

# Light:

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

'LIGHT! MORE LIGHT!'—Goethe.

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

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## NOTES BY THE WAY.

'The Message' prints a useful specimen of the Rev. R. J. Campbell's luminous, rational but evasive answers to questions. The question was 'Do you consider belief in Everlasting Punishment possible?' The answer begins thus: 'It is impossible not to believe in Eternal Punishment': but, proceeding, we find that the usual meaning of 'Eternal Punishment' is quite ignored, and, in its place, we have the binding of the sinner to his sin, in the sense of retribution. But the ending is stern enough:—

The man who lives falsely is already undermined by the judgments of God. It is punishment to be shut off from eternal life and beauty, joy, love. Death itself can give him no rescue. It simply takes the bad man, as it were, from one prison-house to another, and gives him on the way a glimpse of the blue sky above, and the fresh, sweet air, in the midst of which he might live and ought to have lived. All punishment is eternal. All true living is eternal. God's eternal now is the one thing from which the bad man cannot escape, and the good man does not want to escape.

But Mr. Campbell does not really answer the question which, though badly worded, evidently referred to the unendingness of punishment in a state which may roughly be indicated by—*Hell*. Unless we are greatly mistaken, Mr. Campbell does *not* believe in that. Why does he not say so,—or the reverse? What does he mean by 'God's eternal now'? What is God's to-morrow? The sinner has one if He has not; and, in that to-morrow, he may repent and rise. Would that be 'God's eternal now'?

'The Universal Republic' (Portland, U.S.) is always welcome because of its elevated tone and its bright brave thinking. It is simple withal, and winsomely idealistic in its very simplicity. Here are two illustrations of this. A child could understand them; and yet how deep and comprehensive they are!—

The Power that rules for righteousness thinks in and through the minds of the individuals that constitute humanity. It rules within the temple of man's spirit. The physical man (of the earth, earthy) does not heed, because he keeps the door of the temple closed, and piles up before it rubbish thoughts. And yet he must open the way before 'Thy Will' can be done on earth as it is in Heaven.

A few have cleared away the rubbish before the doors of their temples and have opened them and are following out the thoughts given to them by Divine Love and Wisdom, and it is this heavenly leaven that is gradually leavening the mass of humanity to pulsate with the new life and the spiritual aspirations of the new age.

One cannot soul-assimilate the phenomena of Spiritualism, until he is willing to do something more than pay mere money for witnessing them. Not until he is willing to sacrifice greed,

pride, selfishness, &c., does his spirit realise the true import of spiritual phenomena and their purpose in stimulating spiritual unfoldment. The phenomena of Spiritualism should be sought as aids to spiritual unfoldment. The light of the spirit is for the illumination of the searcher after truth. He who, moth-like, seeks that light to gratify curiosity, greed, or other ignorant purpose, will burn his wings and fall to the earth.

'The Progressive Thinker' reports a Discourse by John Pierpont, through Mary T. Longley, of Washington. It is in almost every way worthy of the fine old poet-preacher. Here are two or three thoughts concerning spirit-growth, spirit-help, and the 'moral police force' of the spirit world:—

Spheres blend in harmony, because each individual gravitating to these localities is in accord with the others, and the perfect blending of their spheres helps to create the wonderful zone or belt of life which they inhabit as a spiritual world. There is no darkness there! Yet there are seasons when the individuals may take their magnetic repose even as you mortals find your hours of slumber here.

The individual is not insensible to his surroundings, but in that hour of silence and of beauty his soul reaches out through his own environment and embodiment unto still higher states of conscious power, when he comes into spiritual contact with beings of more exalted realms. And thus these people grow in spirit.

Yet such as they are never unmindful of the unhappy beings who dwell in lower states; their magnetic influence goes forth, and it is this magnetic influence and power, with the personal influence and effort of these ministering beings, that in time reach into the darkened state, into the very citadel of life itself of the unhappy beings, and steal within that pent-up hidden consciousness of right doing and of effort which must be aroused in order to bring the individual into better conditions.

Now, then, there is, so to speak, a moral police force in the spirit world. There is no such guardianship or forceful power as shown in the physical conditions with the police force of nations or of communities on earth, yet your systems of restraint are necessary until humanity grows to higher conceptions of life; but the manner of exercise of moral restraint on the other side, so to speak, is that which flows forth through magnetic emanations of sympathy and love into the lives of the unhappy and distressed in order to reach them with a stimulating power to work out their own salvation for their own advancement.

The Rev. Charles Voysey is on the war-path against 'the unconscious mind.' In one of his latest sermons he lets fly thus, in his own pungent manner:—

I am sorry to say that several attempts have been made to prove the existence of a third element, called by some 'the sub-conscious mind,' and called by others, still more defiant of common-sense, 'the unconscious mind.' It is difficult to imagine how, in an age remarkably imbued with the scientific spirit, persons claiming to be scientific can be found to use such an idiotic expression as 'the unconscious mind' and not to see that it is *primâ facie* a contradiction in terms.

'The unconscious mind' is certainly an odd phrase, but it is difficult to find an appropriate name for the member of the firm who lives in the cellar of our being and has no name-plate on the door,

Chicago is not universally quoted as the centre of the moral world, but it has, at any rate, one good wholesome teacher who publicly declares that a clergyman should be at least as ethically sound as an average member of the Chicago Stock Exchange, in spite of a certain Senator who quotes a tempting bit of sophistry. But the Rev. Edwin Hobbs collars him thus:—

Senator Beveridge, in a quotation from James Whitcomb Riley, points out how a young minister can secure the absolute confidence expected.

'Just believe. Don't argue about it, don't question it. Simply say, "I believe." Next day you will find yourself believing a little less feebly, and finally your faith will be absolute, certain, and established.'

That is to say, a young minister, with a trained mind and keen conscience, facing the facts precisely as they are known, having in his mind all the possible evidence, and finding that his Maker has left a slight margin of questioning which must be intended for some useful purpose, nevertheless is to ignore the fact and proceed to extinguish that margin by an act of will, compelling his mind to render judgment, not according to the evidence, but according to the requirements of his profession. This may be good legal counsel: it may be senatorial practice. But, if the ministry came to tamper with its own intellectual integrity in this way, how much weight would its decisions ultimately have on a thoughtful world?

If a broker should eliminate all doubt in his own mind concerning a given security by an act of will that he might the more easily sell the stock, he would hardly be called an honest man. Should the morals of the pulpit be lower than those of the Stock Exchange?

That sturdy veteran, Goldwin Smith, has once more come into the arena as a theological critic; this time with rather more of the sunshine of belief, though with quite as much critical courage. His work, however, only seems to be destructive. In reality he pulls down only to expose the building to view. He erases the special only to set forth the universal. He exalts reason, but widens the application of the word. Conscience is reason dealing with ethics. He does not believe in suppressing reason in favour of faith. 'If,' he says, 'reason has been given us by the author of our being, as our guide, and our only guide to truth, are not the discoveries of science and criticism as really revelations as though they had been dictated to an inspired penman or proclaimed amid thunders of Sinai?' Hence he asks, with refreshing frankness, 'Who, in the face of the discoveries of science, can continue to believe in the Mosaic account of creation and fall of man?'

He is impatient over 'the supernatural': all is natural, including 'the Incarnation.' God, he holds, is incarnate in all mankind, and naturally so. It is all a part of the great creative manifestation of God. He declares that he has now 'himself heard the words of the founder of Christianity—on a hillside in Galilee,'—a winsome welcoming of the Sermon on the Mount, with its heavenly universalism, as his confession of faith. And who shall say that it is not enough?

ORIGEN NOT A REINCARNTIONIST.—In the February number of the 'Theosophical Review,' Mr. G. R. S. Mead discusses the position of Origen with regard to reincarnation, and concludes that in his Commentary on John, probably written in 232 A.D., Origen appears to suspend his judgment, or at least to abstain from giving a definite opinion; for he says we must first inquire into the essence of the soul and its connection with the earthly body; he appears to believe in the pre-existence of the soul, but not as an individual. In his Commentary on Matthew, written about 244 A.D., Origen distinctly shows himself averse to the doctrine of reincarnation. 'It therefore follows,' says Mr. Mead, 'that those who have claimed Origen as a believer in reincarnation—and many have done so, confounding reincarnation with pre-existence—have been mistaken. Origen himself answers in no uncertain tones, and stigmatises the belief as a false doctrine, utterly opposed to Scripture and the teaching of the Church. Origen rejects the doctrine of transmigration, or of incarnation into a series of earth-bodies; he is precise on the subject, if not in his earlier work, at any rate in his later commentary.'

## 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, MARCH 8TH,

WHEN AN ADDRESS WILL BE GIVEN

BY THE

REV. LUCKING TAVENER,

ON

'Modern Art—the Spiritual Element in the Works of Blake, Rossetti, Burne Jones, and Watts.'

(With Lantern Illustrations.)

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. 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 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 next, 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, March 8th. 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, March 2nd, 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.

MRS. EFFIE BATHE's last three 'At Homes' for inquirers will be held on March 6th, March 20th, and April 3rd. All those who have found the meetings helpful, or strangers through introduction, will be heartily welcomed. Applications, as before, must be accompanied by a stamped, addressed envelope. For other particulars see 'LIGHT,' January 13th.

## MR. CHAMBERS TESTED.

'The Journal of the Society for Psychical Research,' which is printed 'for private circulation among Members and Associates only,' contains a report on some sittings with Mr. Chambers (whose performances at Newcastle have been mentioned from time to time in 'LIGHT'), and this includes the following paragraph:—

'It is not the interest of our Society to expose fraud, but rather to seek patiently for evidence of genuine supernormal phenomena. If, however, the Spiritualist Press in the cause of the pursuit of truth should wish to reproduce the above report, together with these comments, they are at liberty to do so.'

