

# Light:

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

'LIGHT! MORE LIGHT! —Goethe.

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

No. 1,310.—VOL. XXVI. [Registered as] SATURDAY, FEBRUARY 17, 1906. [a Newspaper.] PRICE TWOPENCE.

## CONTENTS.

Notes by the Way .....	73	Prof. Richet and Spiritualism....	82
L. S. A. Notices .....	74	Mr. F. W. Thurstan, M.A.,	
Some Things we want for Ideal		Honoured ..	82
Investigation. An Address by		The Goal of Progress ..	82
Mr. F. W. Thurstan, M.A.	75	Poetry: Amavimus—Amamus—	
A 'Form' that could not be held..	77	Amabimus .....	82
Californian Spiritualist's Funeral	77	Spirit Perfumes .....	83
Premontory Dreams .....	77	Theology and Spiritual Insight ..	83
Where is the Body of Jesus?.....	78	Investigation .....	83
Materialisation through Mr.		Mrs. E. Green in South Africa ..	83
Eldred .....	79	Society Work .....	84

## NOTES BY THE WAY.

Someone lately sent us a copy of the 'Daily Mirror,' a rather childish paper, apparently: but there is a blue mark against an Article on 'Science and Spiritualism,' built upon the election of Mr. Gerald Balfour to the chair of the Psychical Research Society. The Article is quite in the fashion. It admits the reality of the facts; it calls upon scientific men to deal with them; it asks someone to make the subject respectable, and it ends by playing the fool.

Incidentally, the writer drags in the subject of religion. The clergy, we are told, are mortified to find that many people who hesitate to believe in their teachings take kindly to Spiritualism. 'It is easy to see why,' says this 'Mirror' man:—

It is easy to see why. To believe in the ultimate regeneration of humanity through a long process of struggle, to believe in a distant reward to be gained by the conviction that this world is only the shadow of the world to come and must be relinquished for it, involves self-control, perseverance, hope; demands much of the weakness of nature.

How much easier and superficially attractive is it to believe that Mary Queen of Scots will thump you on the back if you invoke her with the help of a medium, or that Thomas à Becket will descend from the celestial spheres for the express purpose of informing you who will win the Derby, or that Providence, desiring to communicate with mortals, will choose the dining-table as a means of intimating the truth!

Thus it always happens that 'Spiritualism' is an uncomfortable rival to religion. It gains the adherence of those who find religion too severe a task-master.

That is neither history nor argument, but simply vicious foolishness. Everything which this writer says Spiritualists shrink from is precisely that which the Spiritualist insists upon in season and out of season. It is the Spiritualist who believes in 'the ultimate regeneration of humanity through a long process of struggle'; and it is the Spiritualist who believes in 'a distant reward to be gained by the conviction that this world is only the shadow of the world to come, and must be relinquished for it.' In fact, if one reversed every one of this writer's assertions we should be at least within sight of the truth.

The following, from a report of Dr. W. H. Thompson's late Gresham College lecture, is a clue that would stand a good deal of following up:—

Science depended on the evidence of the senses, but full of common-sense as that principle seemed to be, it would be unwise to accept it without inquiry.

For instance, if he touched the table in front of him the nerves of his finger tips sent to his brain the sense of something smooth and hard, and the sensation was produced in his mind that he was touching the table. But with the aid of electricity

a scientist could produce very similar movements in the nerves and brain centres, and make him feel that he felt an object where there was no object at all. There were no proofs possible that the thoughts and ideas in a man's mind corresponded to the facts outside.

We are not quite sure that 'a scientist,' with the aid of electricity, could do this: but if it could be done in any way—and it certainly can be done by hypnotic suggestion—it is perfectly easy to understand how the unseen people can make us 'see ghosts' in more ways than one.

A serious book on Spiritualism in a 'Scientific Series' is certainly a novelty: but we have it in a book by Mr. E. T. Bennett, on 'The Physical Phenomena popularly classed under the head of Spiritualism' (London and Edinburgh: T. C. and E. C. Jack). The book, moreover, is frankly affirmative and only very slightly critical: and Augustus De Morgan's well-known confession of faith, printed on the title page, fitly introduces it: 'I have both seen and heard, in a manner which would make unbelief impossible, things called spiritual, which cannot be taken by a rational being to be capable of explanation by imposture, coincidence, or mistake.'

In his 'Summing up,' Mr. Bennett says, 'the chief endeavour has been to present the scientific evidence in favour of the reality of a mass of alleged phenomena, so far unrecognised by science as facts': and, of these phenomena, he says, 'the evidence in favour of a variety of alleged physical phenomena being undoubted facts, is too strong to be resisted.' These phenomena he considers under the headings of 'The movement of objects without any apparent physical cause,' 'The production of sound without any apparent physical cause,' 'The appearance of light without any apparent physical cause,' 'Physical phenomena in the presence of Daniel Dunglas Home,' 'Physical phenomena in the presence of W. Stainton Moses,' 'The divining rod,' 'Thought-transference drawings,' 'Materialisations,' and 'Spirit Photography.'

Sir Oliver Lodge, in a very short Introduction, and in a very long sentence, says that these things can be received and recorded by sane people, that he recommends experiment by careful, competent and unsuperstitious observers 'as if a *prima facie* case had been made out,' and that these strange phenomena constitute an unopened chapter of science, or a new science 'uniting characteristics from physical, chemical, physiological and psychological sciences, and throwing new light on the connection between mind and matter.'

Some kind soul, doubtless anxious for our welfare and enlightenment, has sent us a pamphlet on the resurrection, published by an American 'Watch Tower Bible and Tract Society.' It is a tract of the 'awful example' kind, and is chiefly useful as showing what comes of being over Biblical. Worrying over the word 'sleep' in the Bible, as applied to the after-death state, the writer comes to the conclusion that all the dead are dead asleep, waiting for

'the resurrection.' In some questions and answers, at the end of his tract, we find this:—

Q.: Are the dead conscious or unconscious?

A.: 'The dead know not anything.'—Eccl. 9: 5; Psa. 146: 4; Isa. 38: 18, 19.

Q.: Have the departed saints been praising the Lord all along during the past ages?

A.: 'The dead praise not the Lord.'—Psa. 115: 17; 6: 5; Eccl. 9: 6.

Q.: How many had gone to heaven up to the time of our Lord's ascension?

A.: 'No man hath ascended up to heaven, but he that came down, even the Son of Man.'—John 3: 13.

The theory is that God, at some future time, will miraculously endow with life all His chosen ones who now 'sleep'—God only knows where.

The following illustration is 'fearfully and wonderfully made':—

An unlighted candle would correspond to an inanimate human body or corpse, the lighting of the candle would correspond to the spark of life originally imparted by the Creator; the flame or light corresponds to sentient being or intelligence or soul quality; the oxygenized atmosphere which unites with the carbon of the candle in supporting the flame corresponds to the *breath* of life or spirit of life which unites with the physical organism in producing soul or intelligent existence. If an accident should occur which would destroy the candle, the flame, of course, would cease; so if a human or animal body be destroyed, as by consumption or accident, the *soul*, the life, the intelligence, *ceases*.

Or if the supply of air were cut off from the candle-flame, as by an extinguisher or snuffer, or by submerging the candle in water, the light would be extinguished even though the candle remained unimpaired. So the *soul*, life, existence, of man or animal would cease if the breath of life were cut off by drowning or asphyxiation, while the body might be comparatively sound.

So soon as the spark of life is gone, soul or being has ceased, and all power to think, feel or propagate has ceased.

A candle might be relighted by anyone having the ability; but by divine arrangement the human body, bereft of the spark of life, 'wasteth away,' 'returneth to the dust from which it was taken,' and the spark of life cannot be rekindled except by divine power, a miracle. The promise of *resurrection* is therefore a promise of a relighting, a rekindling of animal existence or soul: and since there can be no being or soul without a body and restored life-power or spirit, it follows that a promised resurrection or restoration of soul or being *implies* new bodies, new organisms.

And these are to be supplied at some future 'Millennial Day'—perhaps a hundred thousand years after death.

The whole thing is a grotesque and hopeless muddle and is 'a judgment' upon the writer for surrendering himself to a hypothesis for which indeed texts may be quoted but which has no support from reason, science, probability or plain common-sense. There is no way of escape except by the door of Spiritualism, which gives the only natural account of the spirit's entrance upon spirit-life.

#### SPIRITUAL PRAYERS.

(From many shrines.)

Open Thou the eyes of my understanding, O Lord, that I may see and obey the wondrous things of Thy law. Give me the perfect knowledge of Thy will, and possess me with a reverent and thankful sense of all Thy goodness and loving kindness. I know these are so numerous and great that I can never magnify them worthily: the least of them is more than I am able to express. 'Thou hast delivered my soul from death, mine eyes from tears, and my feet from falling.' 'What shall I render unto the Lord for all His benefits towards me?' O God, mercifully accept my thanksgiving, and use me in Thy service. Amen.

TRANSITION.—Spiritualists in all parts of the world will sympathise deeply with those sterling Spiritualists, Mr. and Mrs. Hudson Tuttle, of Berlin Heights, Ohio, U.S.A., in the temporary loss, on December 30th last, of their loved daughter, Rosa Bonheur Tuttle Staley, after many months of suffering bravely and patiently borne,

#### LONDON SPIRITUALIST ALLIANCE, LTD.

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

THURSDAY EVENING NEXT, FEBRUARY 22ND,

WHEN BRIEF ADDRESSES WILL BE GIVEN

BY

MRS. W. P. BROWNE, MRS. M. H. WALLIS,  
MR. GEO. SPRIGGS, AND  
REAR-ADMIRAL W. USBORNE MOORE,

ON

'Some Notable 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.

Mar. 8.—THE REV. LUCKING TAYNER, on 'Modern Art—the Spiritual Element in the Works of Blake, Rossetti, Burne Jones, and Watts'; with *Lantern Illustrations*. At 7 p.m. for 7.30.

Mar. 29.—MR. J. W. BOULDING, on 'Shakespeare and Spiritualism'; with Illustrations from Personal Experiences.' At 7 p.m. for 7.30.

April 12.—THE REV. J. PAGE HOPPS, on 'The Holy Ghost the Comforter.' At 7 p.m. for 7.30.

April 26.—THE REV. J. HUNTER, D.D., on 'The Modern Revival of Interest and Faith in the so-called Supernatural.' At 7 p.m. for 7.30.

May 10.—MR. L. STANLEY JAST, on 'The Spiritual Significance of Symbols.' At 7 p.m. for 7.30.

