, with the community, and with the world at large.’

FROM THE SEEN TO THE UNSEEN.

BY LILIAN WHITING.

While discretion is always a virtue, and while it is quite conceivable that communications may be received that should not, for various reasons, be made public, yet on general principles the Star Chamber methods are not those that best help humanity. If astronomers had invariably held the conviction that no discovery, no speculative truth, no constructive theory or experimental hypothesis should be ever shared with the general public, on the ground that the public are not expert astronomers, and are therefore not fitted to comprehend any truth or any theory of astro-physics, the world would certainly be much poorer in wisdom than it is to-day. The only conceivable use of knowledge is to pass it on, and when any specialist gives freely to the world the result of his work, he contributes valuable aid to the general progress of life.

Psychical research, as distinguished from Spiritualism, largely a distinction without a difference, has been impeded, and its usefulness hindered, one almost fears, by the undue reserve of many researchers regarding their discoveries and their methods of inquiry.

A Boston friend who has been having private séances with Mrs. Keeler, of that city, for some few years past, writes me of a very interesting phase of a séance on March 19th last, which seems quite worth sharing with the readers of 'LIGHT.'

The Mrs. Keeler referred to is no relative of the well-known medium, Mr. Pierre A. E. C. Keeler, of Washington, D.C., but she is a psychic of very rare gifts and subtlety. She does not go into trance at all. She is clairaudient and receives much that has unusual value. Dr. Hodgson had become interested in her mediumship for some years before his death, and was in the habit of sending to Mrs. Keeler many applicants whom he could not accommodate with séances with Mrs. Piper.

My Boston correspondent has, in the unseen, a friend especially near, and between the two there is apparently established that sympathetic *râpport* which is the absolutely necessary condition for the best results—precisely, indeed, as this sympathetic mutual understanding is the condition for the most perfect companionship in this world.

Of the friend in the unseen the questions were asked: 'What is the change from life to death? What is the first impression that comes to the spirit? Whom does the one who has died first see?'

The reply was that (in this instance) there was a period of unconsciousness which lasted some time; that the one in question suddenly became conscious, and awoke to hear endearing voices and music. It seemed to this individual strange that these voices, and the music, were in the room. Gradually the most wonderful light broke around, and the faces of friends, long since passed over, appeared, and, half afraid, this person questioned as to what it meant—what had happened—and was told that it was the change called death. 'In a flash,' the communication continued, 'all that I had done—or been—was shown to me—it was the judgment; for one sees all, and weighs the good and the bad, the achievement and the failure of his past life.'

Some convincing personal details were added, which were valuable to the one who was receiving the communication, but which cannot well be given here. Of course the experience of the *process* of the withdrawal of the ethereal body from the physical form undoubtedly varies, and is swift or prolonged, and the individual is conscious or unconscious, according to his or her conditions. But all testimony goes to show that this process is simple, natural, and beautiful. Whatever pain has been caused by illness or accident is limited to the bodily suffering, and the withdrawal of the ethereal body from the physical form is not in the least a matter of any pain or suffering.

The constant testimony from the other side to the joy of the awakening in the ethereal world is curiously universal and always corroborative, and it always suggests to us anew that 'Eye hath not seen, nor ear heard, nor hath it entered into the heart of man to conceive the things that God has prepared

for those who love Him.' It is, indeed, entering on the 'life more abundant'—on the next higher plane of an evolutionary progress toward a perfected spirituality.

Hôtel Bellevue,
39, Ave. de l'Opéra, Paris.

LEARNING DURING SLEEP.

An eminent exponent of occult science sometimes says to inquirers, 'Learn while you are asleep'; but perhaps it is no everyone who can succeed in acting upon this advice. The 'Theosophical Review' for March contains 'a letter from the North-West' describing how the writer learned to play the violin. Years ago he had taken lessons, but having no 'ear' he gave it up, but kept his violin and music. Being lonely in his present surroundings he tried again, but only produced 'a hideous noise that made a man sick.' Then he had this dream:—

'I found myself in a large room sitting at a long table. All round the table were people of all ages and sexes, each with a musical instrument. I was at the lower end, in the position of a novice, a beginner. Then there entered the room a man who I knew at once was the music-master; a man of commanding and lofty demeanour, wearing a short, iron-grey beard, and having large, dark eyes, a broad forehead, and crisp, short, dark-grey hair. He took his place at the head of the table, and I was given a violin; the master gave a signal and all began to play. I scraped away, the master kept looking at me in a fixed sort of way, and I seemed to be playing—really playing—for the first time in my life. The music was grand, all the others evidently being accomplished musicians.'