This is more than a permission, it is a challenge to notice the report, under pain of having our love of truth called in question; and implies the charge that the 'Spiritualist Press' has shown itself unwilling to expose fraud—a charge which the writers know full well is altogether without justification. In another passage Mr. W. H. Robinson, the organiser of the Newcastle fiasco, is quoted as writing to the society: 'I found him [Mr. Chambers] worthless as a medium, and duly informed the spiritual Press, but no notice was taken.' For our part we may also say that 'it is not *our* mission to expose fraud, but rather to seek patiently for evidence of genuine supernormal phenomena,' and having good reasons for deprecating the hasty and ill-considered way in which the Newcastle sésances were arranged, we were unable to regard as conclusive any results, or opinions, arising from them. In short, we scarcely considered the matter as worthy of our attention. We should value the comments of the Society for Psychical Research more highly if they were made after a close and adequate study of some medium of unquestioned powers. Their action in this case is merely slaying the slain.

We briefly summarise the report in the Society for Psychical Research 'Journal,' which amply justifies our unwillingness to take particular notice of the sésances at Newcastle. After mentioning the exposure of Chambers on October 14th by Mr. Neale, who turned on an electric light and 'revealed Mr. Chambers dressed in a sheet, wearing a false moustache and a paper turban in the character of an Oriental,' and the inconclusive Newcastle 'test' sittings, the report states that Mr. Chambers arranged with the Society for Psychical Research for a series of test sittings without payment unless results were satisfactory, consenting to his own person being reasonably examined, but there was to be no 'clutching' of medium or forms. The sittings were held on December 12th, 13th, 14th, and 15th last, those present being Mr. Feilding, Miss Johnson, Mr. Baggally, Colonel Le Mesurier Taylor (at the first two sittings), Mr. John Lobb (at the last two), and some others who were invited. 'The light in the room was provided by a single electric lamp closely shrouded in red paper, so as to give extremely little light. There was no feature in the phenomena to suggest anything but deliberate personation of "spirit forms" by the medium.'

At the first sitting a black-bearded form was seen, the front only of which was draped, 'while on its back was visible the back of the medium's waistcoat, he having apparently taken off his coat.' At the second sitting the forms were even less distinct, as the medium insisted on still less light. No opportunity was given for examining the medium during the appearance of the forms.

At the third sitting the medium was tied in a chair, near to which were placed objects which 'might possibly be levitated over the heads of the sitters.' A small luminous patch fixed on Mr. Chambers' back, without his knowledge, enabled the sitters to see that he 'gradually worked himself along into close proximity to the objects disposed upon the floor. Possibly because when he got there he found that, owing to the security with which he was tied, he could do nothing with them, he worked himself partly back again.'

The fourth sitting was held in slightly better light. After vague white figures had been seen materialising from below (one such attempt being obviously due to the medium raising a piece of white muslin gauze), the medium was reminded that this was not evidence unless he was seen at the same time.

He then 'withdrew part of the curtain and revealed himself sitting in the chair and moving about to prove that it was really himself, and a white form to his right.' It was, however, 'perfectly clear to those near the cabinet that the form was merely a piece of white drapery held in his right hand and waved about in a very far from realistic manner.' Afterwards a form, with its mouth draped, offered its left hand, and would not allow the right hand to be seen or touched. (Mr. Chambers wears a moustache and has lost three fingers of his right hand.) 'On being asked whether it was the deceased wife of one of the sitters, the form bowed assent'; but as it advanced the black trousers of the medium were seen behind it, the drapery only covering the front part. Another bearded form was afterwards seen. Mr. Chambers refused to be searched, but the sitters had no doubt that he had drapery and a false beard concealed on him. 'While he did not in terms confess to any fraud, he promised that he would give no more sittings, but would in future seek his living in a more honest kind of work.' The report is signed by the five persons named above.

The 'Journal' also devotes a couple of paragraphs to Dr. Theobald's article in 'LIGHT,' of December 30th, and the correspondence it evoked, and says that

'the evidence from a thousand sésances conducted without any control, and in the spirit of complete trust and confidence, cannot advance us one step towards the proof of genuineness. Not only must such a system be valueless as a means of obtaining reliable evidence, but it must itself in the long run be absolutely destructive of the very phenomena which it is intended to foster. It is a common and wholly justifiable answer by Spiritualists when challenged to produce their phenomena for inspection that they cannot be produced to order. Yet the mere existence of professional mediums implies a claim that they can so produce them. And when they find themselves assisted by the all too charitable spirit of observers, what wonder is it that, tempted by the opportunities for trickery constantly presented to them, they take refuge in the simple method of deceit, thus gradually killing out any germ of genuine mediumistic faculty they may originally have possessed?'

Such counsel would come with a better grace from the Society for Psychical Research if its officers were less inclined to infer that in a question between fraud and phenomena the overwhelming probability lay on the side of fraud, as assumed in a notable case recently discussed by them, and recently referred to in our pages in a communication from Miss H. A. Dallas. And, seeing that these sésances with Chambers were held in the middle of December, we are prompted to ask how it is that, with so much concern that the Report should be reproduced by the Spiritualist Press, we were not informed of the result until nearly two months afterwards!

It is a pity that our good friends of the Society for Psychical Research should not be able to recognise that other persons may be quite as impatient of fraudulent practices as themselves.

GLASGOW ASSOCIATION OF SPIRITUALISTS.—The annual report of the Glasgow Association shows a 'marked advance in general efficiency, prestige and influence,' and bears testimony to 'a great intellectual, moral, and spiritual awakening and development,' resulting in a tendency to public acceptance of 'the evidence and philosophy of Spiritualism.' The tone and status of the Sunday assemblies have greatly improved, and the crowded state of the meetings has led to the opening of a building fund in view of the contingency of removal to larger premises. The year's working, under evidently skilful and devoted management, has been successful financially and morally; meetings for propaganda purposes in Springburn, Govanhill, Langside, Hillhead and Govan have aroused much interest. The Lyceum is flourishing, and a Literary Society has been established in connection with it. Circles have been arranged and the Sunday circle is a most useful auxiliary. A Psycho-Physics Club has been formed to undertake the study of objective phenomena. In addition to the valuable work of the library and bookstall, a small Press Club has initiated the work of supplying carefully verified evidence to the Press, answering misrepresentations in newspaper controversy, and stating the case for Spiritualism. The Benevolent Fund has been generously and sympathetically administered, and deserves high praise. A bright future is anticipated for the movement, by 'men and women of thoughtful minds, fine fibre, and broad sympathies, being attracted towards our teaching and revelations, which ennoble the aspirations and ideals.'

## MATERIALISATION THROUGH MR. ELDRED.

SIR,—In your note on Mr. Eldred's séances you say that those for and those against the genuineness of the phenomena apparently have had equal opportunities of judging. Now those 'against' have only attended one or two sittings with Mr. Eldred, whereas I, who in the past have had much experience with various mediums for materialisations and who declare myself emphatically in favour of the genuineness of Mr. Eldred's phenomena, have sat not less than seven times with him, the last sitting being with a small circle of friends, without one minute of darkness and with thorough searching of the room, cabinet, and medium, both before and after the sitting, when more than the usual phenomena were produced.

If 'Truthseeker' and others had given themselves the same opportunity of judging I feel quite sure their letters would never have been written.—Yours, &c.,

E. T. DAVIS.

Oakhurst, The Park, Nottingham.

SIR,—May I be allowed to add what I consider a rather important P. S. to my previous communications?

Two or three of Mr. Eldred's most ardent local supporters state that they have examined the form of Mr. Eldred in the cabinet while the alleged spirit form was standing by his side. They say that on one occasion one of the medium's legs was missing below the knee; on another occasion it was an arm that had gone; and on a third occasion they state that part of the medium's face seemed to have gone! Strange to say, all this is brought forward as convincing proof that the spirits had built up with these lopped-off limbs! To me it is convincing proof that Mr. Eldred was the 'materialised form,' and that the figure, *minus* limbs, was a dummy. In the photo which has been extensively exhibited of a so-called spirit standing beside Mr. Eldred, there is no leg or arm missing; Mr. Eldred appears in his normal condition of face, figure and dress.—Yours, &c.,

Nottingham.

J. FRASER HEWES.

SIR,—In your issue of February 3rd was a letter from a Nottingham society respecting a test séance held at Mr. Eldred's on December 12th, 1905, and we ask that the following may have publication.

We take unreserved exception to the letter referred to, and also wish to direct the attention of your readers to the fact that although we also attended this séance on the same footing, we were not consulted before the publication of the said letter.

With reference to the wire cabinet, if such a cabinet was suggested, why were we not informed, and who, without our consent, had the authority to suggest it?

As to the matter of the signatures being forgotten, we would simply say that this is an incorrect statement, inasmuch as some time was occupied (about one hour) in arrangement, searching medium, &c., so that the time for commencing the séance had passed, and it was agreed that each sitter would sign afterwards.

The tying was done by Mr. Leeder as stated, who used waxed thread for wrists and soft cotton yarn for ankles, in order to prevent injury to medium's flesh.

As to the private marks placed on the medium's hand by Mr. Faustinus before the séance, we distinctly saw him minutely examine the hands of the spirit friend for the said marks, and also as distinctly heard that gentleman emphatically say that the marks were not there. After the séance, Mr. Sanderson and Mr. Shaw examined Mr. Eldred's hand for the marks mentioned, and state that the marks were plainly visible.

The next point we would refer to is the statement (and very amusing it would be if not so serious), 'We cannot swear there are no places of concealment in or about or attached to the séance room.' We fail to understand how such a body of gentlemen, after searching the floor of the séance room, some on hands and knees, sounding the walls, and even going so far as to look under a small portable organ, could have so little faith in their own mental capacity and perception as not to be able to decide whether the possibility of fraud existed.

It is also wrong to say that the holding of hands was an unusual custom, as some of us have been to several séances at Mr. Eldred's and the holding of hands has always been insisted on.

In conclusion, we can truly say that no doubt exists in our minds as to the genuineness of the séance in question.—Yours, &c.

(Signed) FRANK SANDERSON,  
W. P. SHAW,  
Spiritual Evidence Society.

J. J. ASHWORTH,  
L. SHIPLEY,  
A. HEBB,  
Members of Nottingham Spiritual Society.

S. A. TWELVETREE,  
W. J. WESTERN,  
JOHN G. HINCH,  
M. J. VEARY,  
Progressive Spiritualist Society.

Nottingham.

[We have been obliged to curtail the above letter by omitting passages couched in such language as we cannot allow any of our correspondents to apply to others.—ED. 'LIGHT.']

SIR,—We have read Mr. Eldred's 'explanation' and 'more accurate version' of the test séance with himself.