#### MEETINGS FOR THE STUDY OF PSYCHICAL PHENOMENA.

ILLUSTRATIONS OF CLAIRVOYANCE will be given at the rooms of the Alliance, 110, St. Martin's-lane, W.C., on Tuesday next, the 20th, and also on the 27th inst., at 3 p.m., by Mr. J. J. Vango, and no one will be admitted after that hour. Fee 1s. each to Members and Associates; for friends introduced by them, 2s. each.

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

PSYCHIC CULTURE.—Mr. Frederic Thurstan, M.A., will kindly conduct a class for *Members and Associates* at the rooms of the Alliance, 110, St. Martin's-lane, W.C., for psychic culture and home development of mediumship, on the afternoon of Thursday next, February 22nd. The class will commence at 5 p.m. and close at 6, and visitors are requested to be in their places not later than 4.55. There is no fee or subscription.

SPIRIT CONTROL.—Mrs. M. H. Wallis will attend at the rooms of the Alliance, 110, St. Martin's-lane, W.C., for conversation with her spirit control, on Friday next, February 23rd, at 3 p.m., prompt. *Visitors should come prepared with written questions*, on subjects of general interest relating to Spiritualism, mediumship, and life here and hereafter. These meetings are *free to Members and Associates*, who may also introduce non-members on payment of 1s. each.

MR. A. V. PETERS, who has been making a short visit to Paris, wishes to inform his friends that he will be 'at home' on the 19th inst., and will be pleased to receive callers for conversation on Spiritualism,

## SOME THINGS WE WANT FOR IDEAL INVESTIGATION.

By FREDERIC W. THURSTAN, M.A.

Abstract of an Address given to the Members of the London Spiritualist Alliance in the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall, on the evening of February 8th, 1906; Mr. H. Withall, vice-president, in the chair.

MR. THURSTAN said: Before we can have the facilities for a scientific investigation of psychic phenomena there are, I think you will all agree, many deficiencies to be remedied in the present arrangement of things.

I am taking the term Spiritualism in that specialised sense which, as I argued in my last Address before you, best connotes the practical individuality of our movement, viz., the organisation of facilities for psychic intercourse between the two interacting worlds of Humanity. After all, it is the possibility and practice of psychic intercourse which primarily leads inquiring minds to join a central association. The spiritualisation of the self-consciousness may be a great work, but it is not necessary to join an organisation for that purpose, for the philosophy to be learnt from advanced and 'New Thought' literature, if brought to bear on our daily experiences, is sufficient; but the thousands who are yearly thronging into our movement, and the tens of thousands who have been groping in it for years past, have one great human want which at present is inadequately satisfied—the want of facilities for regular investigation into the possibilities of this mysterious intercourse which we proclaim to be attainable and advantageous.

Occult science has taught us that if there is anything lacking in our organisation or our environment, and we want it to be remedied or made a fact, the secret of success lies in first clearly formulating in our minds the exact nature and form of the thing we desire, and then continuing to hold that clearly specialised ideal in our imagination and our will, in the assured faith that it is working itself out to a realised certainty. We have no need to trouble about seeming impossibilities, for automatically the ideal will work itself out to external birth if we only hold the internal conception long enough and strongly enough. (Applause.)

It is not only necessary to desire and to will, but also to formulate the desire into an exact form of expression or words. It will therefore not be a waste of time to formulate our desires on this point into definite terms, and, as union is strength, our united mentality, aided by that of our unseen associates, will then bring them more surely to pass. The best way to find out exactly what it is we want is to examine our present conditions and arrangements, so as to see where they fail us.

In all great central cities the suburbs are being pushed further and further out, so that workers have an hour's journey or more to get home, and naturally, being tired out, they do not feel inclined after their evening meal to take another tedious railway journey in order to join a circle or experiment with a better psychic than may chance to be found in their immediate neighbourhood, especially as this involves a return journey late at night, often with considerable anxiety about the chances of catching the last train. Consequently, except on rare occasions, they content themselves with a home circle, or a call on a sympathetic neighbour who perhaps holds a local circle. The wives and daughters of these workers may have some leisure time in the afternoon, but in the evening they feel more or less obliged to stay at home. As a result, a set of professional mediums have established themselves in the inner ring of suburbs, but still on different spokes of the great wheel, one, it may be, in Kensington, another in Bayswater, another in Marylebone or Paddington or Fulham or Balham, and inquirers often have long and expensive journeys to reach them. Their afternoon circles are mainly dependent on ladies, visitors to town and a few gentlemen of leisure, while their evening circles are filled with chance visitors, strangers to one another, and full of

anxiety about the difficulties of getting home. Rarely is any organised attempt made by a regular group of inquirers to experiment systematically with any particular psychic and to form the right conditions, apparatus, and environment for scientific investigation.

The remedy for this state of things is, I think, the establishment of central 'Assembly Rooms,' where professional and non-professional psychic talent can be concentrated, and which shall be attractive enough to bring together nightly the scattered investigators and assort them into regular and harmonious groups. Just think what it would mean for our Spiritualism if we could establish a central institution that would attract, if only once a week, the thousands of cultured suburbanites who are interested in our studies and experiments!

To make this central institution a success it must be no mean, humdrum, dismal set of rooms; no glorified sort of Free Public Library; no formal reception room of an exclusive club, but it must be as really attractive as are Assembly Rooms at pleasure resorts, where one is sure to find glitter, gaiety, lightness of heart, and relief. It must, moreover, be central—near to Trafalgar-square; and yet—and here is where the practical problem comes in—it must be economical, so that a visit once a week will not strain the purse capacities of the average householder. This last point is just the reason why in Paris and Berlin the custom flourishes of families meeting in central resorts to speed their evenings happily. There they can dine as cheaply as at home.

In our institution, therefore, we must see to this point. Mr. Eustace Miles has been telling us, and now by his public enterprise is going to show us, that dinners for families can be arranged at a cost far below what the ordinary, everyday British housekeeper thinks the acme of economy—to say nothing of the teashop caterers who have proved that it is quite practicable to offer substantial refreshments at economical prices.

Now suppose that some generous and wealthy person, inspired by our ideas and expressed wants, has raised a large building for us, near St. Martin's-lane, and that you have agreed to meet your family members there some evening. On the ground floor, besides the publishing office of 'LIGHT,' and a retail sale room for all kinds of psychic literature, there is a well-appointed public restaurant, managed by some enterprising popular caterer, and after a family dinner you ascend to the first floor. Perhaps you have interested some neighbour, or new acquaintance, in the subject of Spiritualism, and you have invited him to meet you here, proud and happy at last to show him the opportunities provided for a full orderly investigation.

This first floor has been leased to a central organisation (such as our present London Spiritualist Alliance), and you find a handsome room, like the *foyer* of a theatre, where members can provide themselves with light refreshments sent up from the public restaurant below. [When the heart is full of enthusiasm for a subject, and the mind full of new experiences in it, to meet other comrades at the tea or supper table and exchange thoughts and feelings is to tap the springs of animation and vivacity, as many of you here know; and to have such a comfortable central refreshment room, with all the advantages of club privacy, is one of the desiderata of Londoners to-day.]

Passing through this *foyer* you enter a spacious salon where social gatherings or conversaziones, open to all the members of the society, are held every evening.

Round the walls of this room, or those of an adjoining room, are glass bookcases containing all the literature, periodical or otherwise, on the subject of psychic investigation, that is worth collecting, forming a reading library which may be used all the forenoon by members. To facilitate the study of inquirers there is in the room a reference index, on every conceivable topic of psychical interest, referring to the book or periodical and page where the experiences of investigators have been recorded. [Without such an index a reference or reading library is rather a waste of time, and this is one of the 'things we want.' Suppose, for instance, the members were organising a circle to carry on a series of experiments in

materialisation, they ought to qualify themselves for such a delicate line of research by reading up all the previous experiences of others. The index would tell them where to find all records made regarding the action of various coloured lights, fastenings, arrangements of sitters, and so forth.] In the afternoon the salon is used for lectures, or informal afternoon social gatherings, for the benefit of country visitors, or those consulting professional mediums on the premises upstairs, or for ladies and others with leisure time, who, having come to town to do their shopping, have also time for a little psychical culture or instruction. [The number of those who find the afternoon meetings of this kind instituted by our Alliance attractive is increasing so rapidly that a large room for this purpose is another of the things we want.]

In the evenings the bright, well-ventilated salon is filled with animated people from every quarter and suburb, and even from more distant provincial towns. Some have only come for the pleasure of chatting with their friends and exchanging ideas and experiences on psychical subjects, but others with the purpose of participating in experiments that are being held with professional or private mediums in the various experimental class rooms, laboratories, séance rooms—call them what you like—that are on the two floors above; while others desire to develop their own gifts and mediumship in other gatherings organised nightly for that purpose. A notice board on the landing informs the visitor of all that is going on in each room daily.

Before I take you upstairs I had better answer your obvious objection that the subscription for membership must be very expensive or the society cannot be self-supporting. On the contrary, a guinea a year for a family ticket, and half a guinea for an individual, is ample to pay all the rent, furnishing, lighting, firing, supervision, and service, because of the large number of people who are attracted and become members.

Now let us go upstairs and look at the séance rooms. The two floors above are divided into some thirty or forty well-ventilated apartments, separated by sound-proof partitions. Some of these rooms are hired permanently by the best-known public psychics, and this arrangement supplies another desideratum to which I have elsewhere called public attention,\* namely, the moral and social support of public mediums in their work of demonstration.

Besides the rooms occupied by professional mediums, there are rooms which can be hired by circles of friends wishing to carry on special investigations or developments among themselves, or with the help of a private medium. Some of these rooms are designed and equipped with a view to their being used for a particular branch of investigation, such as experiments in physical manifestations and materialisation. The circles are carefully conducted, as it is recognised that they should never be composed of promiscuous sitters or of novices joining merely from curiosity—they should be confined to persons who, by previous research and study, are well acquainted with the difficulties, and the conditions necessary for these manifestations, and rooms should be specially designed and reserved solely for séances of this kind.

The cabinet in these rooms is beyond all suspicion of sliding panels and trapdoors. The ventilation is arranged so as to avoid draughts, the heating is effected by radiators to obviate the glare of an open fire-place, and the music is specially provided. Scientific instruments, such as weighing machines, phonographs, illuminated cards, megaphones and magnetic batteries, are always at hand, and the shading of lights to any desired hue (such as ruby, orange, blue, or green) is always possible, and under control of the medium or the conductor of the séance. The chairs of the sitters are easy and allow of relaxation and repose, and are arranged in a horseshoe in front of the cabinet. [The provision of specially designed rooms for these séance investigations is surely one of the greatest of our requisites at the present time. Even circles held for healing or for the development of psychic gifts would be better for special designs and arrangements.]

