

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

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CONTENTS.

Notes by the Way	109	Terrified by Rappings.....	112
L. S. A. Notices.....	110	Spirit Identity. By 'An Old	
Spiritualists Unmask a Pretender.		Correspondent'.....	113
Exposure of Mr. Eldred	111	Spiritualism and Religion.....	113
Dr. Baraduc and the Biomètre ..	112	Intensely Human.....	114
A Complicated Case of Pre-		Experiences of Mrs. M. H. Wallis	115
monition	112	Experiences of Mr. Geo. Spriggs	116
A Good Test through Mr. Spriggs	112	'Christian Science'.....	113

NOTES BY THE WAY.

Dr. M. J. Savage, in a late sermon on 'The Growth of Pity,' suggests some consoling thoughts concerning the apparent absence of pity in the past. As to the infliction of pain, for instance—

They tell wonderful stories of the ability of some tribes of North American Indians to endure pain, that which it seems would be utterly impossible in our own race. They submit to torture without a movement of the face, without a groan. A large part of this perhaps is to be attributed to self-control. A certain amount of it, however, is owing perhaps to a lower type of sensibility than we possess. They may not be capable of suffering as much as we suffer. This, of course, may appear to us, who read about such instances, as wonderful self-control. Perhaps we have a right to subtract a little from our estimate of the cruelty of those who inflict these tortures. If the person who submits to them and the person who inflicts them are both physically less capable of suffering than we, if they have less imaginative conception of suffering than we, then the cruelty is apparently lessened, to a certain extent at any rate.

As to the tribal conflicts over hunting grounds, springs, and other necessities, it is right to bear in mind that love of war and bloodshed was not necessarily the cause of these, but the inevitable instinct of self-preservation, and the very natural but very misleading and not yet outgrown notion that the exclusion of one is always an advantage to another.

Then, as to the pitilessness of religious conflicts, or, rather, of conflicts about religion:—

There is no such hatred as religious hatred. There have been no such bitter wars as religious wars. There have been no such relentless persecutions as religious persecutions. I do not say this to excuse them; but we must know the facts, in order to understand the condition. Let us remember that in many cases the gods of the tribes and the nations were deified ancestors of those tribes and nations; and they supposed that those mighty powers of the invisible world were jealous of each other, antagonistic, hating each other, warring against each other. They transferred to the invisible skies the conditions that existed here on earth.

What if, after all, religious feuds and persecutions have had in them as much of the feeling of loyalty and devotion as the passion for self-assertion or lust of power?

The spirited President of the National Spiritualist Association (U.S.), Mr. Harrison D. Barrett, holds that Spiritualism is 'a great world-religion,' having much in common with all ethnic religions, and large enough to take in every expression of truth. It stands, he says, for 'The Universal.'

He has had a curious experience, and tells it in 'The Progressive Thinker' thus:—

Really, what do I believe? Let me see: I once gave an address upon the subject, 'The Soul in Action,' in a Univer-

salist church, at which the minister and a score of members of his society were present. At the close he and they told me that I must be a Universalist, because I had given such a good Universalist sermon!

On one occasion I spoke upon a Spiritualistic subject in a Unitarian church, only to be told at the close that I must be a Unitarian, because I had given an address directly in line with the tenets of Unitarianism. At another point I spoke in an orthodox Congregational church upon the subject, 'What is Spiritualism?' The minister and many of his people were present, and I was informed by them that I was a good Congregationalist! Still again, I spoke in a Methodist church, only to be told that I was a good Methodist. On yet other occasions I have spoken in halls where Theosophists, New Thoughtists, Metaphysicians, Christian Scientists, and Free Religionists honoured me with their presence, to be told by them that I was in full accord with their views, and could be counted as one of them. So it has been all over the Union. Does it follow because of all of these claims and declarations that I am a member of any one of these denominations? Does it not rather prove the oneness of truth and the unity of thought of all rationalists upon the essentials of pure religion? Labels of themselves count for nothing; but the principles of the movements which they name rest upon certain fractions of truth, hence are worthy of careful study on the part of all who claim to be thinkers.

'Saved by being saved' is the quaint title of a discourse by the Rev. Quincy L. Dowd. What he means is that true salvation is practical, not creedal; that it is purely spiritual and ethical. Hence salvation by Christ is salvation by partaking of his holy and helpful spirit,—it is by becoming like him. Such saviours are the redeeming forces of all the ages. Even in savage hearts there are longings for the advent of the emancipator. We believe, with Longfellow—

that in all ages
Every human heart is human,
That in even savage bosoms
There are longings, yearnings, strivings,
For the good they comprehend not,
That the feeble hands and helpless,
Groping blindly in the darkness,
Touch God's right hand in that darkness
And are lifted up and strengthened.