On awaking, the writer fancied that he was conscious of a change in himself. He tried the violin and was amazed to find that he 'could tune it true and that the notes came clear. He is told that he can play very well indeed, and has even been asked to play at local concerts!

The same Review reprints a curious skit on metempsychosis, published in 1692, as evidence that the subject was discussed with interest in the seventeenth century. It is in the form of a dialogue, in which one of the speakers is a soul which had occupied the bodies of Pyrrhus and Pythagoras, then left humanity and transmigrated into an elephant, and so through every distinct species of creation; he was recently a fish, and is now in the vegetable world as a bean. The other spirit, who has not yet been in a body, replies: 'I can get into a bean, too, if I please; but is this bean my proper residence and am I confined to it? I am rather of opinion that all this noise about transmigration is no more than this: that such as are of equal temper, judgment, inclination, &c., may be said to be unanimous or acted by the same spirit, especially if they live in different ages.'

POWER OF THE SPIRIT.

In the old days, before hypnotism became fashionable, the men who studied mesmerism, and induced clairvoyance in their subjects, often had very wonderful experiences, and obtained results of an extremely instructive character. 'W. H. T.,' writing in the 'Harbinger of Light,' referring to some of his interesting experiments, says:—

'The spirit, temporarily released from the body, can travel to the furthestmost parts of the earth with the speed of electricity. We have often sent a sensitive to Europe, and had accurate descriptions given of places and persons never seen by her in her normal condition, the particulars of which have been verified subsequently. On the first occasion of doing so, the subject describing a room and certain persons in it, we asked the question, "Does your perception reach out to there, or do you appear to be there?" The answer was, "Why, I am in the room," and until she had tried ineffectually to attract the attention of the persons there she was unconvinced that it was not so, shedding tears at her failure to obtain recognition.'

THE TRUE SPIRITUAL LIFE.—'The true foundation for the spiritual life, as far as I can see it, is in the full development of our human nature, with all its simple trusts and aspirations.'—MARY CHOLMONDELEY.

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 which may elicit discussion.

Can Sin be Forgiven ?

SIR,—Permit me a few words with reference to the subject of the forgiveness, or the outgrowing, of sin, which was discussed in 'LIGHT' of March 16th last.

I had hoped that 'F. R. B.' would have made some reply to the correspondents who had replied to his letter, but as he has not done so I should like to call his attention to a very valuable work, which, by the way, is in the library of the London Spiritualist Alliance, entitled, 'The Alpha : A Revelation, but no Mystery.' The following extract is, I think, especially applicable to the point raised by 'F. R. B.' The author of 'The Alpha,' Edward N. Dennys, says :—

'Mercy is altogether human. We are obliged to suppose the existence of sin and crime before mercy has any conceivable function. Sin (which, in the language of what is called Religion, is crime committed against God) is an impossibility : for Ignorance *does not sin* ; and Knowledge cannot sin. Ignorance errs and suffers ; but Error, in the sight of Him who knows that *Ignorance must err*, is not punishable sin. Error is not punished as obduracy against God, but in a beneficent sense Error is made to suffer on its own account, and for its own advantage ; namely, that it may get Knowledge, avoid the consequences of Error, and be happy ; and Knowledge is "its own exceeding great reward"—in other words, it knows, and hence enjoys. . . . Crime is sin committed against society ; but were society just, and all men's actions rational, there could be no crime ; and where there is neither sin nor crime there cannot be either vengeance or mercy. Mercy is not, therefore, an attribute of Deity, but only one of those virtues which human ignorance has made necessary on earth, and which progress in knowledge alone can ever enable us to dispense with.'

If this view be correct, and the law of evolution continues to affect the spirit after death, then the painful consequences of folly must prove educational and the wrongdoer ultimately outgrow his sin by obeying the divine law of right.—Yours, &c.,
STUDENT.

Two Problems—Destiny and Daniel.

SIR,—On p. 173 of 'LIGHT' you ask for your readers' opinion 'whether occurrences which have been definitely foreseen have been prevented by suitable precautions.' I would refer you to Chapter III. of Mr. W. T. Stead's 'Real Ghost Stories,' first series, which contains several records of predictions—some of them verified by facts, and others in which realisation either was, or might have been, prevented by dint of extra precautions being taken. He gives three cases in which the prediction proved useful, and seven in which the same result might have followed.