I do not know that there is more to notice in our great

building except the roof garden at the top, which the unstinted generosity of our benefactor capitalist allowed us to construct on the flat roof, to form a summer attraction in place of the salon downstairs.

These, then, are the material things we want for an ideal arrangement of facilities for investigation, but there are many improvements in the mental world which are much wanted before our experiments are likely to be fully successful. I will content myself with naming a few.

More caution and experience are required if the mistakes and dangers attending the uninitiated and over-ardent are to be avoided.

More enthusiasm and sacred devotion to carry one with patience through the difficulties and delays and adverse conditions caused by mundane variations and chances.

More scientific accuracy in observation of important details and in recording the fact observed without exaggeration or invention or trusting to the inexactitude of memory.

More systematisation of facts on properly established lines of research.

More friendliness and confidence in one another as fellow-students and comrades in our studies, and more faith in the powers and organisation of our unseen fellow-workers, for faith is the strongest magnet to attract their presence and sympathy, and the best assistance to draw out their highest energies and exertions.

More calmness and repose, and lastly, more simplicity of life and consequent freedom from anxiety and worry, so that we may keep in the heavenly condition of expansion and passivity which forms the best state of receptivity towards telepathic inspiration and new ideas coming from the other side to guide and protect us.

I do not, however, dwell at length on mental or moral desiderata, because I consider the wants on the material side are the first to be supplied, for with increased facilities for association in experiment and interchange of ideas, a psychic atmosphere and a community of thought and spirit will be established which will naturally foster the mental and moral qualities now latent in us, awaiting, like the seeds in a winter soil, a more genial atmosphere to cause their natural upshoot into the outer life of expression and habit.

One word more. I would not have any of you go away with the impression that by advocating more centralisation and community in our experiments I am depreciating in any way the value and utility of the home circle. For sanctity of intercourse with our best friends and spiritual kindred in the other world, and for protection in the development of our budding psychic gifts and tender mediumship, the home circle is indispensable. (Applause.) But I am sure the progression and utility of the home circle will be likely to be vastly increased if it be supplemented by occasional excursions of its members into the common life and thought-spheres of the public community of fellow-workers and fellow-students. I ask you then to strive with me—with conception, will, and enthusiasm—for the realisation of the great ideal I have set forth this evening.

If only we all do this unitedly, it will become far easier for our co-operators on the other side to inspire some generous rich man to find the necessary capital for the erection of our great central Assembly Rooms.

Do not call the ideal I have set before you a visionary dream, but rather regard it as a prophecy of an actuality of the future, rather the concept of the design of an architect and artist before the commencement of structural work by the builder and artisan, and I ask you to drink with me in the wine of enthusiasm to the success of our future great Assembly Rooms. (Applause.)

After Mr. Thurstan had replied to questions from the audience he was awarded a vote of thanks for his suggestive address.

THE DIVINITY WITHIN.—‘When the fruit grows the petals drop off of themselves. So when the divinity in thee increases, the weakness of humanity in thee will perish.’—RAMAKRISHNA.

\* ‘LIGHT,’ May 6th, 1905.

## A 'FORM' THAT COULD NOT BE HELD.

The 'Revue Spirite' for February is an unusually interesting number. We note with pleasure that M. Leopold Dauvil, who has long been associated with this review, has been appointed chief editor under M. Paul Leymarie, who retains the directorship. M. Dauvil's contributions, including some of his own reminiscences, have long been important features of this monthly, which owes its origin to Allan Kardec himself and is now in its forty-ninth year of publication.

A curious story is reproduced from the 'Eclair,' in which M. Montorgueil gives his experience of a materialisation séance in 1886 or 1887, in a circle at which M. de Rochas was an occasional visitor. The writer says that at times the sitters were conscious of a form passing, without stumbling, among their legs, which were extended and interlaced, so that there was no free passage between. One night he felt himself touched roughly on the shoulder; then a dress swept past his knees and he tried to seize it, but it escaped his grasp. Then he felt himself violently 'towelled' on the face, and angrily snatched at the hand, calling out for a light, which was immediately struck by the leader of the séance. M. Montorgueil says:—

'I was standing up, and felt an arm passed under my arm, which I pressed to my side; I grasped the wrist which I had seized, and rage made my fist like a vice. The phantom's hand tried to escape from my grasp, and I felt it melt between my fingers. A light had now been obtained, and my opponent was not to be seen; each of us was in his place, and showing curiosity rather than agitation. If I had thus seized an actual person I should certainly have thrown him to the ground, or he me, without losing our grasp of each other. He would not have got away without a struggle. As a proof that I was not under hallucination, I still held in my hand the cloth with which my face had been rubbed. It was a scarf taken from a lady who was present. I ought to mention that at the moment when the light appeared and the hand melted away, the medium fell over on the couch with a loud cry, and remained motionless for several minutes.'

The circumstance which made the greatest impression on the narrator was that a being, whom he grasped by the wrist, and whose arm was also held by his own, should release itself in less than ten seconds, without any struggle or display of superior strength; and he defies any living person to do the same.

In the same number of the 'Revue,' Professor Moutonnier, of Nice, commences a discussion of the observed facts of Spiritualism in connection with the various theories which have been put forward in explanation, and shows that the non-spiritistic ones are inadequate and often self-contradictory.

## A CALIFORNIAN SPIRITUALIST'S FUNERAL.

Mr. E. W. Morse, a veteran pioneer worker of San Diego, California, having passed over to spirit life, a funeral service was held in that city on January 19th. A letter was read, which Mr. Morse had written before his transition, and in which he said:—

'I wish all services at my funeral to be very simple. I wish no display; if there be an address, I wish it to be by a Spiritualist, or spiritualistic in character.

'I do not wish or care for any stone monument to be placed to mark the spot where my body or ashes repose, for I care to be remembered only by those who wish to remember me for some little good I may have done, or kindly act performed.

'To all my friends I say, do not mourn me, but rather be glad that I have gone to be with my loved ones in a more beautiful country, where "the summer hath no heavy cloud, and the rose leaf does not fall."

'I wish no flower pieces; perhaps a few plain flowers, as I have always loved flowers and I expect to be present.

'I know I have made many mistakes in my life and regret that I could not have done more to make the world better for my having lived. I expect to suffer for every wrong I have done, believing in the inexorable law, "As ye have sown, so shall ye also reap." I know there is no death, only transition to a fuller life of endless progression.

'I will now say goodbye to my relatives and friends on this side the veil—goodbye for a little while. I will see you all again, soon.'

Dr. J. M. Peebles was present and delivered an address, in the course of which he said:—

'Death, at a ripened old age, is just as natural as life. It is the friend of man; and so, before we can traverse the highlands of immortality, our bodies must die. It is an immutable law of nature, that the spirit may return to God who gave it.

'The true Spiritualist is necessarily spiritually minded, and necessarily a worker in all the reforms of the age. Spiritualists believe in the brotherhood of the races. They acknowledge the living Christ. They feel the influx of the divine spirit. Like the primitive Christians of apostolic times, they are richly blessed with visions, trances, inspirations, and the reception of beautiful messages from their loved ones in the varied spheres of future life. They consider that it is character that saves, rather than creeds, and at death they do not gloomily say goodnight, but, looking forward in perfect trust and assurance, expect to soon say good morning over there—a morning whose sun never sets.'

## PREMONITORY DREAMS.

'L'Echo du Merveilleux,' for February 1st, publishes the following narratives from a subscriber at Marseilles, which we give in brief abstract:—

'After the death of our little girl, our eldest boy, aged eight, fell ill with the same disease (typhoid fever), and was given up by the doctors. A boy of twelve, the son of some friends, who was very good and pious, prayed that our child might be spared; the next morning he said to his mother: "Go and tell our friend that I have been informed in a dream that her son will not die." He insisted so strongly that his mother came to our house; I showed her the child, who was unconscious, and asked her if it could be true. The next day, to the doctor's surprise, the child was still alive, and in fact he gradually recovered health and strength, thus verifying the dream.

'When my grandmother had been married about ten years, and had five children, she saw in a dream her deceased mother, who said to her, "Give me the key of your house, I want to get something." My grandmother replied, "Tell me what it is and I will give it you." Her mother answered, "No, you will not, and I want it"; and finally my grandmother gave her the key. Soon afterwards one of her children fell ill and died, and she thought that the dream might have referred to that. Some years afterwards, and again a third time, this same scene was enacted in a dream, and each time it was followed by the loss of a child. A fourth time my grandmother was visited in a dream by her mother, who this time said: "Here is the key of your house; I have nothing more to take." My grandmother then felt sure that she would keep the other two children, and in fact they survived her, although she lived to a very advanced age.

'A friend of mine often visited a very pious old maid who lived in a neighbouring town, and who often spoke of her approaching end. One day, the "saint," as she was called, said to my friend, "Next time you come bring me some thyme, of which I am very fond, and it grows in your part." "But if you are going to die," answered my friend, "I shall have no chance to do so." The "saint" replied: "If I die I will let you know." One night my friend saw a bright light in her room, and in the midst of it the "saint," in a religious habit, with a cord at her waist; she said, "Farewell, I am leaving you." On inquiry my friend found that the old lady had died at the hour of the vision, and that her body had been robed for burial in the costume of the Third Order of St. Francis, to which she belonged.'

'JANARDANA.'—This charming little book (published by Philip Wellby, price 1s.) is of considerable literary merit. The ideas are developed with ease and grace and there are no paragraphs which do not tend to complete the tale. The narrative is slender, but sufficient to give connectedness to the symbolic idealism which is its main feature. The colouring is oriental, but the truths expressed are universal. It is not everyone, however, who enjoys symbolism, and for that reason it will be variously estimated. Some will find little of interest, whereas to others it will seem full of significance. The writer has something to suggest and presents it with simplicity and beauty. Did it come in a vision of the night? or in a day dream? There is a quality about the spirit and form of the writing which suggests the question. It will speak to those who have ears to hear, but very likely they will not exhaust its mystical meaning until they have given to its message more than one hearing.—H. A. DALLAS.

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE,  
LONDON, W.C.  
SATURDAY, FEBRUARY 17th, 1906.

## Light,

A Journal of Psychical, Occult, and Mystical Research.

PRICE TWOPENCE WEEKLY.

COMMUNICATIONS intended to be printed should be addressed to the Editor, Office of 'LIGHT,' 110, St. Martin's-lane, London, W.C. Business communications should in all cases be addressed to Mr. E. W. Wallis, Office of 'LIGHT,' and not to the Editor. Cheques and Postal Orders should be made payable to Mr. E. W. Wallis, and should invariably be crossed '— & Co.'