Let us at once say that Mr. Hewes has never at any time attempted to influence our judgment; that no one of us—Messrs. Rees, Birtle, Squires, Stevens, and Leeder—was satisfied as to the genuineness of the séance either during the production or afterwards, and we did not say we *were* satisfied.

The document we signed was not a testimonial, but to the effect that we had examined the room, &c., &c. But on reflection we could plainly see that that document would in all probability be used as evidence that we were satisfied, hence we repudiated our signatures as implying any such satisfaction.

Messrs. Hewes, Stevens and Leeder had an interview with Mr. Ellis a month before the date of the séance. Mr. Hewes then offered to *provide, and present* to Mr. Eldred, a wire cabinet if he would consent to sit in it. Mr. Ellis said he himself had proposed a wire cabinet, and also to place Mr. Eldred in a sack, but that the spirit people would not agree. He then laid before us proposals for a test, an account of which has already been published.

We wish to emphasise the fact that the proposals laid before us were stated by Mr. Ellis to be the result of a conference with 'Mr. Eldred's guides,' and he could not depart from them in the slightest degree; it is therefore beside the mark for Mr. Eldred to say we desired to 'command and test the spirit people'; *we carried out their own proposals.*

Mr. Eldred thinks we are incapable judges of psychic phenomena! We can quite understand his feelings. But what can be said of a so-called test séance at which every test condition was broken? for the seals were missing from the nails holding the foot ties; *more wax had been added to one seal*, or rather where the seal should have been (five persons smelt burning wax); the nails, which had been hammered tightly into the floor, were loose in the holes; the cord which was passed under the wrist binding and held by two sitters could be removed by passing the loop under the wrist tie and over the hand, and replaced by reversing the process (note, we were not allowed to *tie* this cord); and the only form that appeared was not the man he claimed to be. Indeed, we imagine we are not the only persons who will think it was a trick séance.

With regard to an examination of Mr. Eldred's house by architects, we should regard it as a farce to do any such thing weeks after the event.

We regret Mr. Eldred should deem it fitting to import into his 'explanation' a number of misstatements, and then, in the face of that and his manager's letter to us, write about charity, honesty, manliness, and love! We can only say we are sorry a little more of these noble qualities has not been exhibited by him and his assistants.

In conclusion, we trust that if any further test séances be held they will not be in Mr. Eldred's own house, séance-room, or cabinet, and that a wire cabinet will be used, which should be made or procured by the investigators.—Yours, &c.,

THE DELEGATES FROM THE NOTTINGHAM  
SPIRITUAL EVIDENCE SOCIETY.

SIR,—Will you kindly allow me to confirm the facts of Rear-Admiral Moore's article on his visit to Mr. Eldred, which appeared in your issue of February 3rd? As I have a special fact to confirm and was also the person who actually examined

the clothing of Mr. Eldred on the date in question, it has been suggested that I should write a short account.

Let me say at the outset that I am not a Spiritualist. If the facts we saw were all perfectly genuine manifestations they would not necessarily prove to my mind that the controls were what they themselves profess to be. I do not wish, however, to discuss the philosophy of the facts but the genuineness of them. My interest in them up to the present time is simply that of a student of psychical and occult phenomena.

First, as to the main reason for my writing. Rear-Admiral Moore refers to a control who spoke through the medium, and who stated that the success of the sitting had been increased by the presence of another materialising medium in the circle, and that this person would discover within twenty-four hours who was the medium in question. Rear-Admiral Moore does not, however, give this fact in full, as the control gave some definiteness to his statement by pointing out four men amongst whom the medium would be found.

At the time I was firmly convinced that the medium was the sitter from Birmingham, both from his general appearance and from his aspect just after the sitting. In my own case I felt well and more than normally alert. I was surprised, however, when I had walked a little way towards the railway station to find myself the victim of a decided reaction. I had the feeling then of having travelled a good many miles. This feeling increased and became so great that for some time I could not sleep when I got to bed. This feeling of utter weariness was renewed on waking the following morning, and continued during the whole morning, growing more and more acute as the day went on. That the effects were not merely subjective was proved by my wife's and some friends' comments on my appearance. At about two o'clock I felt exhausted and had to lie down in bed to recoup my energy. The feeling took the form of a peculiar headache, with a tightening sensation about the ears, which I have noticed in cases of nervous drain or overwork, great weariness in the limbs, and a sense of general exhaustion. I may say that while at the séance I had no feeling of fear or nervousness; I would have gone into the cabinet, had I been allowed, and stripped the materialised controls, as I did the medium twice over. My condition was an intensified form of a feeling which I had exactly thirty-one days before, when I made what appears to be a successful attempt at self-projection of the type mentioned by Myers in 'Human Personality.'

Referring to the tests we were allowed to make to detect deception, I agree with Rear-Admiral Moore. We had the utmost liberty to apply any tests which occurred to us. I certainly exhausted every means which occurred to me, and though I have since talked with an amateur conjurer and an expert in psychical research as to the facts I witnessed I have not yet seen any serious flaw in our tests. In the case of both these people I should want to check any evidence that they gave and discount it because of their overwhelming expectation of fraud, which would make them seriously liable to see what they expected to see quite independently of any objective facts answering to their possible self-deception. I examined twice over (on January 16th and 20th) the séance room. I believe I saw every square inch of the floor and room generally. I examined both adjoining rooms. Every piece of the medium's clothing passed through my hands. I looked well over the lattice work and curtains. I sat opposite the door and next to Mr. Ellis. I can speak as to his behaviour for the whole of the sitting. Rear-Admiral Moore can speak as to what part Mr. Newbold took in the proceedings. It is simply physically inconceivable to me that any person or any additional material entered the room after we had examined everything there was apparently to examine, and what was not apparent we had ample means of discovering if we had the capacity to discover it.

For me, with my knowledge of what is conceivable in the circumstances, the sources of fraud are confined to the curtains and the lattice work.

If I assume fraud I feel obliged to believe it was practised through these means. We have therefore to explain the means for producing two scents, obliterated at the medium's discretion, many flashes of light, some kind of lay figure to pose with the medium when medium and control were seen together by all the sitters and at close quarters by the Rear-Admiral, some eight or nine yards of muslin, beards, moustaches, masks, mechanism for raising a lay figure to the top of the room, also for contriving to float the figure, and a set of artificial teeth, &c. These to my mind must have been packed somewhere in the curtains or hid amongst the lattice work. The curtains I believe are about seven feet long and three feet broad, and the lattice work of like dimensions. So in an aggregated area of about forty-two square feet all these complicated means of fraud are stored and defy the scrutiny of experts and tyros alike. This

is what I feel mentally obliged to believe on the theory of fraud concerning Mr. Eldred's mediumship.

I can bear out what the Rear-Admiral says about the Eldridge party. I remember him saying at the sitting that he took the name Eldridge to be a mistake for Eldred, and that he recognised the face of a control as a personal friend and that he had been promised this visit through the planchette. Whether the controls were like the people they professed to be I have no means of judging, except from the photograph of Mr. Everitt in the room. So far as the dim light would enable one to judge, there did seem a resemblance between the photograph and the control that I saw within six or eight inches from my own face. I think I noticed a resemblance between the nose of Mr. Eldred and that of Mr. Everitt's photograph; so this fact vitiates this evidence in favour of genuineness, but the eyes of this control seemed to me very different from Mr. Eldred's, and the control gave me the best possible chance to notice this. Other sitters noticed this fact particularly. I have had no suggested method of fraud which I can entertain for a materialisation which I saw build up before my eyes. I certainly looked keenly for all the methods suggested by an expert critic who holds that he saw the methods adopted in the case of dematerialisation. I looked very intently in the case of dematerialisation for some dark figure slipping out of the dissolving muslin, but I saw nothing. Rear-Admiral Moore and myself could see somewhat behind the control as he was fading away, and if fraud was effected here it escaped at least one person who looked sharply and suspiciously at the whole performance, and I believe Rear-Admiral Moore is more capable, and, with perhaps the exception of having committed himself to the spiritualistic view of the facts, quite as anxious to discover the fraud, if there were fraud, as myself. In such circumstances it is quite as likely for incredulity, as overweening credulity, to see what it looks for. My own attitude, I believe, was suspended judgment, and still is that attitude, with the qualification that it would be positively dishonest for me to allege, or even to suspect, fraud in the facts I witnessed. It would be more correct for me to say that I am bewildered by the facts, that as to the nature of them I am undecided, and, as to the causes of them, inclined to suspect they are due to occult forces other than those ascribed by the Spiritualists.

—Yours, &c.

Leicester.

R. HALSTEAD.

[The correspondence on this subject is now closed, with the exception of a letter already in type from Mr. Sigurd Trier, of Hellerup, Denmark, which will appear in our next issue.—Ed. 'LIGHT.']

#### A PHOTOGRAPHIC THOUGHT-PICTURE.

A correspondent of the 'Tribune,' telegraphing from New York, on February 6th, says that Dr. M. A. Veeder, of New York State, thinks that he has succeeded in producing photographic effects of brain waves. The 'Tribune' correspondent states that:—

'Dr. Veeder invited several friends to witness the operation of his device in a photographer's studio. A plate from an unopened package was put in the holder and placed on a table, the shutter being closed. Each person present placed one hand about four inches above the plate, with the other hand under the plate and table.

'After an exposure in this position for about one minute the plate was taken into the dark room and developed, whereupon it was found that a spot had formed the size and shape of a silver dollar, which, as a matter of fact, was the form of the object which the persons participating in the experiment had in mind at the time.'

These results, however, are not altogether new; in 'LIGHT' of August 28th last, p. 406, we gave an account of some results communicated to the French Academy of Sciences by Commandant Darget. In that case 'the photographs were produced by the operator merely placing his hand over the plate, his fingers alone touching it, for ten or fifteen minutes, at the same time fixing his thought upon a certain object. On developing the plate, the image of the object thought of, or even of a scene called up in the mind of the operator, is seen to have been fixed on the sensitive plate, apparently by the action of emanations akin to the N-rays.'

TRANSITION.—On February 12th, on his forty-sixth birthday, Mr. Harry Pershouse, of 147, Buchanan-gardens, Willesden, formerly a member of the Cobden Hall Society, Nottingham, passed to spirit life after a brief illness caused by appendicitis.