Some letters have appeared in recent numbers of 'LIGHT' throwing doubt upon the conclusions arrived at by the 'higher critics' as to whether Daniel was a prophet or not. From Knight's 'Criticism on the Old Testament,' a work which admirably summarises the teachings of that school, it appears that these critics have only altered the date and authorship of the Book of Daniel without at all derogating from his character as an inspired prophet. The change in the date, no doubt, changes the views one takes as to certain passages in the book being predictions ; but then prediction is but one of many functions of an inspired prophet or medium ; and criticism still leaves Daniel a true prophet in the larger and more important sense of the word.—Yours, &c.,

E. D. GIRDLESTONE.

Sutton Coldfield.

Mr. Grumbine's Prophecy.

SIR,—Permit me add to your comment, in 'LIGHT' of March 23rd, on my prophecy, that while I do not assume to be a prophet I published the prophecy for what it was worth. The time is not up, as some think. Careful re-reading of the original prophecy will show that it extends the period of happenings from January 1st, 1907, to 1912. Wait for a year or so and see how near I hit the actual condition. So far, as you hint, conditions in the States are bad, so bad that President Roosevelt fears an industrial panic.—Yours, &c.,

J. C. F. GRUMBINE.

'The Election of Matthias.'

SIR,—May I say in reply to Mr. Hutchinson's kind note that I had not overlooked the object which the apostles had in view when they elected St. Matthias ? Obviously they were strongly (and rightly) impressed with the conviction that their number must be made up by one who could bear personal testimony to the resurrection of the Lord ; and they thought that their selection must, therefore, be made from among those who had accompanied with them. It is, however, conceivable that (as is so often the case with psychics who receive true impressions) they may not have interpreted their impressions correctly. Had not the Master Himself already chosen another man who should be able to bear this personal witness (see Acts xxvi. 16), to whom He intended to reveal Himself so that he, too, might be able to say, 'Am not I an apostle ? Have not I *seen* Jesus Christ ?' and, 'last of all He was seen of me also, as of one born out of due time' ? At the same time I am not presumptuous enough to put forward my suggestion as anything more than a possibility. If it is correct it would be just one more warning against acting too hastily on the interpretation put on impressions. The impressions received by ourselves and others may be true and significant, but the saying, 'He that believeth shall not make haste,' is applicable in this connection ; we are apt to jump to conclusions concerning the significance of our impressions, and to place wrong constructions upon true intuitions. Sometimes it is the construction which we wish to put, sometimes the reverse ; whereas all the time the real significance lies deeper and can best be apprehended by those who ponder and wait. We are told that the risen Master instructed His disciples after His resurrection to 'wait for the promise of the Father.' If they had *waited* to choose the twelfth apostle until after Pentecost would they have chosen as they did ?—Yours, &c.,

H. A. DALLAS.

Mrs. French and Spirit Drawings.

SIR,—The mention, in 'LIGHT' for March 30th, of the direct-voice mediumship of Mrs. E. S. French, as described by Dr. Funk in 'The Psychic Riddle,' leads me to ask whether this can be the same as the Mrs. E. J. French who, in 1861, was the medium for the execution of some remarkable direct drawings in crayon, three of which are in the lecture-room of the London Spiritualist Alliance, at 110, St. Martin's-lane. An account of these drawings, with reproductions of two of them, is given in the 'Spiritual Magazine' for 1861. On one evening four drawings were made, and on another occasion six, the time occupied being but a few seconds for each drawing. The precautions taken were such as to preclude deception, or the substitution of ready-prepared drawings ; in fact they 'were wet when taken up, and took some minutes to dry' (Benjamin Coleman, in 'Spiritual Magazine,' 1861, p. 437). Two of those at the rooms of the Alliance were made in the presence of Judge Edmonds, Mr. J. Gurney, Dr. J. P. Greive, D. Lyman, jun., and Mr. Coleman ; the third, which was executed in eleven seconds, contains, besides a bouquet of flowers, a hand holding an open Bible with two hundred words of the 14th chapter of the Gospel of John, minutely, but legibly, written in pencil. I take this opportunity of calling the attention of visitors to these remarkable productions.—Yours, &c.,

A MEMBER OF THE L. S. A.

'Cursing.'

SIR,—The correspondence in your columns lately in which Mr. James L. Macbeth Bain deprecates the folly and mistake of cursing, about which all spiritually intuitive people must cordially agree, gives birth to a long vista of thought.

God cursed, we are told, the serpent, the ground, Cain ; Jesus the fig tree ; and the sacred books of Christianity are full of cursings.

Is not this pretty good proof that mankind is evolving in ethics ? We are on a higher plane to-day than the Old Testament writers, and even than 1,900 years ago.

This line of argument, and a very potent one it seems to me, does not appear to have been much elaborated by thinkers against those who still believe in the divinity of Jesus, a divinity different in kind as well as in degree from that of other human beings, and the verbal inspiration of the Scriptures, irrespective of the quality of the instrument.