SUBSCRIPTION RATES.—'LIGHT' may be had free by post on the following terms:—Twelve months, 10s. 10d.; six months, 5s. 5d. Payments to be made in advance. To United States, 2dol. 70c. To France, 13 francs 86 centimes.

'LIGHT' may also be obtained from MESSRS. SIMPKIN, MARSHALL, HAMILTON, KENT AND CO., LTD., 4, Ave Maria-lane, London, and through all Newsagents and Booksellers.

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

### WHERE IS THE BODY OF JESUS?

One of the sensations of the month has been the Vicar of Gorleston's public swinging round to the Spiritualist's view of the resurrection of Jesus, and the reception of his declarations by certain of his clerical brethren and by a portion of the Press. We have found it difficult to be at all excited over these declarations. It would excite us as much to tell us that three and two make five, or that an island is a tract of land surrounded by water. But other people are excited, and that is interesting.

The 'Daily Express' printed a long account of an interview with the vicar, in the course of which he gave a pretty full exposition of what the 'Express' calls 'his extraordinary views about the Resurrection.' 'I declare,' said the vicar, 'that I do not consider it an article of the Christian faith that Christ's body did rise from the tomb. On the contrary, I believe it did not.' He went on to say:—

I believe that if we were to make careful exploration in Palestine to-day we might actually come across the sacred tomb, and discover within it the precious body of our Lord, or, at all events, the dim remains of it as it was hidden away by Joseph of Arimathea for fear of the Jews.

Of course that is nonsense, and we quote it only to intensify the vicar's 'extraordinary views about the resurrection.' But, still further, Mr. Phillips said:—

Christ rose in the spirit. It was a spirit that appeared to the disciples so constantly after the crucifixion; it was a spirit that ascended into heaven; it is a glorious spirit that appears and has appeared during the long centuries to thousands of wearied Christian souls here on earth. The whole of the New Testament story goes to show the spiritual as opposed to the material conception of Christ's Resurrection from the grave.

All this was 'extraordinary' to the 'Express' man, who was moved to say: 'But this is a very grave statement. What will the Bishop of London say?' To which Mr. Phillips replied, 'I don't know, and I don't care.' 'My play' (the whole disturbance centres round a play to be produced by this 'extraordinary' vicar) 'is intended as a protest against the utterly material conception of the great central fact of Christianity put forward by Mr. Guy Thorne and applauded by the Bishop of London. And I grieve that, as Bishop of London, he should have chosen the most historic fane in Christendom as a suitable medium for advertising a cheap and sensational novel. It is this material view of Christianity that makes it impossible for thinking men to accept its tenets.'

'The vicar of Gorleston's views,' says the interviewer,

'are antagonistic to those held by representative clerics of the Church of England.' There is Dr. Duckworth, Canon and Sub-Dean of Westminster, for instance, who has made the following protest:—

I have no hesitation in saying that the doctrine which the vicar of Gorleston declares himself prepared to preach is in direct contradiction to the creeds of the Church Catholic, and also impossible to reconcile with the fourth of the Thirty-nine Articles, to which he must have subscribed.

I am at a loss to imagine how anyone holding his views could recite the Christian creeds, as he must do each time he administers the holy sacrament, in which the resurrection of the body is so emphatically affirmed.

The 4th Article runs:—

Christ did truly rise again from death, and took again His body, with flesh, bones, and all things appertaining to the perfection of man's nature; wherewith He ascended into heaven, and there sitteth, until He return to judge all men at the last day.

But this, as Hamlet says, 'must give us pause.' Surely it is no longer good form to quote the 39 Articles against an opinion. We advise the Sub-Dean to ask his Dean about that, or to consult his neighbour, Archdeacon Wilberforce, who certainly does not believe in the resurrection of the fleshly body of Jesus. It is delicate work this,—quoting the Articles against the men who are pledged to them. Possibly the Sub-Dean himself has a little glass house of his own that might be in danger from other people's throwing of stones.

The Archdeacon of London also has had his fling. He says:—

The doctrine of the Resurrection of our Lord in His actual body in a glorified form has always been a cardinal article of the Catholic faith, held of all orthodox Christians alike, in all ages. . . . Our Lord appealed to this on more than one occasion. He told His disciples to touch it in order to convince themselves, and St. Thomas was invited to press the marks left by the nails and the spear. He also said, when the disciples were afraid, 'A spirit hath not flesh and bone as ye see Me to have.'

We cannot tell what the intrusion of the phrase 'in a glorified form' may carry with it. It may even carry the Archdeacon over the line to the vicar's side, and may easily expose him to the censure of the Article which stands for the resurrection of the actual 'flesh' and 'bones.' And indeed the passages he quotes from the New Testament seem to assert the same.

Now what are we to make of the story of the resurrection as given in the Gospels? Anyone who is free enough to be perfectly frank will have no hesitation in saying that the story is, or, rather, that the stories are, inconsistent, and that texts can be quoted for both views—the resurrection of the fleshly body and the resurrection of the spirit only. It is true that Jesus is said to have called attention to his fleshly substantiality, and that he seemed to deny that he was a spirit only: but, on the other hand, he suddenly appears to the disciples when the doors were shut, and as suddenly vanishes: and it is also stated that at the 'ascension' he finally disappeared. In fact, we have to choose between two versions or two streams of thought in relation to this matter, unless we can blend the two by means of the explanation that the risen spirit was able on occasions to 'materialise,' and that this gave to some the misleading idea that his body had arisen, this misunderstanding becoming the nucleus for such a saying as that attributed to Jesus which repudiates the theory that he was a spirit only.

The 'Express' backs up its interviewer with a leader in which Mr. Phillips is reproved for his 'amazing effrontery.' 'Earnest Christians,' we are told, 'are perfectly happy and satisfied in their faith.' So are earnest Buddhists, Mohammedans and Jews. That proves nothing. We send missionaries to the happy heathen; why should we not send a rational vicar to happy Christians? But Mr.



Phillips is not only reproved for his 'amazing effrontery,' he is also told to pack up and go. The 'Express' says:—

Mr. Forbes Phillips is a clergyman in holy orders, and he deliberately states that he does not consider that the body of Christ did rise from the tomb. In other words, he directly discredits one of the central points of faith of the Christian religion. The only action he can take, therefore, is to retire at once from his living, for it is a law of the Church that every clergyman must subscribe to the Thirty-nine Articles, of which the eighth is as follows: 'The Three Creeds, Nicene Creed, Athanasius's Creed, and that which is commonly called the Apostles' Creed, ought thoroughly to be received and believed.' In all of these the Resurrection is distinctly stated as an article of faith.

We always had an impression that the 'Express,' if a trifle flighty and romantic, was somewhat modern-minded: but we are disillusioned. It actually seems to think that the clergy are serious in their subscription to the 39 Articles, and that the creeds which they recite are necessarily believed. That is a very old-fashioned idea.

#### MATERIALISATION THROUGH MR. ELDRED.

SIR,—After reading 'A Seeker after Truth's' letter, in 'LIGHT' of February 10th, I wish to state that I was sitting two from the left of Dr. A. Wallace, but I emphatically contradict the statement that I said the spirit form of a friend that came for me was my husband, or that I recognised his features.

I particularly mentioned that I could not swear to them. The writer must have misunderstood me, and I wish to clear up that point.—Yours, &c.,

JUSTICE.

SIR,—All honest investigators must feel, after this conflicting controversy about Mr. Eldred, that the matter should be definitely set at rest one way or the other, and that he himself should be the first to wish it. Meanwhile let me say to 'Truth-Seeker' and others, 'Do not doubt everything because of "suspicious" occurrences.' If Mr. Eldred were proved a fraud a thousand times, it could not affect the great truth of spirit return. There have always been imitations of anything worth having. If there were no real pearls and diamonds we should never have had any false ones.

The resignation of Mr. and Mrs. Gambier Bolton at this crisis is to be deplored.—Yours, &c.,

AN EARNEST INVESTIGATOR.

SIR,—On December 17th last a party of eight friends went from South Wales to Nottingham and attended a séance at which there were many other visitors, including Mr. Sigurd Trier, of Denmark. After the usual examination of the room, &c., we saw that Mr. Trier had written with blue lead, on Mr. Eldred's left hand, 'God is good.' During the séance eleven 'forms' appeared. But the most important and striking manifestations were the following. A form appeared and beckoned Mr. Thomas, of Merthyr, to her; he stepped forward and recognised her as a Mrs. F., an old nurse who passed away many years ago. The next form was that of an old lady who came forward very slowly; she was recognised by two of the sitters, myself and Mr. Rees Powell, of Merthyr. This form was that of my grandmother, with whom I had lived for eighteen years, and who passed away seven years ago. When I called her 'Grandmother' she took no notice, but when I said 'Mamgi,' which is the Welsh word for grandmother, she drew the robe from the side of her face and beckoned me to her. I went forward and asked her three questions in Welsh, which she answered in Welsh. She then put her arms around my neck, bent forward and kissed me. After returning to the cabinet she came forward and again embraced and kissed me, and as she fell back, the lower part of the form dematerialised before me; this was witnessed by eighteen other sitters. This form's eyes were not fully materialised, as I could only see a white mist where the eyes should have been. At the close of the séance the sitters were allowed to see that the words written there by Mr. Trier were still on the medium's hand, although, during the séance, one of the forms had shown us his left hand and we failed to find any writing upon it. We were perfectly satisfied and sign our names in witness thereof.—Yours, &c.

Merthyr.

EVAN J. POWELL.  
WILLIAM THOMAS.  
S. HAWKINS.  
REES POWELL.  
M. A. HAWKINS.

SIR,—I was sorry, and surprised, to read Dr. Wallace's article in 'LIGHT' of January 27th last. How could a man with his experience in psychic phenomena write such a report after a single sitting with a medium, a sitting at which twenty-four persons were present, and where conditions consequently could not be of the best? His only serious complaints are the following: The spirits resembled the medium, and the light was too low; was even put out for a few seconds, during which, as Dr. Wallace thinks, much could be done. Anybody who has witnessed materialising séances knows that the manifesting spirits generally, if not always, have a resemblance, a kind of family likeness, to the medium, which, however, does not hinder them from displaying their own characteristics. As regards darkness, even complete, however regrettable, it is not, and can never be, any proof of fraud. I would suggest that under the circumstances Dr. Wallace should have suspended his judgment. Because he could not see the spirits distinctly he has no right to advance hypotheses purporting to explain the phenomena through fraud. It seems to me that it was his duty as an honest truth-seeker to investigate again and again, until he could obtain certainty in one direction or the other, and until then to keep his suspicions to himself. Even black socks and the removal of Mr. Eldred's moustache seem to be matters of suspicion in Dr. Wallace's eyes; but as to the moustache, I can tell him that Mr. Eldred had already removed it when we saw him in Clowne, in July and August last, before he became a professional medium. During the three wonderful séances which my husband, our two friends, and myself then had with him, as recorded in 'LIGHT' of September 2nd and 23rd last, the conditions were excellent; we had quite sufficient light from beginning to end, and ample opportunity of satisfying ourselves that fraud was impossible. I therefore hasten to publicly express, in my own name, as well as in that of my husband and our two friends, our warmest sympathy with, and entire confidence in, Mr. Eldred.—Yours, &c.,

ELLEN S. LETORT.