'Man's history,' says Mr. Dowd, 'has been a grand, noble evolution in his thought of salvation, in his awakening to Saviourhood, in the style of Saviour God could bring into the world, when all was ready on man's part to understand and receive such a one as Jesus—the Father's dear Son, and every man's man. Not till the later age of Jewish history, not till the great prophets came with "the Word of the Lord" in their hearts did the clear idea of a Saviour divine in human form get plain utterance,' and always the saviour meant the uplifter, the emancipator, the enlightener:—

Jesus came in the ripeness of human time to fulfil all Saviourhood. He took up his own character of a Saviour and lived it through cross and all. This means that from boyhood on Jesus had read in the prophets God's promise of 'a leader and commander of the people,' one who should be of David's house and bear rule in mercy and for the right; one who would think of the poor and unfortunate; one who would bring peace and blessing to burdened, contrite souls; one who would act the Saviour and Redeemer of people at no matter what labour and pain, or what contumely and reproach to himself. . .

Jesus' simple idea of a Saviour is : I am in the world to *help* all I can, in *all the ways* I can, for *all the time* I can, and do it all freely for the love of men as my Father loves.

It follows that our Saviourhood is to be like his, in our degree, and that, in so far as we enter into the life of Saviourhood, we are saved. Christ can give us the inspiration, the motive, and the impulse ; but the rest is for us to achieve.

Mr. Charles E. St. John has put forth a pithy little essay on 'The Fatherhood of God,' chiefly consisting of inferences. His first inference is that the idea of the Fatherhood of God involves personality : and this is stated bluntly and without any attempt to distinguish between the earthly Fatherhood and that of which, after all, it can only be the symbol. He, however, is clear as to this—that the love of God is a moral force, exerted by a being conscious of what he is doing. There is a sense in which this is probably quite true, but it entirely passes earthly comprehension though it can assuredly be an object of faith.

The other inferences are :—

That the idea of God in the light of Fatherhood provides a vital place for prayer and worship : 'To the Infinite One who loves me my heart responds, not merely with the giving of my whole heart's love, but with a permanent mood of trust and fellowship which expresses itself in prayer and in worship. My worship is the exalted reverence I give to the Eternal Perfection. My prayer is my constant spiritual effort to understand and live in harmony with the Eternal Love that uplifts my life.'

That 'it carries with it into every human life a noble self-respect as to the possibilities of one's life, and a deathless hope as to the outcome of those possibilities. Since God loves me I know that I am worth something to Him. It is, therefore, a matter of secondary importance what my comrades on earth judge me to be. In my heart I must respect myself because I am a child of God, and must by that self-respect be given power against temptation.'

That it 'brings to all who hold it an exalted faith in the value of good works.'

And that it 'blots out the fear of death.' 'Refreshed as by sleep I wake to the tremendous and unimagined glories of new opportunities in the larger realm. If I die in my follies and sins or in my virtues and victories, as the case may be, I wake, the same personality, to carry in my nature the results of what I have been, and to have my dealings with the larger opportunities of the new world enfeebled or ennobled by the memory that I carry on. Nevertheless, it is a real awakening to a genuine opportunity, and I face the moment of it, now or whenever it comes, with an unwavering courage, based upon my knowledge that through sleeping and waking, through life and death and life again, I, God's child, am upheld by the everlasting arms.'

Another pamphlet issued by 'The Watch Tower Bible and Tract Society' has reached us, concerning which we have to report that at all events it makes a clean sweep of Hell. Its title asserts that 'Death is the wages of Sin, and not eternal torment.' But this lands us in fresh difficulties. We can quite understand the justice and naturalness of 'Whatsoever a man soweth that shall he also reap,' for that is strictly according to natural law, and leaves endless room for advance ; but we cannot even begin to see the justice or the naturalness of extinction for sin. Precisely how much or what kind of sin will carry with it extinction ? There are endless grades of sinfulness. There are

no gradations in extinction. Is it conceivable that just at one grade the line is passed ?

But are we not all sinners, more or less ? and if the punishment of sin is extinction, are we not all doomed to extinction, more or less ? But that is absurd.

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 29TH,

WHEN AN ADDRESS WILL BE GIVEN

BY

MR. J. W. BOULDING,

ON

'SHAKESPEARE AND SPIRITUALISM,'

With Illustrations from Personal Experiences.

The doors will be opened at 7 o'clock, and the Address will be commenced punctually at 7.30.

Admission by ticket only. Two tickets are sent to each Member, and one to each Associate, but both Members and Associates can have additional tickets for the use of friends on payment of 1s. each. Applications for extra tickets, accompanied by remittance, should be addressed to Mr. E. W. Wallis, Secretary to the London Spiritualist Alliance, 110, St. Martin's-lane, W.C.

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 13th inst., by 'Clairbelle,' and on the 20th and 27th by Mr. Ronald Brailey, at 3 p.m., and no one will be admitted after that hour. Fee 1s. each to Members and Associates ; for friends introduced by them, 2s. each.