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### THE SPIRITUAL SIGNIFICANCE OF UNLOVELY THINGS.

The wise Paul, looking beyond all external manifestations, or spiritually interpreting them, said that in Christ there was neither circumcised nor uncircumcised, neither Greek nor Jew. What he meant was that in the Human Ideal all were one. Spiritually interpreted, everything came under the same category. It is a far-reaching truth, and it is everywhere applicable. There is always something that explains, blends, unifies: and doubtless this would be perceived concerning all life and all appearances had we eyes to see, and could we but find the key.

All things are related; and not only to one another but also to a central cause and purpose. Negative and positive are not really opposed: they are complementary. Light and darkness, heat and cold, beauty and deformity, growth and decay, evil and good, ay! God and the Devil (whatever that may mean), are inextricably bound and blended. The one involves the other, makes possible the other, makes effective the other. It is our ignorance that leads us to see things in isolation: it is our limitation that controls our judgment and our emotion as to things that displease.

Very profoundly is this true of so-called 'unlovely' things,—a wet day, a bent old tattered labourer, a scream of passion, the face of a sweep. How apt we are to call a wet day 'miserable,' and to treat it as an intervening ugliness! And yet, as a part of the great whole, it is as truly 'a lovely day' as the sunniest that ever shone. And the face of the sweep or the collier, has it not pathetic beauty in it when its spiritual significance is seen?—every atom of its grime got in doing honest necessary work,—got in preferring dirty work to clean rascality,—got in the plain, straight, noble path of duty.

All processes have their unlovely stages. Even painting and sculpture have their grotesque and not beautiful preliminaries. The tuning up of a great orchestra has anything but beauty in it, but a practised ear could probably account for every dissonance, and could at all events discern the significance of every sound in relation to the harmony to come.

Wagner's profoundly spiritual 'Parsifal' is immensely instructive here. The hero, who ultimately becomes a Christ, is introduced as an unconstructed, wandering semi-savage whose reckless arrow destroys one of the sacred swans. Started on his career of discipline, he arrives, at the end, haggard, dusty and worn out, but a conqueror, destroyer of the evil power and winner of the mystic spear;

and the splendid truth is unfolded that all the stages of his career have helped the spiritual result. 'Perfect through suffering' is he, 'a man of sorrows and acquainted with grief.'

The luminous spiritual significance of unlovely things is seen in the great subtle law of onwardness that is at the heart of all things. Paul's memorable saying has great meaning in it, 'The whole creation groaneth and travaileth in pain together until now.' All Nature's pangs are birth pangs. She ever fights for life. That groan has never ceased to be heard, and some tender soul has never ceased to hear it: some keen spirit has ever comprehended it: some Jesus has taken pity on it and explained it. All Nature's uncouth and sorrowful forms of life have travailed with pangs that belonged to the great new birth. The history of the world is the history of a mighty emerging: and every ugly thing is a loveliness on pilgrimage.

It is true of even the sinister and ugly social conflicts,—the constant struggle between the contending forces of divided interests. It is all an effort to arrive at 'a golden mean,' at justice and mutual compliances and adjustments. Tyrants and traitors, autocrats and rebels, have all been necessary. French revolutions, Declarations of Independence, Chartisms, Socialisms, Nihilisms, Fenianisms, Trade Unionisms, have all had their parts to play:—unlovely enough, at times, but all spiritually significant in relation to the education of the race,—all comparable with the tuning up of the orchestra, preliminary to the harmony of the whole. And there seems to be no other way.

Has it not been so in relation to the whole process of Evolution? What would have been the spiritual significance of the primeval savage to a bright angel?—or the earlier ape or gorilla? That unlovely beast was the ancestor of Florence Nightingale. His snarl began the world's cry for justice and its songs of freedom; and the adventures of that poor relation in the search for food led on to the cornfields and orchards of England and the commerce of the world. The rightfully hateful tyrannies of the nations have been 'schoolmasters, to bring us to Christ.' They have done the rough work of drill sergeants, and the very resentments they have struck out have played their beneficent part in the march of man. Even the old ugly persecutions had their strangely beautiful side. Saul the persecutor verily thought he did God service. His consenting to and his participation in the death of Stephen was not the outcome of mere malignity but of misguided zeal. In time, even the unlovely persecuting spirit may come to the feet of the Christ of Humanity, 'clothed and in its right mind.'

And what of the unlovely thing we call 'Death'?—dead flowers, dead leaves, dead children. What is the spiritual significance of all this? Ah, this is the question which goes to the heart of it all: and the answer to it is the answer to the question which Grief has ever asked of Hope. All things have come from the strange, vast, beautiful Unseen, and back to it all things go: and all true life and all the explanations of life are there.

CANNOT BE PHOTOGRAPHED.—'The Morning Star,' of Loudsville, White Co., Georgia, U.S.A., for February, announces that there is a young lady, Miss Rita Brandt, who is at the present time creating a strange excitement in Paris. In open daylight or by artificial light, ten, fifteen, or twenty photographic cameras are focussed upon her; the amateurs and professionals develop their instantaneous plates, or expose others for a longer or shorter time, and find nothing upon the plate. The lady apparently does not come within the range of photography. The editor of a French magazine invited her to his residence; she went, and at two o'clock in the afternoon several of the editor's friends brought their apparatus, employing and marking all kinds of plates. Upon developing them nothing was seen save upon three or four, on which nothing but a misty cloud in human form was perceived.

## THE CREDULITY OF THE INCREDULOUS.

Dr. Giuseppe Venzano contributes a thoughtful paper to the 'Annals of Psychical Science' for January, on 'Some Phenomena of Transmission of Thought in Relation to Mediumship.' It is of value because of his unequivocal outspokenness regarding the reality of mediumistic phenomena, such as raps, table movements, the transportation of objects, the appearance of materialised hands, automatic writing, trance control, and the evidence of intelligent operation in the production and control of the manifestations. But Dr. Venzano's attempts to explain 'supernormal phenomena' are less satisfactory and convincing. He says :—

'We are led, on the most restricted hypothesis, to admit that the fluidic force emanating from the medium, as the effect of the irradiation of the suggestioniser on the medium, is endowed with special organising faculties and is guided by an intelligence. . . . The incessant expectation of success' (by the sitter) 'becomes a continuous thought, which gives rise to that mental suggestion which, reflecting itself in the psyche of the medium, produces the various phenomena. . . . The fact of the performance exceeding the thought transmitted allows us to suppose, at least, that the person suggestionised does not always behave in an automatic and passive manner, but can, within fixed limits, act also in virtue of a personal will, capable of translating into action other supplementary phenomena.'

The question arises, however—How does the force emanating from the medium become endowed with organising faculties, and whose is the Intelligence that guides it, or whose is the will that produces the supplementary phenomena?

At a séance with Eusapia Paladino, who was in a state of 'complete trance' during the proceedings, Cav. Erba occupied a chair exactly in front of the medium, who sat at the opposite end of the table, 'at a distance of about a yard and a half.' At the commencement of the séance Signor Erba had hidden an antique coin in the interstices of a large table, which was about two yards away from the medium and sitters, and had mentally desired 'that the Intelligence, at the close of the sitting, should deliver it to him, and at the same time shake hands with him,' and he told no one of this wish but Professor Porro. In his report Dr. Venzano says: 'Suddenly we heard the voice of Signor Erba saying, "Thanks, thanks! This is indeed a worthy close to the sitting! Thanks! You have carried out my wish in an unexceptionable manner!"' This exclamation was called forth by the fact that Signor Erba 'had felt himself affectionately embraced by two large arms, then a hand had placed the hidden coin on the palm of his right hand, after which he received a vigorous hand-shake' given by an 'Intelligence' calling himself 'John.'

Regarding this as an instance of 'mental suggestion,' Dr. Venzano makes the following amazing attempt to explain the manifestation in accordance with his theory. He says :—

'The medium, under the suggestive impulse of Cav. Erba's thought, and perhaps also of Professor Porro's, liberated a complex of energy which integrated in an Intelligence capable of special perceptive faculties, as well as of a special plastic power. In this case, not only is there the presence of hands which do not belong to the medium or sitters, but of complete arms which grasped Cav. Erba round the shoulders and affectionately embraced him. . . . The desire of Cav. Erba was limited to the finding and delivering of the coin, and to a shake of the hand. With unquestionable courtesy the *soi-disant* John, before handing over the coin and shaking hands, gave an affectionate embrace; an excess of performance which, as we have already seen in a previous case, militates in favour of a certain autonomy of the medium, independently of the mental suggestion.'

If 'a complex of energy, integrated in an Intelligence capable of special perceptive faculties and special plastic power,' is able to discover a hidden coin, pass it to, and shake hands with and embrace, a distant sitter, while the medium is elsewhere, completely entranced and under the surveillance of two keen observers, surely it is absurd to talk of the medium possessing a 'certain autonomy'! It is manifestly the 'Intelligence' who possesses the power of self-government, be that Intelligence who or what it may. Dr. Venzano himself states that at another séance a hand was observed which 'could

not be that of the medium'! Whose hand it was, and whose were the arms which did not belong to the medium or the sitters, and which embraced Cav. Erba, are the points to be solved.

The assumption that the medium was 'suggestionised' by the sitters, and that, although she was completely entranced, she was the unconscious operator who produced all the results, runs through the whole of this article, and is in our opinion as unscientific as it is inadequate to account for the facts. While denying the existence of 'preconceived feelings' in the minds of the eminent men of science who directed the proceedings, 'either for or against the phenomena which occurred,' Dr. Venzano's whole argument indicates a pre-determination on his part to attempt to account for those phenomena in such a way as to exclude spirit operators!