23, rue du Bac, Paris.

SIR,—Having read with interest the two communications in regard to Mr. Eldred in the issue of 'LIGHT' of January 27th, permit me to say that I went from Paris to Nottingham expressly to attend several of Mr. Eldred's séances. I was fortunate to be present at the one described by Mr. Bostock, who was a perfect stranger to me, as were also Mr. Eldred, Mr. Ellis and the rest, and I can confirm every statement made by Mr. Bostock as regards what took place that evening. Naturally I could not tell if the materialised form recognised as his grandmother bore such resemblance. I was selected conjointly with him and several others to enter the cabinet and thoroughly examine the medium. Mr. Eldred insisted on our examining every bit of his clothing, even to turning his stockings inside out. On this occasion he did not wear 'pumps,' but cloth slippers of light colour. He had also invited us to make a most searching examination of the room and cabinet previous to the sitting. I was privileged to seal the door with a strip of paper, across which I wrote my name. This I found intact after the séance. I also locked the door and put the key in my pocket. I sat during the séance at Mr. Ellis's right. He was always in view, as we sat in continuous light. Among the remarkably materialised forms that moved about the room, I had a very good view of the spirit called 'Mr. Everitt.' I never saw him in earth-life, but standing within a foot of the form in good light, I could not see that he resembled the medium. On that occasion, as at the two subsequent séances I attended, I beheld two spirit forms appear simultaneously. I was also permitted to enter the cabinet, where, standing beside the materialised form of 'John King,' I could examine the shrunken, unrecognisable figure of the medium. If under such test conditions we cannot trust the evidence of our senses, we must dwell in a world of constant delusion. Had Dr. Wallace attended a few more séances with Mr. Eldred before publishing his hasty opinion, I think he would have drawn conclusions more favourable to the honesty of the medium. I must say that during my short acquaintance with Mr. Eldred and Mr. Ellis, I found them perfectly straightforward, honourable, and gentlemanly men.—Yours, &c.,

A. T. WHITE.

104, rue de la Tour, Paris.

SIR,—On Thursday, February 1st, a party of Belper Spiritualists visited Nottingham to attend a séance at Mr. Eldred's. After the usual preliminaries three of the party thoroughly examined the cabinet, floor, walls, and ceiling, and found them free from suspicion. Mr. Eldred then entered the cabinet, the curtains were closed, and he divested himself of his clothes in the presence of three witnesses, who carefully searched his gar-

ments without finding a vestige of anything that could in any way be used for the purpose of deception or fraud. Mr. Eldred then took his seat and the curtains were again closed. Then the room door was locked and the key handed to the writer; strips of postage stamp edging (signed) were placed across the joint, and the séance began. 'John King' and the medium's brother, 'Arthur,' appeared. 'John King' requested me to go to the cabinet to be assured that the medium was still in his chair as at the commencement of the séance; of this I am as certain as I am that the sun is now shining as I write this report. He invited me to look closely, and I stooped down until my face was within twelve inches of the medium's unconscious form, which I could clearly see was shrunken and less than in his normal condition. 'John' then took hold of the face and neck and remarked how loose the skin was, and that a portion of the physical substance was absent; in fact, he evinced the desire to convince me. After this 'John King' and I conversed for at least five minutes, and I voiced that which I here bear witness to, so that the sitters should know all that took place. There we both stood, our faces certainly not nine inches apart. I could clearly see his eyes move from side to side, and could also feel his breath coming from his mouth, just as much as I have ever done from any human being that I conversed with in close proximity. In reply to my inquiry he raised his drapery and showed me that he was wearing a turban on his head.

After I returned to my seat 'John King' came out close up to the front row of sitters and spoke and walked about. Before he retired he asked Mr. Wigley to feel his beard and to see for himself that it was genuine and real (this friend should be capable of expressing an opinion thereon, seeing that he is a hairdresser), and after the examination Mr. Wigley expressed himself satisfied of its genuineness.

After 'John King' had retired and a lady of angelic beauty had shown herself, another form left the cabinet and, cautiously approaching the sitters, drew near to Mr. F. B. Smedley, his wife and sister. They stood up, and after making doubly sure, exclaimed, 'Why, this is father!' and there, sure enough, stood the form of the late Mr. Alfred Smedley. He spoke a sentence or two to his children and glided along so that all the sitters could view his form and features. After he had retired to the cabinet we sang again, and then Mr. Smedley and his sister were called up to the open curtain, where they saw the form of an uncle, Mr. S. Smedley, who passed away some years ago in America. They both say that they instantly recognised the features as those of their deceased uncle.

There afterwards emerged from the cabinet two forms of different height, draped in white. They were quite separate from each other, and one of them was distinctly seen to rise, as near as I could judge, about twelve inches, and then gradually return to the normal height again. They glided about the room, but did not go to any of the sitters or speak to anyone. After they had retired, and when the medium had regained his normal condition, the door was examined and opened and the ladies retired to the lower room. Mr. Eldred then undressed and his clothing was again examined, and satisfaction was expressed by all present.

While the sitters were singing we distinctly heard, during part of the time, two voices joining with ours, an alto and a tenor; we had also a beautiful scent wafted into the séance room which all could perceive.—Yours, &c.,

GEORGE WHEELDON.

We hereby certify that the above is a correct report of the séance in question.

F. B. SMEDLEY, President.  
 GEORGE WHEELDON, Vice-president.  
 HENRY WIGLEY, Vice-president.  
 J. HAWKINS, Secretary.  
 HERBERT WHITE.  
 SAMUEL LING.  
 JAMES MOFFAT.  
 ALBERT WIGLEY and six ladies.

Members of the Belper Spiritualist Society.

SIR,—Mr. Eldred's letter, in 'LIGHT' for February 10th, reminds me of the well-known saying, 'No case, abuse the plaintiff's attorney!' In that letter Mr. Eldred makes a number of absolutely untrue statements. For instance, he says:—

1. That no mention of a wire cabinet was made to him or Mr. Ellis previous to the séance. Messrs. Leeder and Stevens were present when I asked for permission to use such a cabinet and was refused by Mr. Ellis—a month before the séance.

2. That I said to a sitter previous to the séance, 'If a spirit comes out of the cabinet I shall not believe, will you?' Absurdly false; I challenge him to name that sitter.

3. That a certain gentleman 'was seen by several present . . . to deliberately rub a lighted taper over them (the seals), I presume to deface the same if possible.' No one who knows me would believe that I could descend to such a dastardly act of deception in order to prove another man a fraud.

4. That the statement 'that wax had been added to one of the seals is absolutely untrue.' Unfortunately for Mr. Eldred, there are too many witnesses to the fact that not only had one seal been re-waxed, but that there was a distinct smell of burning sealing wax soon after the form returned to the cabinet. The exposure in the Danish paper 'Politiken,' referred to by the Editor in 'LIGHT' for February 3rd, was written by the Dane who helped me in the sealing.

Mr. Eldred finally pleads for 'universal brotherhood, charity, and love.' I say *Amen*. But these cannot exist where there is deception being carried on. It is time enough to plead for love, &c., when 'the wicked cease from evil.' As regards publishing our experiences after signing a document to the effect that we would not, allow me to point out that we did not do so until the letter from Mr. Bostock necessitated that course. Apart from that, is it worse to break such a promise or to keep silent in the presence of fraud?

It is no pleasure to me to prove a reputed medium to be guilty of imposture. As president of an important society, it is my object and interest to gain all the support I can from mediumship; and in that light it is a loss, and not a gain, to find out fraud, when one hoped all was genuine.

Before concluding this letter I must inform your readers that the 'spirit light' which has figured at so many of Mr. Eldred's séances, and which has puzzled many besides myself, has turned out to be two watch glasses, back to back, with phosphorescent paint daubed on the inside!

At a séance held in November the form brought out of the cabinet two 'spirit lights' which were handed round. One was handed to Mr. Shipley, of Nottingham, and he squeezed it so hard that it broke and fell in a shower of little bits of light. In the dark he managed to secure one piece and his neighbour, Mrs. Richardson, kept another. One of the managers, Mr. Newbold, collected the bits off the floor and was very angry with Mr. Shipley; the other, Mr. Ellis, remarked to Mr. McCabe, 'This is very strange! What do you make of it?' At the end of the séance a voice, coming from Mr. Eldred, said that an accident had happened to one of the 'spirit lights' which had been 'enclosed in glass for convenience in handling; now that the glass was broken the light, being spirit, would become absorbed again in the medium's body.' If the light had been spirit it certainly would have vanished, but I have seen one of these broken bits two or three times since the 'accident' and the light could still be seen in the dark, a month after; the same soft light seen at the séances. When it was found out that particles of this incriminating evidence were public property, efforts were made to obtain possession of them, and a mutual friend approached our secretary, who holds one piece, to say that the spirits were very anxious to obtain these pieces, so that they could be dematerialised.

Spirit lights are *not* glass daubed with phosphorescent paint!

In my two letters I have honestly stated *facts*; it is unnecessary to argue.—Yours, &c.,

Nottingham.

J. FRASER HEWES.

P.S.—Mrs. Richardson also states that when one of the forms was dematerialising, she could see a dark object being drawn upwards, thus covering the white drapery. In the case of a diminutive form she saw the *knees sticking out* in front. I can give this witness's address if desired.