From what I know of Mr. Onseley's writings, which is not much certainly, he was one of these believers, which may perhaps account for his strange proceeding.—Yours, &c.,

A. K. VENNING.

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

'Personal Demonstration Desired.'

SIR,—In reply to the letter by 'Cynicus,' in 'LIGHT' of the 13th inst., I would suggest that he should apply to our secretary or treasurer, who are present, as a rule, at our Sunday services, and join our association. By coming into contact with the members he will, without a doubt, get the manifestations he so much desires, if he is of a receptive mind and, as he says, 'open to conviction.'

'Cynicus' cannot expect to get the best results at a crowded, mixed meeting, where a good number are present simply out of curiosity, and are not in sympathy with the speaker or clairvoyants; but if he will come in a receptive and sympathetic mood, when a good clairvoyant is present, not thinking or wishing for any particular one of his dear ones who have passed over, it will be strange, indeed, if he does not get his wishes fulfilled.

For eighteen years I had read what spiritualistic books and literature I could lay my hands upon, without being convinced, until I attended the meetings in Queen-street Hall and got there such manifestations and convincing proofs, through Mrs. Inglis, of Dundee, and others, that I became an ardent believer in the truths of Spiritualism. We have a library in connection with our association, where members can get on loan some of the standard works on Spiritualism.—Yours, &c.,

JOHN DUNCAN.

'Dunearn,' Granton-road, Edinburgh.

A New Healing Medium.

SIR,—For four years I suffered internally; was always in pain, and could get very little sleep. I attended a meeting at the Masonic Hall, Camberwell, one Sunday, and after the meeting was over a gentleman came to me and told me exactly what I was suffering from, and offered to cure me. I thought this very strange, and wondered how he could tell what was the matter with me, as I had not met him before. However, I gladly accepted his kind offer, and after Mr. A. Rex (for that, I learned, was the gentleman's name) had magnetised me *only* six times, I was without pain, and better in health than before my illness. This occurred some five months ago, and as there are no signs or symptoms of the old malady returning, I feel I should like to publicly express my gratitude to Mr. Rex for his kindness in exercising his wonderful healing power in my behalf, especially as I think there may be others who would be glad to avail themselves of his services.—Yours, &c.,

(MRS.) F. K. KLINK.

39, Daneville-road, Denmark Hill, S.E.

'Honour to Whom Honour is Due.'

SIR,—It is from no spirit of indifference that I have refrained from bearing testimony to the long-lived high opinion I have ever held of the personal character and the exceedingly unique and varied gifts of the late Mr. David Duguid, the Glasgow painting medium, and it is with great pleasure that I am able to say that of those present at a séance held here on Sunday evening, the 7th inst., Messrs. John Auld and James S. Paterson, of Glasgow, Mrs. Paterson, and Mrs. Coates, take advantage of this note to join me in hearty confirmation of the above opinion; all of them have come into contact with Mr. Duguid on several occasions. I know of no medium who, although he had such marvellous gifts, reaped less of this world's benefits through their exercise.—Yours, &c.,

Glenbeg House, Rothesay.

JAMES COATES.

SIR,—The impression given by Mrs. W. Buchanan's letter in your issue of the 13th inst. is not altogether correct. I knew intimately Messrs. Nisbet, Bowman, and Duguid. Mr. Bowman did a great deal for Spiritualism in Glasgow, but the hall in Trongate was not kept up entirely at his expense, though he was always a large and generous contributor to the funds of the Association of Spiritualists. Collections were made at almost every meeting, and, besides, the members paid their annual subscriptions. From 1877 or 1878 Mr. J. Robertson was a member of the Association and a generous helper.

I also wish to correct the impression given that Mr. Duguid subsisted on charity. All his life, till a day before he passed over, he wrought hard and faithfully for his daily bread. Mr. Bowman and, later on, Mr. James Robertson gave him regular employment, and were both his true and faithful friends. Again, Mr. Duguid's mediumistic gifts and services to the movement were chiefly seen and rendered in his own home and not in Mr. Bowman's studio in Jamaica-street. I attended Mr. Duguid's circle for over twenty-five years, and was for a large portion of that time the recorder for the 'Hafed' Circle.—Yours, &c.,

THOS. S. GARRIOCK.

'Help for a Worthy Couple.'

SIR,—Kindly allow me to acknowledge, with many thanks, the receipt by me of the following donations to the fund for Mr. and Mrs. Emms: From 'N. H.,' 20s.; Mr. W. O. Drake, 3s. (eighth, ninth, and tenth instalments). Further subscriptions and donations will be gladly received and acknowledged by—Yours, &c.,

(MRS.) M. H. WALLIS.