The following case, and Dr. Venzano's attempt to explain the manifestations without admitting spirit presence and agency, will illustrate our point. A séance was held at which two ladies, the Misses G., acted as mediums, and as no results were obtained it was decided to close the sitting. However, while the sitters were still at the table, 'it suddenly occurred' to Dr. Venzano 'to think intensely of a personality claiming to be the spirit of an intimate friend, and former fellow-student, who had been dead for about a year.' Suddenly, when the Misses G. alone had their hands upon it, the table began to move and the name of the person thought of by Dr. Venzano was spelt out, and 'the personality claiming to be Dr. Venzano's deceased friend' gave him the name of a dear companion, and alluded to his premature death and its cause—facts that were known by Dr. Venzano, but were unknown by the other sitters and the mediums. Again, just as the séance was about to be closed, the table moved suddenly and unexpectedly and the word 'Ciompari' was spelt out. But the word was devoid of all significance, until, searching in his memory, Dr. Venzano recollected that such a word had been applied in childhood as a nickname to a near relative, who had himself informed Dr. Venzano of that fact, and who died several years ago at the age of eighty. Not attaching much importance to this latter manifestation, Dr. Venzano says: 'My thoughts went back to the personality of the friend whom I regarded as still represented by the Intelligence manifesting, and I asked the name of his wife, and in reply the table gave the name "Teresa." This was contrary to Dr. Venzano's expectation, and he felt disappointed, as his thoughts had been exclusively fixed on the name "Giuseppina"—which was the name of the widow of his deceased friend. He says: 'Nevertheless I persisted, and asked the Intelligence, since he had not given the correct name, to tell me the surname of this lady, and the table spelt out the word "Bartolini." This unexpected answer cleared up the error into which Dr. Venzano had fallen, for the two names 'Teresa Bartolini,' although they were not the names he had anticipated, not being those of his deceased friend's widow, were really those of the wife of the relative who had unexpectedly spelt out his nickname, and 'whose personality,' Dr. Venzano at last realised, 'had taken the place of the former one.'

Surely, hardly anything could be clearer in disproof of the 'mental suggestion' theory! Dr. Venzano himself infers that the change of the communicating personalities 'had evidently occurred during the pause noticed before the word "Ciompari" was transmitted,' and he says, 'from that moment the replies to my questions—which were rigorously correct—had been erroneously interpreted by me, in the belief that I was still communicating with the personality of my deceased friend.'

Here, the worthy doctor clearly admits more than his 'mental suggestion' theory warrants. He says that he misunderstood the replies given by his relative because he believed that he was 'still communicating with the personality' of his 'deceased friend.' There is, too, in this incident, abundant evidence of the presence and operation of what Stainton Moses called 'the intelligent operator at the other end of the line.' It looks as though, in the first instance, Dr. Venzano really received a 'mental suggestion' from his deceased friend when it 'suddenly occurred' to him to think intensely of that individual, and that later in the séance his deceased relative

intervened and was powerful enough to manifest his presence and establish his identity in spite of Dr. Venzano's adverse prepossessions—and did so, in all probability, with a view to disprove them. Dr. Venzano was the only sitter who was supposed to know the facts, but he was thinking on entirely wrong lines and did not realise his error until a stronger mind than his own had succeeded in giving answers to his questions that established the identity of the spirit operator.

Dr. Venzano, however, sets forth a ponderously difficult, and to us inconceivable, explanation. He says: 'My own thought, intensely directed to my deceased friend, was transmitted to the Misses G.' (how does he *know* that it was?) 'so that from them, no doubt with the aid of the psychic activities of the other experimenters, there was developed a force which produced a sub-conscious personality asserting itself to be the spirit of the friend of whom I was persistently thinking.' But between the message from his friend and the spelling of the nickname of his relative, he thinks that 'the will of the agent lost its power of suggestion; the sub-conscious personality no longer responded obediently to the thought of the "suggestor" (although his thought was maintained with intensity and persistency), and the sub-conscious personality acquired an indisputable autonomous power of self-government and manifested special superior faculties.' Acting on its own initiative, this mysterious and hypothetical sub-conscious personality, according to Dr. Venzano, 'succeeds in penetrating into the substratum of the mnemonic centres' (or the lower levels of the memory) 'of the agent' (Dr. Venzano himself), 'and extracting from thence memories of facts which had existed there for many years, in the latent state,' and 'had been completely forgotten.' Not only forgotten by Dr. Venzano, but repudiated, until forced upon him by the persistence of the communicating Intelligence, who acted contrary to his thought and in opposition to his desire!

But our learned friend Dr. Venzano is inclined to the supposition that the 'exhumed memories' (dug up out of his unconscious self by a temporarily organised Intelligence) 'may assume concrete form in a distinct personality having a direct connection with the memories themselves.' He does not, however, tell us how these 'exhumed memories' may assume a personal form and afterwards get themselves dug up by that personality! Thought transmission may occur between mind and mind, but as yet the evidence for such telepathic transference is very limited and the application of the idea in the wholesale way in which Dr. Venzano has employed it, is, to our thinking, unscientific and unwarranted by the facts. It seems to us to be infinitely more reasonable to let the facts speak for themselves and not try to fit them to theories which indicate the ingenuity and the credulity of the incredulous, rather than the simplicity and sincerity of unbiassed truth-seekers.

#### A CRITICISM PRACTICALLY REFUTED.

'Papus,' the well-known occultist, tells us in his monthly publication, 'L' Initiation,' that a certain Dr. Valentin, an old pupil of Professor Richet's, suggested that it 'only needed' some dozen more or less bulky objects, of which he gives a list, 'to explain the farces played on the simple-minded professor' at Algiers. 'Papus' says that on examining these criticisms experimentally he found that all these objects would occupy half a cubic yard of space, and take some time to set up in position, while in fact the medium never had time to do this. But 'what is more extraordinary than the phenomenon itself is that this mass of objects must have vanished as if by enchantment from the scrutinising gaze of the sitters, both before and after the séance.' 'Papus' continues: 'We made up a lay figure according to the hints given by Dr. Valentin, and after noting the time necessary for setting it up and taking it down, we repeated the photographic experiments. In my opinion, they completely confirm Professor Richet's conclusions.' This means, no doubt, that photographs of the lay figure could not be mistaken for those of living beings, human or 'phantasmal.'

#### DEATH THE LAST AWAKENING.

Writing in the 'Banner of Light' of the 3rd inst., below the following announcement: 'Rosa Bonheur Tuttle Staley—Entered the Higher Life Dec. 30, 1905—"Is Death the Final Sleep? No, it is the Last Awakening,"' Mr. Hudson Tuttle says:—

'To us the old year went out in darkness and the new year dawned with the sky overcast with clouds.

'After months of suffering, the inevitable had come. Our daughter had borne all patiently, hopefully, bravely. She wanted to live, for her own sake and for those dear to her. No one ever enjoyed life more. She loved its strenuous duties, and never shrank from, or set aside, its obligations. As friend, wife, and mother, she gave her best with self-sacrifice and devotion, and with a care for others more than herself.

'In the evening her sister asked her: "Are you in pain?" "No, dear," she whispered, "I am going home at twelve." After awhile she said: "I am happy, but hate to go!" As the midnight hour approached, her dear ones, gathered around, saw the unmistakable shadow of the messenger whose task is to break asunder the cord of life. The lines of pain disappeared, her eyes looked from one to the other questioning, and then into the vacant air above her with an eager joy. She was seeing through the veil what mortal eyes have never seen. A smile came over her face, from her lips a whisper that was not audible; her spirit escaped the bars of its bondage and left with us only the broken cage.

'And thus she passed through the gateway of the resurrection into the angel land!

'The departing spirit left a smile of triumph on her dead face when it caught a glimpse of the heavenly glory!

'It is human to regret and weep. There is none who has not felt the shafts of bereavement strike deeply into his heart. Even the happiest live to see those nearest and dearest depart. The grand majority are on the other side of the river.

'Through the darkness and doubts of the senses shines the glory of the future life. This existence is only the stepping stone to a higher life, but we may have visions of the glories of the spiritual kingdom!

'Our dear one believed this with a knowledge that bridged the gulf between life and death, and made it a triumphal pathway for her discarnate spirit. She constantly saw spirit friends and conversed with them. Her daughter, Emma Clair, who died in infancy, was constantly present. She said, toward the last, to her little children who came to kiss her, "I have been with you a long time, and now I am going to visit Emma Clair, who has come for me." Was this a delirious dream of fever or a "ministering spirit"? Can there be doubt?

'We cry out in the blindness of our grief. We are selfish and want our friends to stay and hope that there will be no change. But is it not more, even to our selfish desires, to have an angel enthroned as a guardian above us?

'If we could by our prayers recall her to the full flood and joy of life, on bended knees we would pray without ceasing until the answer came; but if she could only come to this worn body, which she has deserted because it is a burden, how supremely selfish to recall her!

'Rather will we pray that we may approach her devoted life! The angel world may bend low over us in infinite love, but it is ours to ascend to them.

'Grief brings suffering hearts into sympathy. It shows human weakness and need of dependency. We are strengthened by sympathetic tears, and adversity, disappointment and loss are not the worst that can befall us; when rightly met they give us strength. They chasten and free us from egotism. While they show our weakness, they develop our strength.

'We come together and share and bear each other's burdens, and thereby brighten the golden links of fraternity which bind us together.

'This world is not always under a clear sky with gentle winds. There are times of fierce storms, which leave ruin behind them. So in every life some rain must fall, some blasting lightning stroke be received.

"There is no flock however watched and tended,

But one dead lamb is there;

There is no fireside howsoever defended

But has one vacant chair."

'We think there is little left of joy when such disasters come, and yet if we survey what is left to us we will see how much worse our condition might be; how many ties yet bind us, how many duties to be performed!

'Sorrow has its lesson; it leads to gentleness of spirit, tenderness of feeling, loving kindness. All the care, thoughtfulness, and interests we had for our departed ones we transfer to the



living. What the departed would have done is for us to do. If we love them we shall finish their tasks, as we hope others will complete ours that remain unfinished.

'Six hours before the end the angel flashed his message : "Coming home at twelve!" Father, mother, husband, children, friends, may unite in prayer to hold back the going, but when the fateful hour tolls from the tower the command "Arise!" will be obeyed.

'All are going home. Going to the home of the soul! The kingdom so glorious that it has been pictured as of gold and all precious gems, because nothing on earth can represent it. All going home in endless procession, going to their rest!

'Rest for the weary toiler in new activity. Rest for the sorrowing in meeting those who have gone before. Rest in doing the things undone in this life, no longer bowed by repulsive burdens. The weary toiler feels that this life is not his home; that there is a place of rest whither he is going. The stricken-hearted have reliance on the promise: "You are going home! When the hour strikes you will go!"