SIR,—I first heard Mr. Eldred's name mentioned at a meeting I attended at 67, George-street, when Mr. Gambier Bolton made a statement that he had witnessed a materialising séance in the light, and as I had always understood that materialised forms could not be built up in the light, I determined to visit Mr. Eldred, and for this purpose went to Nottingham on Friday, November 24th, 1905, with eight friends (all strangers to Mr. Eldred). Every courtesy was shown us by the medium and his wife and by Mr. Ellis (his secretary). We made an examination of the room (so well described by your correspondent, Admiral W. Osborne Moore), and having satisfied ourselves that there were no openings in walls, ceiling, or floor, we locked the door and took possession of the key. The medium became entranced, and within a short time a spirit form walked out of the cabinet, came up to within about twelve inches of the sitters, spoke to several of us, and gave us his spirit light to examine. It very much resembled a large piece of opal, only full of light. The next figure we saw was that of a control or friend of the medium, who brought



us some spirit flowers to look at; they filled the room with perfume, and were luminous. He then went into the cabinet, drew back the curtain, turned up the gas, and showed us the medium still sitting in his chair, and then came out again from the cabinet *and dematerialised in full view of us all*. The spirit of my father next appeared, but the condition of the light seemed to affect him, and although I was able to recognise his voice, his features were too indistinct for me to discern. The forms of a woman and little girl next proceeded from the cabinet, and walked about the room, speaking only to Mrs. Eldred. The lady returned to the cabinet, and the form of the child dematerialised in full view of the sitters. Next the form of a young woman came out, just in front of the curtain, and I was requested to walk up to her; I recognised her as an intimate friend, and my sister also recognised her. I spoke to the spirit, and she reminded me of an opera we saw together, and requested me to write and tell her sister of what I had seen. The next form was that of an elderly lady who had lost all her front teeth, and as the features were so wonderfully materialised, she was at once recognised by her daughter, her husband, and by two of her sons-in-law. She spoke to them, and her husband was invited by Mr. Ellis to go into the cabinet with her; he kissed his wife, and assured us of her identity, and he commented on the fact that the teeth were missing. The other forms were not known to any of us. A very fine luminous cross appeared on the curtain.

On the following morning, we were joined by a well-known trance medium and her husband, from London, who attended a second séance, held on the Saturday afternoon, when most of the spirit forms we saw on the previous evening showed themselves to us again. Another spirit friend appeared, and was recognised by the medium and her husband and held a conversation with them. He asked if they would like to see the medium before he dematerialised, and being answered in the affirmative, he drew back the curtains, and we saw the spirit form and the medium. The spirit forms varied in height from about 4ft. 4in. to 6ft. I particularly noticed the different colours of the eyes, the sizes of hands and feet, and the voices of the spirits who showed themselves, as compared with the medium.

All but one of our party returned to London on Saturday evening, and during the journey in the saloon carriage, the lady medium became entranced, and our spirit friends controlled her, some telling us that they tried to show themselves to us, but owing to the altered conditions (gas light) failed in their attempt. The lady who showed herself so clearly, spoke to all her friends and said that she was sorry her husband kissed her, as by so doing the medium suffered in health (we heard from Mr. Ellis that Mr. Eldred did not completely recover until after twelve o'clock on the Friday night). To my mind the phenomena were genuine, and my opinion was confirmed by my spirit friends speaking through a trance medium (who was an entire stranger to Mr. Eldred), and some of these friends have shown themselves to me many times at other séances.—Yours, &c.,

ERNEST W. BEARD.

25, Gloucester-gardens, Bayswater, W.

SIR,—The letters and conflicting reports of your various correspondents regarding the alleged materialisations through the mediumship of Mr. Eldred are worthy of note, showing, as they do, how essential it is to be able to observe with care and, if possible, without prejudice, phenomena said to be supernormal, as well as indicating the difficulty of arriving at just conclusions, even by good and honest investigators, under circumstances which, as a rule, must be considered unsatisfactory, and certainly not what can be termed 'test' conditions.

Although invited by questions in some of these letters, I do not think it is necessary for me to reply at present; but I crave your indulgence in order to relate the sequel to my letter in 'LIGHT' of January 27th, and to make a suggestion publicly which I have already made by private communication to the gentleman around whom this controversy is raging.

Mr. Eldred wrote to me on January 29th, charging me with having done an injustice to himself and his manager, and stating that 'it is with a feeling of regret that I note some very cruel suppositions in relation to the phenomena you witnessed,' to which I replied: 'I am well aware from repeated investigations that the conditions for the manifestation of materialisation phenomena are very delicate, and at present not all thoroughly understood. While observing such phenomena purporting to be of an unusual character, a scientifically trained observer naturally has in his mind some theory or hypothesis to correlate the facts observed, but surely you have not a right to say that this necessarily implies "very cruel suppositions"; for anyone who honestly investigates must very cautiously adopt a theory that explains the manifestations on the most normal basis, until he finds that he must substitute a supernormal explanation.'

In my reply dated February 1st, I also said that, 'I am perfectly ready and would be very pleased to have an opportunity of assisting to prove to the world that you are the "honest, genuine, and remarkable medium" claimed by Mr. Bostock and others, "in whose presence manifestations in almost full light take place,"' and I further said that 'to do this I would suggest that the Editor of "LIGHT" be asked to select a circle of sympathetic people—honest investigators—to sit under conditions in which results would not be tainted by any poisonous suspicions.'

I also offered to ask from some members of the London Spiritualist Alliance subscriptions to meet the necessary expense connected with a short series of sittings of which a report would be sent to 'LIGHT,' and I stated that I was willing to make a contribution at once. I also suggested to Mr. Eldred that he be 'asked to sit in a weighing chair, and as you become reduced in bulk, as asserted, then the exact amount of weight lost would be visibly registered by a small luminous card on the pointer in front of the dial of the weighing machine.'

I have sufficient experience as an investigator to know that the best medium in the world, in combination with the most sympathetic circle, cannot always command phenomena, but I think that in face of the serious statements made and the suspicion and dissatisfaction engendered, Mr. Eldred as an 'earnest and conscientious worker' (his own words), and for his own sake, as well as in the interests of truth, ought to accept this offer, which I trust you, sir, will readily endorse, and at once specify the conditions which might be mutually acceptable.—Yours, &c.,

A. WALLACE, M.D.

SIR,—I have followed with deep interest the accounts of various so-called materialising séances under the mediumship of Mr. Charles Eldred, and your question in 'LIGHT,' p. 61, 'Can any mediumship be thoroughly genuine which so violently resents doubt or disbelief?' prompts me to ask, has not the time arrived when all sitters should insist upon test conditions, viz., that the medium should be totally enclosed in a wire cage, or say, lattice work cabinet?

That genuine phenomena can take place under these conditions has been demonstrated beyond question. Then why is it that Mr. Eldred and his manager refuse to comply with this simple test? I have myself attended a séance at Nottingham, and have appended my signature to a clause relating to the non-publication of account, and therefore can only say that I am not altogether satisfied. I have yet to learn the reason of Mr. Eldred 'shrivelling up' beyond recognition whenever ordinary meetings have been held; yet, hanging up in the séance-room is a large plate photograph of Mr. Eldred (fully dressed) appearing quite in a normal trance condition, with a full length so-called spirit form standing by his side.

I trust a determined effort will be made by all investigators to have reasonable test conditions, and thus clear the atmosphere of the present conflicting disturbances.—Yours, &c.,

CHEMIST.

[It is about time that this correspondence should cease. The point at issue—whether Mr. Eldred's séances have been genuine or fraudulent—has been vigorously contested by persons who, with apparently equal opportunities of judging, have yet taken views so hopelessly at variance that, though we have given fair and free expression to both sides, many of our readers have been left in a condition of uncomfortable bewilderment.

Under these circumstances we have concluded that it would be useless to continue the discussion—at least for the present. We have two or three letters in hand for which we have been as yet unable to afford space, but which we feel ought to be published; these we shall give in our next issue and then the correspondence must be considered closed, so far as relates to the genuineness or otherwise of Mr. Eldred's phenomena, but not necessarily as regards any collateral issues that may arise out of a consideration of the old question of the folly of holding physical séances under such conditions that the sitters on any given occasion may possibly differ amongst themselves as to what really occurred.

In the meantime we have the satisfaction of being able to state that there is a prospect of Mr. Eldred's mediumship being shortly submitted, with his full consent, to the scrutiny of a few competent observers, whose report will be awaited with interest. We cannot but hope that it may be in Mr. Eldred's favour.—ED. 'LIGHT.']

## PROFESSOR RICHEL AND SPIRITUALISM.

The January number of 'The Harbinger of Light' (Melbourne, Australia) is fully up to the high standard to which this journal has attained under the editorship of Mrs. Charles Bright, who gives as a special feature each month a description of some celebrity of the Spiritualist movement or of psychical research. This time it is Professor Charles Richet whose work and position are described, and Mrs. Bright points out that :—

'Dr. Richet seems in regard to psychic phenomena to have two distinct personalities. On the one hand he is the most skilful and indefatigable investigator, the boldest upholder of the wonders of the séance-room; but he is all the while a representative professor of science, and he desires to hold an even balance. Nevertheless, Spiritualists owe a deep debt of gratitude to Dr. Richet, for, although he may not enter the spiritualistic shrine himself, he is boldly throwing open the door for others to enter—possibly those whom he has helped to enlighten.'

Mrs. Bright thinks that Professor Richet's article on 'Should the Phenomena of Spiritualism be Seriously Studied?'—

'has proved a great incentive to psychic research among a class that has hitherto stood almost contemptuously aloof from the subject of Spiritualism. For however much the name may be disguised under various pseudonyms, the one fact for us all to recognise is that everyone who is fighting the dense materialism of the age is helping the spiritualistic cause and should be warmly welcomed. Words but poorly express the deep emotions of the heart, and often divide where they should unite if fully understood.'

Perhaps we in England are apt to underrate Professor Richet's work in the field of psychic phenomena. Mrs. Bright reminds us that 'there has scarcely been a case recorded on the Continent of exceptional phenomena in which the name of Dr. Richet does not appear as an investigator in conjunction with other scientists.' In some sittings at Rome about two years ago, 'flames floated about overhead, and Dr. Richet, the tallest man present, finding it impossible to reach them with his arms, declared that fraud was impossible, and that he felt compelled to acknowledge the genuineness of the phenomena.' Yet he hesitates to admit their 'human character' and ascribes them to 'intelligent forces.' But Mrs. Bright thinks that Professor Richet will ultimately acknowledge, like Dr. A. R. Wallace, that other theories than the spiritual one have 'hopelessly broken down.'

In the same number Mrs. Bright gives a description of Mr. Charles Bailey the medium, and of his career, mentioning that he claims that 'if these things were done at will and by his own power he could make his fortune as a showman,' whereas in fact he knows nothing about conjuring and is completely unable to imitate the phenomena.

## MR. F. W. THURSTAN, M.A., HONOURED.

The dinner given, on January 25th last, by the members of the psychic development class to their respected honorary instructor, Mr. F. W. Thurstan, was an unqualified success, and reflected much credit upon the organisers, and also the caterers, Messrs. Pinoli, of Wardour-street. About forty-five members and friends assembled, and passed a very enjoyable evening. Mr. Thurstan, whose health was drunk with musical honours, responded in an able speech, incidentally touching upon the dignity of study, of doing one's duty in qualifying for the universities on the other side, and of not forgetting our duties as citizens—a phase of life which receives scant attention from individuals.