'Morveen,' Mountfield-road, Finchley,
London, 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.

FULHAM.—COLVEY HALL, 25, FERNHURST-ROAD, S.W.—On Sunday last Mr. Abbott's interesting address was much appreciated. On Sunday next, Mr. and Mrs. Imison.—J. T.

BRIXTON.—8, MAYALL-ROAD.—On Sunday last Mr. W. Underwood's address on 'Religion or Theology' was much enjoyed, and a good after-meeting was held. Speaker on Sunday next, Mr. D. J. Davis.—J. P.

BATTERSEA PARK-ROAD.—HENLEY-STREET.—On Sunday last the morning circle was well attended. In the evening Mr. G. Tayler Gwinn gave a fine address and answered questions. Sunday next, Mrs. E. M. Walter.—W. R. S.

HACKNEY.—SIGDON-ROAD SCHOOL, DALSTON-LANE, N.E.—On Sunday last Mrs. Hylda Ball, of Acton, gave a good inspirational address to a large audience. Her services were much appreciated. Sunday next, at 7 p.m., Mr. F. Fletcher.

STRATFORD.—IDMISTON HALL.—On Sunday evening last Mr. Webb related his remarkable experiences to an attentive audience. Sunday next, Mr. Pearson; 23rd, Mr. J. J. Vango, clairvoyant descriptions.—H.

TOTTENHAM.—193, HIGH-ROAD.—On Sunday evening last Mrs. Annie Boddington, after an excellent address on 'Facts and Fancies,' gave successful clairvoyant descriptions. On Sunday, April 28th, at 7 p.m., Mrs. Effie Bathe will lecture on 'Our Duty to the Dead.' All heartily welcomed.—N. T.

OXFORD CIRCUS.—22, PRINCE'S-STREET, W.—On Sunday last Mr. Macbeth Bain dealt forcibly with his subject, 'The Relation between Christ and the Soul.' Miss Hughes sang a solo. On Sunday next, Mr. E. W. Beard on 'Spiritualism in its Purity.'

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—On Sunday last, morning and evening, Mrs. M. H. Wallis gave inspirational addresses which were greatly appreciated. Sunday next, at 11.15 a.m. and 7 p.m., Mr. Ronald Brailey, addresses and clairvoyant descriptions, with blackboard drawings.—A. C.

CLAPHAM INSTITUTE, GAUDEN-ROAD.—On Sunday last Mr. H. Boddington's thoughtful address on 'Spiritualism and Socialism' and selections by the band were much appreciated. Sunday next, at 11.15 a.m., Lyceum and developing circle; speaker at 7 p.m., Mrs. Prettyman. Thursday, at 8.15 p.m., Mrs. A. Boddington, clairvoyante. Silver collection.—H. Y.

MANOR PARK AND EAST HAM.—OLD COUNCIL ROOMS, WAKEFIELD-STREET.—On April 12th Miss Murphy gave good psychometric and clairvoyant descriptions. On Sunday morning last 'The Spiritualism of Theodore Parker' was considered. In the evening Mr. D. J. Davis' address on 'Direct Evidence' was much appreciated. Sunday next, Mr. G. Tayler Gwinn.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday last Miss MacCreddie gave eighteen excellent clairvoyant descriptions and helpful messages, mostly recognised, to a crowded audience. Mr. G. Spriggs presided. Sunday next, at 7 p.m., Mr. E. W. Wallis; subject: 'While it is called to-day.' Séance for members on May 1st; particulars from A. J. Watts, hon. secretary, 18, Endsleigh-gardens, N.W.

CHISWICK.—110, HIGH-ROAD, W.—On Sunday morning last Messrs. Imison, Moore, and Smyth spoke interestingly on 'Gifts and Talents.' In the evening Mr. A. C. Baxter dealt instructively with 'The Gift and Power of Healing.' On Monday last Mrs. Podmore gave good psychometric and clairvoyant descriptions. On Sunday next, at 11.15 a.m., circle; at 7 p.m., Mr. H. Wright, address. On Monday, at 8.15 p.m., Mrs. Atkins, clairvoyante.—H. S.

BALHAM.—19, RAMSDEN-ROAD (OPPOSITE THE PUBLIC LIBRARY).—On Sunday morning last Miss A. Mylam's address on 'Faith' was discussed. In the evening Mr. G. Morley, after an address on 'The Responsibility of Spirit,' gave clairvoyant descriptions. On Sundays, at 11.15 a.m. and 7 p.m., and on Wednesdays, at 8.15 p.m., public services are held. Early attendance on Sunday evenings is needed to secure admission, owing to recent Press notices of these meetings.