'Spiritualism gives knowledge which is a higher faith, to the waiting soul. There is a higher life where the injustice of this will be righted; its pains repaid by joy; its losses with gain; its deprivations compensated, its fetters broken. There the tangled skein of this life will be made straight, its broken threads united. There the separated will be joined together, friendships renewed, and the emancipated soul, unopinioned, arise to its destiny.

'Even in the clouds of our grief our dear one has come, like a star of hope, and already our dream castles arise on the other shore. We will not reflect our grief on her.

' "Ministering spirits!" remember us and bend low in brooding care, and as a beacon light on some jutting headland guides the storm-tossed mariner through gathering fogs, from reefs and treacherous bars and wreck-strewn coasts, may their influence guide until the morning calls: "Come home!"

In a further communication to the 'Banner of Light' Mr. Tuttle states that, the day before the final services, Rosa's brother, who had been her physician, gathered wild ferns with which to line the grave, and her only sister, Clair, who had been her nurse, while assisting to arrange the fronds, found a leaf of hepatica (a beautiful wild flower of which Rosa was very fond), which she slipped into her pocket, unobserved, and the next morning she wrote a letter to Rosa, enclosed the leaf, and placed the missive under the pillow in the casket (or coffin). No one but herself knew of this letter or its contents.

The evening after the funeral a few friends gathered at the residence of her brother. A lady, a fine, private sensitive, remarked that Rosa was present, and although unable herself to communicate, she wished to do so through another spirit. After some general conversation Clair asked: 'Dear Rosa, was there anything in your casket except the offering of flowers when the couch was folded together?' and the reply was: 'Yes, dear, under my pillow were two letters, one from you and one from Ma.' Mr. and Mrs. Tuttle were not present at this séance, and although Mrs. Tuttle had placed a letter under the pillow, no one present knew that she had done so. In reply to further questions the spirit stated that Clair's letter contained the hepatica leaf and a letter, and promised to repeat the contents of the letter soon. Two weeks later, Clair having gone to their home, she and her father and mother, while sitting for impressions around a somewhat heavy table, were surprised to find the table move and to have a demand made for the alphabet. Mr. Tuttle called over the letters, and by this method Rosa kept her promise and spelled over the contents of Clair's letter with absolute accuracy. It was as follows: 'Dear Rosa,—I place a leaf I found among the ferns in this letter, as your favourite flower, to go with you. It is the last thing I can do for you.' This happy experience must have given our good friends much comfort and satisfaction. It contrasts favourably with the abortive results of the Myers 'test' letter.

UNION OF LONDON SPIRITUALISTS.—A conference will be held at Forest Gate, Dames-road, on Sunday, March 4th. Speakers: at 3 p.m., Messrs. Frost and Adams, and again at 6.45 p.m., with Mrs. Podmore.

UNION OF LONDON SPIRITUALISTS.—A conference will be held at Brixton, 8, Mayall-road, on Sunday, March 4th. Speakers: at 3 p.m., Mr. Wheeler; at 7 p.m., Messrs. Wheeler and G. T. Gwinn.

## MR. THURSTAN'S DREAM PALACE.

I listened with great interest to Mr. Thurstan's earnest appeal on Thursday evening, the 8th inst., on behalf of a more centralised, expansive, and unified spiritualistic movement.

It is to be regretted that his suggestive paper did not lead to a more illuminating discussion. Of the three speakers only one was distinctly audible, and this was the lady, whose courageous common-sense appeared to me as admirable as her distinct articulation. As I could not hear what was said by the two gentlemen, I may be quite beside the mark in regretting the absence of anything like an intelligent discussion of the essential points in the paper. The special point urged by Mr. Thurstan did not, however, appear to me to have been noticed at all, i.e., the absolute necessity for a suitable central meeting place, not only for the convenience of suburban residents (an important matter, of course), but in order to make any real progress, through constant interchange of personal ideas and experiences.

Those of us who have listened with interest and appreciation to Mr. Colville, Mr. Thurstan and others, in the small room of the Spiritualist Alliance must not be accused of looking a gift horse in the mouth if we suggest that the room is small, and can only be aired, without draught, by leaving open the door into the official room, where visitors may be discussing other questions. Mr. Thurstan's Dream Palace would certainly make a very desirable improvement here.

Again, his point as to the absolute security from fraud ensured by a room used exclusively for materialisations, did not seem to be taken up by his critics. Yet it is a matter of burning interest from the Spiritualist's point of view if he desire scientific methods in preference to the present unsatisfactory condition of things, where the *bona fides* of each materialising medium is in turn impugned and vindicated by a series of letters to 'LIGHT.' Such a room would of course be under the direct and permanent supervision and control of a responsible committee, whose good faith, capacity, and absence of prejudice would be beyond question; and the endless discussions as to concealed draperies, broken seals, and possible trap doors need no longer trouble us. This, in itself, seems a strong enough argument in favour of Mr. Thurstan's scheme, or some modification of it.

Moreover, the difference between a few set occasions for meeting in confined quarters, and the possibility of visiting a building where one could always find sympathetic acquaintance, listen to an interesting address, or engage a private room for seeing one's psychic friends in peace and comfort, is enormous.

All householders know the difficulty of arranging to see psychic friends and discuss these matters in their own houses, where prying servants linger round the tea table or outside the doors, wondering what sort of mischief is being concocted by their masters and mistresses, and probably giving distorted and untrue accounts of these mysterious functions. Often the host and hostess have *non-psychic*, as well as psychic, friends, and naturally wish to keep the two factions socially distinct. It is extremely difficult to ensure this strict line of demarcation, and entails minute instructions which are often misunderstood. Friends of mine have tried to get over the difficulty by telling their servants to ask on any such special occasion, 'Do you come by appointment?' but this is rather crude and apt to mystify our domestics, whilst probably offending some valued friends. So most of us are reduced to our clubs, where the conditions are certainly not ideal for any such entertaining of a few congenial friends over a cosy cup of tea. When I begin thinking the Dream Palace into existence, I shall certainly make a mental image of a few pleasant rooms, capable of holding from ten to twelve people each, which could be hired at a moderate rate for the afternoon, and where we could have tea sent up to us from the excellent restaurant that is to materialise below.

Lastly, of course no real psychic needs to be reminded of the enormous advantage of using rooms for the larger gatherings which are permeated by good psychic conditions, in preference to those which are continually in intermediate use for other purposes.

Having said this much in absolute agreement with Mr. Thurstan, I am sure he will forgive my adding a few words, not so much of criticism as of suggestion. It was impossible to avoid hearing various comments upon the paper from perfect strangers as I left the rooms. These happened to be all in one direction, namely, the idea that Mr. Thurstan was suggesting some degradation of the movement into a sort of 'catch-penny' popular music hall affair. Now nothing, I know, can have been further from our lecturer's thoughts and wishes, nor did I individually suppose such a thing possible. Evidently, however, there was some misapprehension in many minds, and possibly one or other of the gentlemen speakers (who for exactly contrary reasons were inaudible) may have wished to express

the same criticism. I think the word 'glitter' used once or twice by Mr. Thurstan may have been partly to blame. 'Bright,' 'cosy,' 'comfortable,' and 'genial' convey no music hall suggestion; but 'glitter,' by association of ideas, reminds us of the well-known old proverb and is apt to carry an idea of something meretricious.

May I make a humble suggestion to Mr. Thurstan? Instead of the glittering Dream Palace of the future, raised to its lofty heights through the munificence of a dream capitalist, whom we must first materialise into existence, may we not start with the latter and try to induce him to guarantee for the first three years a bright, comfortable, cheery, and convenient Subscription Dream Club? It could be in just such a situation as Mr. Thurstan suggests, and might well carry out his very practical idea of a public restaurant on the ground floor, to be run by some well-known caterer. The upper floors would be sacred to psychic members and visitors. We could have, on a somewhat smaller scale, practically all that Mr. Thurstan suggests, and in time, when this centralising system has become self-supporting, like other clubs, there is no reason why we should not migrate to a more magnificent building as the reward of our faith and hope—a building with many storeys, and possibly even the charming garden on the roof—the true Dream Palace of Mr. Thurstan's present vision!

E. KATHARINE BATES.

#### TRANSITION OF MR. FREDERICK WEEDEMEYER.

Spiritualism in London is to-day poorer by the transition of Mr. Frederick Weedemeyer, who passed to spirit life on Wednesday, February 7th, at noon, in his fifty-ninth year. For the past thirty years he has laboured in and out of season for the cause he loved so well, and was in the thick of the fight almost to the end. He was no Nicodemus, for, having come into the knowledge of spirit communion, he set himself to spread the light of the blessed truths of Spiritualism. In Canning Town he was twice evicted by landlords for holding meetings and subsequently twice, in Silvertown, Manor Park. In Victoria Park, and other open spaces, he was the means of converting not a few by his advocacy. On the suggestion of the writer he removed to Hackney, two years ago, and with Mrs. Weedemeyer, that remarkable clairvoyante, joined the society, and their united services have been greatly blessed. His mortal remains were interred in Abney Park Cemetery, Stoke Newington, on the 14th inst. Loving friends bedecked his coffin and grave with fragrant flowers, and the writer conducted short services at the house and the grave, and a memorial service on Sunday last, at Sigdon-road School, which was largely attended, many of those with whom Mr. Weedemeyer had worked for many years being present. Mrs. Weedemeyer, and other clairvoyants, saw that our risen friend was also present at all the services.

Carlton House,  
Victoria Park-road, N.E.

JOHN LOBB.

#### 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.*

##### In Defence of Christian Science.

SIR,—I should be glad with your kind permission to say a few words in reply to the criticism of Christian Science contained in Mr. Wake Cook's lecture; premising that I have no desire to engage in a controversy but simply to correct some misconceptions.

Convinced no less by reason than by demonstration of the absolute truth of their faith, Christian Scientists view without misgiving the gathering and bursting of every storm. They are concerned not to prove that their neighbour's house is built upon the sand, but to know that the foundations of their own are laid in the eternal rock.