During the evening Mrs. Walter, on behalf of the class, in a graceful speech presented to Mr. Thurstan a beautifully illuminated autograph album, which was designed and executed by Mr. Scholz.

Dr. Berks Hutchinson made an admirable chairman and expressed the hope that the splendid idea of this informal meeting would be repeated at intervals as an incentive to real friendship.

The musical items gave much delight. Mr. Henry Lewis, who possesses a tenor voice of rare flexibility, sang several songs, as also did the Rev. Pugh, M.A., Dr. Hutchinson, Mr. 'Victor' and Mrs. Broadwaite. Mr. J. C. Kellaway assisted at the piano. Mrs. Wood, Mrs. J. E. Goodall, Mr. Flower, and Mrs. Walter were responsible for the arrangements.

## THE GOAL OF PROGRESS.

A writer in 'Prabuddha Bharata,' referring to the lethargy and inaction which he says are all too prevalent in India, thus describes the steps which have to be taken by the progressive soul :—

'India's ideal is the highest spiritual perfection. Man progresses from the brute state of individuality to the tribal collectiveness, from which again he broadens into citizenship. The citizen develops into the cosmopolitan. But the end is not yet. He must be universal, and then find his true being in union with infinity. Then, and then alone, the supreme goal is reached, and he becomes a freed soul, as he then goes beyond all the limitations which bind a being.

'Again, the path of human progress can be said to lie through three qualities, each of which is overcome by developing the next higher, and true freedom is reached by going beyond them all. The characteristic of the first is ignorance and idleness, while that of the second is passionate zeal and activity. But this constant whirl of hurry disturbs the equanimity of the mind, and is overcome by introspection, self-control, and calmness (not inaction), which are the expressions of the third quality. But this, too, binds a man by the thought that "I am happy, calm, and good, I have attained knowledge, &c." So freedom is not yet reached; it is gained by him who develops this same quality and detects and shakes off its binding effects by meditating on his real nature, and saying, "I am not the doer, there are no qualities in the Self." Then all bondage falls off, and the man lives in the freedom of the Self. This freedom of the soul is the highest goal of all. But is necessary that one should rise from stage to stage. Each, therefore, should start from his own station towards the supreme goal.'

The writer thinks that material prosperity is by no means unimportant, even from a spiritual point of view. People 'should be given proper food for their body as well as for their mind,' but should never lose sight of spiritual ideals. They should nourish body and mind 'only to make them fit instruments for realising their ideal. Material prosperity would remove their physical wants and give them energy to apply to better purposes.'

All this sounds very pretty and reasonable, but surely the serenity and poise which come from self-knowledge and self-realisation, or in other words the liberty within the law, which is enjoyed by those who knowingly fulfil the law, does not mean that the Self is inactive and devoid of qualities! Surely at such a stage of spiritual consciousness and apprehension the powers of Love, Comprehension, Conformity, and Joy must be intensified beyond all our present capabilities of understanding! The blessedness which follows upon the realisation of the meaning of life and the loving services which we then delight to render to others, will lead us up to such wise and joyous self-expression and self-revealing as are possible only to those who are consciously attuned in Love to the Infinite Life and Love. The highest freedom is that of perfect and understanding conformity, when man, the spirit, understands as 'God understands.'

## AMAVIMUS—AMAMUS—AMABIMUS.

They have met—but not in a realm of shades;  
'Tis we who are dreamers and grope in gloom,  
Where a glimpse of truth into falsehood fades,  
And we shudder at death as our doom.

They have met in a land of increasing light,  
That waxes ever to perfect day;  
Where wrong goes right, and the darkness bright,  
As they mount on their upward way.

No trammels of self confine the soul  
That merges its life in the Sea of Love;  
We lose a part but to find the whole,  
We sink but to soar above.

A Spirit divine is our vital breath,  
Like the flute of Pan is the brain inspired;  
From narrowing channels released by death,  
We shall win what the soul desired.

New music, grander and sweeter far,  
Shall sound when the shepherd's pipe is broken;  
No mists shall mar Heaven's brightest star,  
No word but Love shall be spoken.

R. BRUCE BOSWELL.

## SPIRIT PERFUMES.

Mr. Edward T. Bennett, in his new work on 'Spiritualism,' which is referred to in 'Notes by the Way' in this issue, quotes the testimony of Mr. F. W. Percival, who occasionally attended the séances at which our friend, the late Mr. W. Stainton Moses, was the medium, and who, in a letter to Mr. Moses, described what occurred on March 18th, 1874. Mr. Percival says: 'Scent was produced abundantly in the presence of Mrs. Speer and myself, while you (Mr. Moses) were in a state of trance.' Mr. Percival continues:—

'The controlling spirit began by speaking through you at some length, and we were told to expect unusual manifestations. They commenced with a strongly-scented breeze, which passed softly round the circle, its course being marked by a pale light. In a few minutes it suddenly changed, and blew upon us with considerable force, as if a pair of bellows had been employed, and the temperature of the room was perceptibly lowered. After this liquid scent was sprinkled upon us several times; it appeared to come from the top of the room, and fell upon us in small drops.

'Finally, we were told that a new manifestation would be attempted, and that we were to prepare for it by joining hands and holding the palms upwards. In this position we waited for two or three minutes; then I felt a stream of liquid scent poured out, as it were, from the spout of a teapot; the same was done for Mrs. Speer; and to judge from our impressions at the time and from the stains on the table, a very considerable quantity must have been produced. I may remark, in conclusion, that there was no scent in the room before the séance, and that we could distinguish several different perfumes, which made the atmosphere so oppressive that we were glad to seek a purer air so soon as the séance came to an end.'

## THEOLOGY AND SPIRITUAL INSIGHT.

Writing in the 'Contemporary Review,' Emma Marie Calliard says: 'To be living, theology must deal with such fundamental principles as can be harmonised and developed in accordance with the spiritual growth, intellectual culture, ethical and scientific advancement of successive periods. Hence, not history, as embodied in the letter of the Scriptures, but experience is the best guide to theological truth, and experience is only partially enshrined in the history of the past; it is a present and future source of knowledge.' The 'insight required' for the right interpretation of history, she says, 'is spiritual,' and is a sort of 'unwritten witness to us, a fifth gospel, outweighing in authenticity and completeness the testimony of the four written Gospels.' Mr. John S. Banks, in the 'London Quarterly Review,' speaks of 'religion as an inner divine life in man,' and of the fact that to the mystics, 'the new birth and inner life of the spirit is more than the objective work of atonement and redemption; Christ in us is more than Christ for us. . . . Forms and rites are helpful and necessary in religion; but they are only means to an end, leading us from the seen and temporal to the unseen and eternal, which is the true home of the spirit.'

'FOR BABIES OLD AND YOUNG' is the inscription on the cover of 'The Fairy Tale that Never Ends,' a new book by Louie Stacey, M.R.B.N.A., issued by T. N. Foulis, price 3s. 6d. Miss Stacey is a writer on New Thought subjects, but in the present case we do not know whether all the babies, old and young, who may read this book will pierce through the *badinage* and get down to the moral intended to be inculcated, which is, that repression or prohibition is not the best way of dealing with popular errors of living, but that the real remedy is for all to learn the right use of freedom, so that it is not made an excuse for licence.

AN AFTERNOON SÉANCE WITH MR. R. J. LEES.—Mr. R. J. Lees, the author of 'Through the Mists,' 'The Life Elysian,' &c., will be in London next week, and has kindly offered to meet friends of the Alliance on Wednesday, the 21st inst., and afford them an opportunity of conversing with some of his 'controls' on questions connected with the facts and philosophy of Spiritualism. Many of those who enjoyed the privilege of listening to these spirit friends in years gone by will, we feel assured, be pleased to avail themselves of this opportunity of renewing their acquaintance. The meeting will be held at 110, St. Martin's-lane, at 3 p.m., on Wednesday next. There will be a charge to Members and Associates of 1s. for tickets for their own use, and 2s. for tickets for friends introduced by them. The proceeds will be devoted to the funds of the Alliance.

## LETTERS TO THE EDITOR.

*The Editor is not responsible for the opinions expressed by correspondents and sometimes publishes what he does not agree with for the purpose of presenting views that may elicit discussion.*

## Investigation.

SIR,—At a London Theosophical Lodge, I recently much enjoyed listening to a discussion upon the desirability of investigating Spiritualism. The arguments put forth, both for and against, were most cogent, and deserve the deepest thought and consideration of all who are interested in this very serious subject. From a personally unbiased point of view, the fact is borne in upon me that the dangers, difficulties, and even failures lie, not so much in the actual investigation, as in the *method* in which these investigations are carried on. Perhaps the following incident may help to illustrate my meaning. A young widow lady (a friend of mine) was recently taken to a materialising séance, the medium bearing an irreproachable reputation. The séance room was very dark, for which my friend was rather thankful, as, in joyful expectation of obtaining some proof of her beloved husband's continued existence, she was so overwhelmed with thrilling anticipation that she was unable to control the sobs that silently convulsed her whole frame. But alas! for the cruel awakening. As soon as the *performance* (as she afterwards described the séance to me) commenced, simultaneously with some sundry flickering lights, an unnatural, *waxen* looking, *expressionless* male face appeared, showing himself to each one of the audience, and a great revulsion came over her, completely changing her overwrought and pent-up feelings to a sense of ridicule and extreme disgust. She left the séance-room with the firm resolve to have nothing more to do with Spiritualism. I have no hesitation in saying that my friend's experience is simply one of many—many who would give, comparatively speaking, all they possess to gain some undeniable proof that the dear ones, for whom they mourn, are as much alive as when in the physical form. But while séances are conducted under such illusive conditions as the one just referred to (which I deeply regret to say was typical of most of these sittings), they do incalculably more harm than good and investigation becomes a miserable farce, bringing shame, discredit, and disgust on all concerned. Therefore, I repeat most emphatically, there is a crying need for reform in the *method* of investigation, and I earnestly urge all true-hearted Spiritualists to make every effort to bring about some means by which this can be accomplished, and so raise the tone of the séance room, and earn a lasting debt of gratitude from many a desolate and bereaved heart.—Yours, &c.,

T. S. C.

Hove.

## Mrs. Ellen Green in South Africa.

SIR,—Readers of 'LIGHT' will doubtless be pleased to hear that Mrs. Ellen Green's mission in Durban has been very successful. During her three months' stay she has been the means of bringing comfort to many. Her remarkable clairvoyant descriptions have made a marked impression, as they were nearly all recognised instantly, and non-recognitions (as we have afterwards proved) were due mostly to faulty memories.

Mrs. Green's trance addresses were exceptionally good, and so clear that they could be readily understood by all, and, in spite of the rainy season, the meetings were very well attended.