It is a weakness of a large range of criticism that it finds it only possible to found an appreciation on a depreciation. Mr. Wake Cook has succumbed to this. He is not merely concerned to prove Spiritualism the grandest of conceptions, but he must do this at the expense of his neighbour's conceptions. But the inherent weakness of his method is most clearly discernible in this, that he altogether begs the question when he calmly assumes that Christian Scientists are ignorant of how healing in Christian Science is effected.

'The out-and-out supporter,' he writes, 'understands little more of Christian Science than the out-and-out opponent.' Now, the out-and-out supporters of Christian Science are those who have discerned most clearly the Christ Truth, and who

have in consequence most completely demonstrated its healing powers. And to say that such people understand little more of Christian Science than the people who are impelled by malice and ignorance to hurl untempered invective at its adherents is simply absurd.

The fact is that Christian Scientists know extremely well not only what mental suggestion in any guise claims to be, but how it claims to work, and knowing this have rejected it. What Christian Science healing really is must be learned by patient and reverent reading of 'Science and Health,' and by that effort to walk in the footsteps of Jesus which is unceasing prayer.

Until its critics have discerned in some measure what the teachings of Christian Science are, a little modesty in discussing them is most desirable. Mr. Wake Cook says, speaking of the corporeal senses, that they are 'the only means by which we know of Mrs. Eddy and her doctrines.' I would suggest, with all deference, that it is precisely because he is under this misapprehension that he has so triumphantly demonstrated his complete misunderstanding of Christian Science as to be able to say that 'if our senses give lying reports and land us in illusion, then the Being who gave us those lying senses is the father of lies! In that case, as God is the author of our being, His goodness must be denied, and Mrs. Eddy's whole structure topples about her ears.'

Of course, if you consciously reverse your opponent's premises you not unnaturally make a wreck of his conclusions. It is precisely because these senses do give lying reports that Mrs. Eddy has denied that they are God-given. It is precisely because of the goodness of God that Mrs. Eddy has insisted that He is the author of our spiritual being alone. The method by which this reasoning is made good, it is perfectly manifest, readers will do better to study in the pages of 'Science and Health.'—Yours, &.,

FREDERICK DIXON.

Christian Science Reading Rooms,  
Sloane-terrace, S.W.

##### Investigation.

SIR,—Mr. Thurstan's address on 'Some Things we Want for Ideal Investigation,' and the letter signed 'T. S. C.' in 'LIGHT' for February 17th, prompt the questions: 'Are we Investigating?' and 'What is Investigation?'

A point of undoubted value in Mr. Thurstan's lecture was where he spoke of the need for specially designed rooms for test sances, with unimpeachable cabinets, and all the necessary scientific instruments and weighing machines, to which I might add a set of anthropometric instruments for identifying forms, or distinguishing them from the medium and sitters, by personal measurement, finger-prints, &c.

We must remember that some of the greatest scientific men have obtained excellent results with imperfect apparatus, and that good work is not necessarily associated with fully-equipped laboratories, although if the investigator has the capacity for work, he is, of course, greatly aided by well-found material equipment, but surely the method and spirit of the inquirer are of more importance than the tools he uses! I wish to protest against the idea that the ordinary séance with a medium, at which hap-hazard phenomena occur and chance questions are asked, is to be dignified by the name of investigation, simply because reports, more or less complete, are drawn up of the results observed, or the messages given. What some of us hoped to hear from Mr. Thurstan was how regular groups of inquirers could be formed and encouraged to proceed systematically, so as to obtain evidence which would be valuable. It should not be impossible for home circles to join in some plan for systematic investigation, so that the results obtained on a pre-determined plan could be combined and compared with a view of arriving at something which should represent the consensus of the various investigators. Cannot this be done, even with the present facilities provided at St. Martin's-lane and elsewhere?—Yours, &c.,

HOPEFUL.

SIR,—As I was the speaker who argued the desirability of investigating Spiritualism, by the kind invitation of the West London Theosophical Lodge, I wish to say how sincerely I endorse what your correspondent 'T. S. C.' says in his letter in your last issue.

Those who believe that great issues are involved in this investigation, and who claim that it should engage the attention and sympathy of thoughtful and intelligent men and women, ought to be most urgent in deprecating the manner in which this subject is often presented to the outside world. Those who plead for investigation should insist on the great importance of pursuing it by methods which shall not discredit it, but shall commend it to serious minds.—Yours, &c.,

H. A. DALLAS.

## A Convincing Séance.

SIR,—I trust you will kindly grant me space in your valuable journal to relate my recent experiences. But before doing so it may, perhaps, not be amiss to state that I am a business man, living in London; a native of Germany, where I acquired the qualification for one year's military service; that I am mentally and physically sound and have never been hypnotised, although a rather successful hypnotist myself. My age is twenty-eight years, and I have studied the standard works on Spiritism and other occult sciences during the last six years; I have also had much practical experience. I mention these facts because I think that such descriptions as the following might be taken, by sceptics at least, for little more than fairy tales, unless something of their author is known, which shows that he can reasonably be expected to trust his own senses and is able to protect himself against deception, intended or otherwise, from whatever source it might come.

The medium, by whose passive assistance I obtained the glorious proof of man's continued life after so-called death, is Mr. Craddock, and the meeting took place at a private house in the W.C. district of London. There were three gentlemen and two ladies besides the medium and myself. Mr. Craddock sat on a wooden chair in a cabinet, which was open to inspection by the sitters before the séance commenced, and was closed by curtains, in front of which the sitters sat in a half circle and formed a chain by joining hands.

After various interesting manifestations, I heard a voice calling my name, which is George; pronounced, however, in the German way. This voice I had heard on previous occasions, and it seemed familiar to me, yet I could never even guess to whom it belonged. On hearing the voice I asked in German, 'Who is this?' and one of the luminous slates employed by the spirits, with which to show themselves, was taken up and held near my face, and its position was then altered so that its light was thrown on the absolutely life-like face of an uncle of mine who had 'changed his life' three years ago, and was now standing in front of me. He had never been in England, nor could any of the sitters or the medium by any possible means have known of his existence or of his appearance, which, by the way, is in no way like the medium's. I possess no photograph of my uncle, and although I was very happy to see him, he was the last whom I would have expected to meet again, as I have much nearer relations on the other side.

Those who have been fortunate enough to obtain in a similar way the absolute proof that 'there is no death' will know what I felt on seeing a friend who, as I knew, had, as we are in the habit of describing it, died. It will be understood that I did nothing for awhile but just stare at the familiar face. I think I felt instinctively that it would be waste of precious time to speak; and why should I have spoken? There was no doubt in my mind, there was no mistaking him; they were his brown eyes, his brown overhanging moustache, the rather pale complexion and the whole expression of his face. He looked radiantly happy, and nodded welcome to me. At last I spoke to him the only words I could have spoken to him under the circumstances: 'Why, that is you, Uncle Albert,' I said, and again he nodded. I saw him for about a minute and a half. Then the power seemed to be exhausted, and after rather vigorously clapping me on the shoulders, as was his way during earth life, he withdrew from the sphere on which my limited senses could notice him.

This was certainly a wonderful test for me and a rich reward for years of, comparatively speaking, fruitless researches; but there was more to come. Shortly after this friend had become invisible to me I saw the slate again moving towards me, and another face presented itself to me. The expression of this face was not happy, I might even say it denoted weariness and pathetic sadness that filled me with compassion. The shortly-cropped black hair with some streaks of white in it, the dark eyes, and the features of the face altogether, seemed known to me, and as the form stood in front of me, evidently anxious to be recognised, I asked in German again, 'Who are you?' To my immense surprise I saw the lips part and heard the spirit form giving me the decidedly German name of another relation of mine, a brother-in-law of the one who had gone some minutes ago. This friend passed over only a little more than twelve months ago. I had not seen him for about three years, and he had in the meantime grown a beard, a fact which was afterwards confirmed by his relations. The illness which formed the stepping stone to the other side had altered his appearance slightly, yet after having been given his name by himself and again looking at him, I became sure that mistake in this case was impossible too. On being recognised and welcomed by me his face grew less sad, and my assurance that I was very glad to have seen him seemed to do him good. I think he seemed so sad on account of his wife not being able to control her grief caused by separation from him, which she considers as for

everlasting. He was a rather materially thinking and living man and used to smoke cigarettes almost incessantly, which might also have much to do with his not feeling happy yet in his new surroundings and conditions, which make it impossible for him to satisfy desires that have not completely faded yet.

I consider it every man's duty not to withhold knowledge which must necessarily be of general interest, as it tends to throw light on our state and fate after bodily death, and may be a fresh impetus to the many who, like me, have investigated Spiritualism for years without obtaining personal proof of their friends' continued individual existence. I enclose my name and address, but not for publication.—Yours, &c.,

WRATISLAWIA.

## Materialisation and Fraud.

SIR,—Being deeply interested in the subject of materialisations I should like to offer a few suggestive thoughts regarding the need of test conditions. It seems to me that to convince observant and cautious inquirers of the spirit origin of the phenomena, which is our aim as Spiritualists, the manifestations should be presented under conditions which eliminate mediums and their 'managers' as possible active agents in their production. What good end can be served, I would ask, by phenomena which occur in conditions of darkness, and under so-called 'test conditions' which are elusive rather than conclusive? I may be told that inquirers are helpless because mediums *will not* sit under strict test conditions. If that be true, then so much the worse for the alleged mediums and for the cause they are supposed to have at heart!

Investigators are entitled to ask that mediums who *do* profess to sit under test conditions shall willingly submit to reasonable requests, when those requests are courteously made, to clear up doubtful points, as was the case with Dr. A. Wallace recently. Further, when mediums dictate the conditions, and inquirers find that those conditions are framed so as to leave openings for trickery (as was the case at Nottingham recently), the supposed 'tests' are worse than useless—they arouse suspicion instead of allaying it—and neither mediums nor Spiritualists should be surprised that level-headed, sincere truth-seekers draw the natural inference that such mediums (?) *will not* sit under conclusive test conditions because they would then be unable to play their despicable game of impersonating spirits and preying upon the most sacred affections of their dupes!

So far as I have been able to judge, after fairly frequent opportunities, the average sitter at materialisation séances is a mere sightseer, who sees what he wants to see and 'recognises' a sheeted form, that bows its head in response to his questions, as his deceased relative—even though he is unable to see clearly, or identify the features of the alleged 'spirit.' Such sitters as these cannot be rightly classed as 'investigators' but rather as instigators of fraud—for they *do not investigate!* When by any chance a cautious observer, like Dr. Wallace for instance, does begin to make investigation, he is 'surlily' rebuffed and *excluded* from future séances; sometimes, as was the case with Mr. Hewes, with insult. Surely, sir, it is time something was done to put a stop to this sort of thing. These promiscuous 'shows' are bringing disgrace upon us and, if continued, will go far to justify the scornful epithet of our opponents that Spiritualists are a set of foolish and credulous people!

All honour to genuine mediums, say I. Let us encourage and help the true, tried, and trustworthy sensitives who are ever willing to loyally assist sincere inquirers, but for the pretenders, who would steal the livery of heaven to cover their nefarious designs, there should be short shrift indeed.—Yours, &c.,

L. F.

## Spiritualism at Leamington.

SIR,—The Leamington Spiritualists intend holding a Gipsy Fair and Sale of Work on March 1st and 2nd. It will be opened by Mr. T. Timson, F.B.P.S., who will also give phenological delineations for the benefit of the funds. We have incurred a debt by removing to and furnishing a larger hall, and our friends have been working hard for months to make the sale of work successful. Kindly permit me, through 'LIGHT,' to appeal to friends outside our society to show their sympathy with our efforts to creditably represent Spiritualism in the town in which the Ven. Archdeacon Colley has done such good work for our cause. All gifts of money or articles for sale, however small, if sent to me at 7, High-street, Leamington, will be thankfully acknowledged.—Yours, &c.,

E. A. BARTLETT,  
Secretary for the Sale of Work.

### Previsions Fulfilled.

SIR,—From my own personal experience I can substantiate the remarks of 'A Student,' on p. 71 of 'LIGHT,' concerning the extraordinary accuracy of Miss Sinfi Lovell's predictions, and not only of events of primary importance but also of those minor occurrences which are so difficult to be foreseen even by one's self. It is necessary to add that Miss Lovell displays her exceptional power for *prevoyance*, not in giving—as many so-called seers do—a huge catalogue of happenings, some of which are bound to take place in the ordinary course of events, but rather in limiting herself to comparatively few and definite statements, the consistent accuracy of which I am able to vouch for. I append a few examples:—

(1) That I should become engaged to be married in the middle of the summer to a girl with dark brown hair who was not at the time in England, but that we should meet in London and there become engaged.

I met my *fiancée* in London in June and became engaged to her shortly afterwards. She has dark brown hair and had just returned from abroad.

(2) That I should go abroad in the middle of August.

I left England on August 17th, but there was no prospect of my doing so when Miss Lovell made the prophecy.

(3) That I should enter into a business partnership which would prove very successful in the second week in November.

Partnership entered into on November 10th. Is proving successful. Had no knowledge of my future partner or nature of the business at time of prophecy, and thought it impossible of fulfilment.

(4) That unless I were careful I should suffer from nervous breakdown in December.

Only thorough rest saved me from serious illness in December. Until then I had not known the meaning of 'nerves.'

I could give many more instances of the excellence of Miss Lovell's work, but these will suffice. The value of any particular clairvoyant's predictions should always be gauged by the percentage and not merely by the number of successes—every shot should be counted and every hit scored before merit is declared. Miss Lovell's hits so outweigh the misses as to automatically place her in the front rank of her profession.—Yours, &c., AN ENGINEER.

### The Need of the Hour.

SIR,—It is, I think, very sad that charges of fraud against mediums so frequently crop up, and it seems to me that what is really wanted is a psychic university where materialisation phenomena can be carefully studied for their scientific and spiritual value. I am aware that this would involve a large outlay of capital, but surely something can be done in this direction! We must not forget that we owe the light we have on psychic matters to those on the other side, and we should co-operate with them so that they can present the facts in a manner worthy of their origin.

It is well known that the powers of mediums vary from time to time to a large extent, and one cannot help wondering if it is really possible for phenomena to be produced whenever demanded, and with almost unfailing regularity! When one reads of eight, ten, or twelve forms appearing at séances, night after night, to promiscuous parties of thirty or forty people, what becomes of the contention that mediums depend upon favourable conditions and are unable to guarantee successful results? In face of the unvarying and unbroken success of certain mediums, is it any wonder that students, who know that conjurers can invariably succeed, but that psychics cannot, look askance at these exhibitions?

Surely the need of the hour is that Spiritualists should take higher ethical ground—we cannot take too high a stand, or have too lofty an ideal—and it rests with every Spiritualist whether Spiritualism shall win more respect in the future than it has in the past.—Yours, &c., W. H. EVANS.

### 'A Rain of Stones.'

SIR,—The 'Bombay Samāchār,' the most important daily of Bombay in the Gujarati language, published the following account of 'a rain of stones' on the authority of its own correspondent, on February 1st: 'In the Marwar village, in the Poona district, a rain of stones fell on the dwelling-house of Mr. Ratanchand Gulabchand from 10 a.m. on the 29th ult. to 1 a.m. the following morning. Five or six stones came down together each time; but no one could perceive where they actually came from. When collected, there were found to be about three hundred of them. They were as large as a coconut (or about three inches in diameter). A large number of people had gathered round the house to witness this wonderful rain, but not a single man was hit'.—Yours, &c.,

Mahim, India.

SHAIK AHMED MUNSHI.

### 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.

NOTTING HILL.—61, BLENHEIM-CRESCENT.—On Tuesday, the 27th, at 8.30 p.m., Mrs. Effie Bathe will lecture on 'Why should Spiritualism be Investigated?'

BRIXTON.—8, MAYALL-ROAD.—On Sunday last Mr. R. Boddington spoke on 'The Uses of Spiritualism.' On Sunday next Miss A. V. Earle will give a trance address.—J. P.

CHISWICK.—110, HIGH-ROAD.—On Sunday morning last, at the circle, several convincing tests were given. In the evening a service was held. On Sunday next, at 11 a.m., circle; at 7 p.m., service (members only).—H. G. H.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD, ASKEW-ROAD, W.—On Sunday last Mr. John Adams delivered an eloquent address to a large audience. On Monday, at 3.30 p.m., 'Talks with a Spirit Control.' On Thursday next, social evening, tickets 6d. each.—S. H.

STRATFORD.—IDMISTON-ROAD, FOREST-LANE, E.—On Sunday last Mr. Walker gave an interesting address and clairvoyant descriptions. On Sunday next, at 11 a.m., discussion; at 7 p.m., Mr. F. G. Clark. On Thursday, at 8 p.m., investigators' circle.—A. G.

FULHAM.—COLVEY HALL, 25, FERNHURST-ROAD, S.W.—On the 14th inst. Mrs. Symonds gave very successful clairvoyant descriptions. On Sunday last Mr. Abbott's eloquent and scholarly address was highly appreciated. On Sunday next, at 7 p.m., Mr. Connolly. On Saturday next, at 8 p.m., dance, admission 6d.—W. T.

BRIGHTON.—COMPTON HALL, 17, COMPTON-AVENUE.—On Sunday last Mr. R. D. Stocker gave a very excellent and practical address on 'Some Methods of Healing.' Speaker on Sunday next, Mr. E. W. Wallis, at 11 a.m., on 'The Light that Lighteth every Man'; at 6.30 p.m. on 'A Spiritual View of the Atonement'.—A. C.

CLAPHAM INSTITUTE, GAUDEN-ROAD.—Convincing tests were given in the Thursday circle. On Sunday last Mrs. A. Boddington gave a convincing address on 'The True Basis of Spiritualism.' On Sunday next, at 11.15 a.m., Lyceum and circle; at 7 p.m. (prompt), speaker, Mrs. H. Ball. Thursday, at 8.15 p.m. (Room 3), clairvoyance. Silver collection.—H. Y.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday evening last Mr. W. J. Leeder, of Nottingham, gave a trance address on 'Heaven and Hell in the Light of Spiritualism,' which gave much pleasure to an appreciative audience. Mr. W. T. Cooper, president, in the chair. On Sunday next Mr. A. V. Peters, clairvoyant descriptions. Silver collection. Doors open at 6.30 for 7 p.m.—A. J. W.

HACKNEY.—SIGDON-ROAD SCHOOL, DALSTON-LANE, N.E.—On Sunday last the president, Mr. John Lobb, conducted a special service in memory of Mr. Weedemeyer. He based his remarks on the text 'Lazarus, come forth,' and paid an earnest tribute to Mr. Weedemeyer's thirty years' service to Spiritualism. On Sunday next, at 7 p.m., Mr. Robert King. On Sunday, March 4th, Mr. and Mrs. Imison.—N. RIST.

PECKHAM.—CHEPSTOW HALL, 139, PECKHAM-ROAD.—On Sunday morning last Mr. Ray spoke on 'The Bible.' In the evening Mr. Harris gave an uplifting address on 'Eternity,' and ably rendered a solo. Mrs. Barton sang a solo, and the after-circle was well attended, with good results. On Sunday next, at 11 a.m. and 7 p.m., Mrs. A. Webb, clairvoyante. March 7th, social concert and dance. March 11th, Mrs. Podmore.—L. D.

SCOTTISH MEDIUMS' UNION.—A number of the local mediums in Glasgow district have combined and formed a society under the title of 'The Scottish Mediums' Union,' for the purpose of doing more aggressive work in the West of Scotland. They are very enthusiastic and enterprising and have leased a hall in the north-western district of Glasgow for propaganda work. Clarendon Hall, St. George Cross, Glasgow, will henceforth be a spiritualistic centre, and meetings will be commenced there on Sunday, February 25th, with a consecration service at 6.30 p.m. Friends heartily invited.—COR.

CAVENDISH-SQUARE, 22, PRINCES-STREET.—The opening service on Sunday last was very successful, the hall being scarcely large enough to seat the friends present. The opening ceremony was performed by Mrs. Fairclough Smith. Mr. E. W. Wallis's trance address on 'The Religious Value of Spiritualism' was much appreciated, and the wish was expressed for another visit. Miss Leigh's violin solo, played with much feeling, was greatly enjoyed. On Sunday next, at 6.30 p.m., Mrs. Fairclough Smith, trance address and spiritual clairvoyance. Tickets of admission not required.—P. E. B.