During her stay Mrs. Green endeared herself to many, and will always be warmly remembered by those with whom she has come in contact.

Shortly after her arrival, Mrs. Green had the pleasure of opening and starting here the first Children's Lyceum in Natal, and she worked arduously to make it a success. On Sunday, January 6th, Mrs. Green delivered her last trance address before going further up the country, and on the Wednesday following related her experiences to a crowded audience of quite three hundred persons. She expressed her thanks for the many kindnesses which had been shown her, and hoped to give addresses for a few Sundays on her return before leaving for England. The president (Mr. W. Utton), on behalf of all present, wished Mrs. Green God-speed, and every success in her brave mission. On Friday, January 12th, she left Durban for Maritzburg, and will go on to Johannesburg, Pretoria, Kimberley, and other places. She desires to be remembered to all friends at home, and expects to be back again by June.—Yours, &c.

W. T. UTTON,  
Hon. Secretary.

### An Urgent Appeal.

SIR,—Permit me to appeal on behalf of the widow of the late Alfred Marshall of Bradford, who was killed by the lightning catastrophe near Huddersfield, when at duty's call in the interest of mission work for Spiritualism. Mrs. Marshall is at present keeping a small shop, but finds herself in very straitened circumstances through bad trade and other causes, and I now appeal to all kind readers to assist me to save her little home. To help to raise the required sum of £15 by the end of this month special meetings for inquirers will be held by Mrs. Burchell each Tuesday and Sunday, at 8 p.m., during February; on Tuesdays for healing, when each case will be clairvoyantly diagnosed and advice given as to the mode of treatment to be followed, and on Sunday evenings a select séance will be held, when demonstrations of clairvoyance and psychometrical readings will be given. A fee of 1s. will be charged on behalf of Mrs. Marshall.

Donations will be thankfully received, and duly acknowledged in 'LIGHT' by—Yours, &c.,

J. BURCHELL.

65, Girlington-road, Bradford.

### Spiritualist Fund of Benevolence.

SIR,—Kindly allow me, on behalf of my committee, to again thank the subscribers to the above fund. Although the sum received during January was totally inadequate to meet the demands upon the fund, yet those who did send deserve our warmest thanks, and have them. May I once more, sir, ask Spiritualists to remember their *own* poor and needy at this time of distress, and forward their donations, small or large, at once?

Thanking you for your continued courtesy, believe me, yours ever sincerely,

WILL PHILLIPS,  
Hon. Sec.

22, Bellott-street,  
Cheetham Hill, Manchester.

Amounts received during January: Mr. J. Richardson, 2s. 6d.; W., Ilfracombe, 5s.; Mr. Stanley Turner, 5s.; Mr. W. Sink, 10s.; Mr. W. Haywood, £1 1s.; per Mr. F. W. South, Sale of Lloyd's Dictionary, 7s.; Mr. R. H. Lee, translation, 1s. 6d. Total, £2 12s.

### 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.

**BRIXTON.**—8, MAYALL-ROAD.—On Sunday last a trance address by Mrs. J. W. Adams gave the audience much pleasure. A good after-meeting was held. On Sunday next Mr. R. Boddington will give an address; questions invited.

**CHISWICK.**—110, HIGH-ROAD.—On Sunday morning last the circle was thoroughly successful; the distinct perfume of fresh wallflowers being brought by the spirit friends. On Sunday next, at 11 a.m., circle; at 7 p.m., service.—H. S. H.

**BRIGHTON.**—COMPTON HALL, 17, COMPTON-AVENUE.—On Sunday last an excellent discourse was given through Mr. Hopkinson. On Sunday next, at 11.15 a.m., open circle; in the evening Mr. R. Dimsdale Stocker on 'Some Methods of Healing.' Hall open Thursdays from 3 to 5 p.m. for inquirers.

**SHEPHERD'S BUSH.**—73, BECKLOW-ROAD, ASKEW-ROAD, W.—On Sunday last Mr. Burton's address was much enjoyed by a large audience. Speaker on Sunday next, Mr. John Adams. On Monday, at 3.30 p.m., Mrs. Ball. Thursday, at 8 p.m., Mr. Ruffle, clairvoyant. Silver collection.—S. H.

**MANOR PARK AND EAST HAM.**—COLERIDGE-AVENUE.—On February 9th, Mrs. Podmore gave psychometrical readings. On Sunday last an excellent address by Mr. Smith, of Woodford, was much appreciated. On Sunday next, Mr. A. V. Peters, address and clairvoyance.—M. P.

**CAVENDISH ROOMS,** 51, MORTIMER-STREET, W.—On Sunday evening last Miss MacCreadie's descriptions of spirit friends, with messages, were mostly recognised. Speaker on Sunday next, Mr. W. J. Leeder, of Nottingham, on 'Heaven and Hell in the Light of Spiritualism.' Doors open 6.30 p.m.

**FULHAM.**—COLVEY HALL, 25, FERNHURST-ROAD, S.W.—On the 8th inst. Mr. H. Fielder gave an earnest address. On Sunday evening last Mr. E. W. Wallis's address on 'Life and Death in the Light of Spiritualism,' greatly delighted the audience. On Saturday, the 17th, at 8 p.m., entertainment; admission 2d. On Sunday next, at 7 p.m., Mr. Abbott, on 'Selfhood.' Questions invited.—W. T.

**STRATFORD.**—IDMISTON-ROAD, FOREST-LANE, E.—On Sunday last Mr. R. Boddington's address was well received. On Sunday next, at 11 a.m., discussion; at 7 p.m., Mr. Walker. On Thursday, at 8 p.m., investigators' séance.—G.

**BATTERSEA PARK-ROAD.**—HENLEY-STREET.—On Sunday last Mrs. Ball read an address on 'The Uses of Spiritualism in Daily Life,' and replied to questions. On Saturday, the 17th inst., social gathering for the pianoforte fund. Speaker on Sunday next, at 11.15 a.m. and 7 p.m., Mr. F. Clarke. Thursdays, 8.15 p.m.

**CLAPHAM INSTITUTE,** GAUDEN-ROAD.—On Sunday last Mr. Butcher gave an eloquent address on 'The Problem and its Solution.' Mr. H. Boddington presided. On Sunday next, at 11.15 a.m., open circle; and at 7 p.m., prompt, service. On Thursday, at 8.15 p.m., public circle, psychometry and clairvoyance. Silver collection.—H. Y.

**CAMBERWELL NEW-ROAD.**—SURREY MASONIC HALL.—On Sunday last the morning circle was well attended, and Mr. W. E. Long gave a brief address. In the evening, to a considerable audience, he spoke on 'Incarnation.' Both addresses were much appreciated. On Sunday next Mr. W. E. Long will speak on 'How was Christ Manifest in the Flesh?'—C.

**HACKNEY.**—SIGDON-ROAD SCHOOL, DALSTON-LANE, N.E.—On Sunday last, after an address by the president, Mr. R. Brailey gave very successful clairvoyant descriptions with correct surnames. On Sunday next, at 7 p.m., the president, Mr. John Lobb, will conduct a special service in memory of Mr. Weedemeyer, who passed to the higher life on February 7th.—N. R.

**PECKHAM.**—CHEPSTOW HALL, 139, PECKHAM-ROAD.—On Sunday morning last Mr. W. Ray's discourse on 'The Bible' was very interesting. In the evening Mr. T. B. Frost gave an instructive address. Mr. Darby presided. On Sunday next, at 11 a.m., Mr. W. Ray; at 7 p.m., service; at 8.15 p.m., circle. Members' circle, Wednesday, the 21st inst., Mrs. Webb.—D.

**SOUTHAMPTON.**—WAVERLEY HALL, ST. MARY'S-ROAD.—On Sunday last a splendid address by Captain Greenaway on 'Socialistic Religion' was much appreciated.—S. H. W.

**SOUTHPORT.**—HAWKSHEAD HALL.—On Sunday and Monday last, Mrs. Fanny Taylor, of Castleton, gave practical addresses and good clairvoyant descriptions.—E. B.

**LUTON.**—On Sunday last Mr. A. Punter gave a fine discourse on 'Scatter Seeds of Kindness,' a subject suggested from the audience; also well recognised clairvoyant descriptions, with full names.—C. M.

**STRATFORD.**—NEW WORKMEN'S HALL, ROMFORD-ROAD.—On Sunday last Mr. J. Connolly delivered a stirring address on 'Forgiveness,' a subject chosen by the audience. Mr. G. W. Lear presided.—W. H. S.

**TOTTENHAM.**—193, HIGH-ROAD.—On Sunday morning last Mr. Baxter spoke on 'Holy Matrimony.' In the evening Mr. Green's interesting lecture on 'Reincarnation' drew forth many questions.—T.

**PORTSMOUTH.**—LESSER VICTORIA HALL.—On February 7th, an address by Mr. Nicholls was followed by clairvoyant descriptions from Mrs. Wilson. On Sunday last Mr. Lacey's guides replied to questions, and gave a good address on 'The Soul's Progress.'—H. J. B.

**GLASGOW.**—ASSEMBLY ROOMS, 136, BATH-STREET.—On Sunday last Mr. Walter Howell spoke in the morning on 'The Bible in the Light of Modern Thought,' and in the evening on 'The Element of Love in Law and the Law of Love,' both addresses being uplifting and inspiring, and well attended.

**BOURNEMOUTH.**—21, CHARMINSTER-ROAD.—On Sunday last Mr. John Adams spoke on 'The Psychic Experiences of Jesus.' In the after-circle Mr. Walker spoke on 'Life in the Spirit World.' The members decided to join the National Union.—S.

**LITTLE ILFORD.**—CORNER OF THIRD-AVENUE, CHURCH-ROAD, MANOR PARK.—On the 7th inst. Mrs. Jamrach gave good tests to a large audience. On Sunday last Mr. G. T. Gwinn's address was thoroughly appreciated. Mr. H. J. Abel conducted a large after-circle.—A. J.

**STOKE NEWINGTON.**—GOTHIC HALL, BOUVERIE-ROAD.—On Sunday morning last Mrs. McKenzie gave an address, and in the afternoon Mr. Walker conducted a good circle. In the evening Mr. Robert King gave an explanation of the methods of spirit control.—S.

**NORTHAMPTON.**—ST. MICHAEL'S-ROAD.—On February 5th the first of a series of quarterly teas, for members only, was provided by the president and his wife (Mr. and Mrs. Roche), and Mrs. Litt, of Leicester, gave interesting clairvoyant descriptions. On Sunday last, afternoon and evening, Mrs. Gibling, of Derby, spoke on 'Spiritualism and what it has Done for Humanity,' to good audiences.—B.