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 15th, 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 29th. 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 16th, 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.

TO CORRESPONDENTS.

D. B.—Thanks. Next week.

J. M.—We cannot conceive of any benefit that would arise from the further discussion of the question. What you now say has practically been said already.

SPIRITUALISTS UNMASK A PRETENDER.

EXPOSURE OF MR. ELDRÉD.

BY A. WALLACE, M.D.

When I last addressed you I did not think that it would so soon be my painful duty to record the confirmation of the strong suspicions expressed in my letter contained in 'LIGHT' of January 27th last, regarding the alleged materialisations by Mr. Eldred, of Nottingham; for on account of that report I have been precluded from attending further sésances given by him.

At a meeting held on the evening of Monday last, the 5th inst., at the house of Mr. Ronald Brailey, in Bayswater, the nefarious trickery of Mr. Eldred and his manager, Mr. Ellis, was completely exposed.

The week previously some interesting phenomena were said to have taken place which astonished most of the sitters, but among these was a friend of Mr. Brailey's, whom I know to be a gentleman possessing a well-balanced judgment and keen critical powers. He, however, does not wish me to mention his name. This gentleman expressed to Mr. Brailey his suspicions, and after the séance, learning that the cabinet and chair used by Mr. Eldred had been sent from Nottingham, and were left for further meetings, he suggested to Mr. Brailey that he ought to try his psychometric powers on the chair. Wonderful sensitive as he is, Mr. Brailey said that during the sittings he had had no suspicion of the genuineness of the manifestations, having accepted them in good faith. The chair had been carefully packed away with the cabinet, but at the instigation of his friend these were unpacked by Mr. Brailey, and, placing his hand upon the chair, he said, pointing to the back of it: 'There is a secret compartment here!'

This statement was proved to be true by subsequent examination, and in the back a small keyhole was found deeply embedded and well covered up by the plushette material. Mr. Brailey communicated his discovery to Mr. Lobb, who had been one of the circle, and he, knowing my interest in the case, telephoned to me. A key was made which opened the lock, and a photograph was taken showing the secret compartment, which measures fifteen inches by two inches.

We determined after this discovery to put a stop, at the next meeting, to any further fraud. I was asked by Mr. Lobb (who had to go out of town) to arrange a method of trapping the culprits. Several of the sitters at the approaching sitting on Monday were informed of the discovery. I asked one or two good Spiritualists to be present, and I knew of a good clairvoyant who arranged to assist. The séance having been opened in the usual manner, a search of the medium was made and the chair was particularly noted. It was found that the stuffing of the back of the chair was more pronounced, and the sensitive referred to, Mr. Drew, on psychometrising it, assured those present that it contained some very suspicious articles which must have been placed there just before the séance. The key was used and the upholstered panel in the back of the chair fell forward, the space being completely packed with articles necessary for faking 'spirit forms.'

It was then found that the secret recess contained a collapsible dummy head, made of pink stockinet, with flesh-coloured mask (with pieces of stockinet gummed over the eye holes); the loose stockinet was doubtless used to represent the shrunken skin at the neck; six pieces of fine white China silk containing in all thirteen yards; two pieces of fine black cloth (doubtless used in the so-called dematerialisations); three beards of various shades; two wigs, one white and one grey; an extending metal coat-hanger for suspending drapery to represent the second form, with an iron hook on which to hang the form; a small flash electric lamp with four yards of wire with switch, which could be used when the medium was away from the cabinet to produce so-called spirit lights within; a bottle of scent, pins, &c.

As soon as the members had gone into the séance room, I, anticipating any difficulty there might be in dealing with the culprits, entered the house, accompanied by a sympathetic and

most shrewd friend who is a member of the public detective service, and entered the room just as this discovery was made.

On being challenged with the fraud, Mr. Eldred confessed his guilt and handed over the key of the secret compartment. Instead of charging the two individuals we tempered with mercy our sense of horror, disgust, and indignation at such infamous proceedings. I requested the return of the money taken, which I must say was promptly done, and I confiscated the dummy articles, which are now in the office of 'LIGHT' for inspection.

I hope this discovery will prevent any further attempts to prey upon the most sacred feelings of their fellow mortals, many of whom have hitherto been their too unsuspecting dupes.

I am sure all true investigators will feel indebted to the critical faculty of the gentleman referred to, and especially to the psychometric powers of that justly respected medium and conscientious worker in the cause, Mr. Ronald Brailey.

It is with much pain I have to inform your readers that Spiritualism is to-day face to face with a disgraceful fraud in the person of Mr. Charles Eldred, of Nottingham. We are indebted to the spirit world, through Mr. Ronald Brailey, the clairvoyant, for the discovery of the method by which the cleverly arranged, wicked fraud has been perpetrated. On February 22nd, Mrs. Lobb and myself were invited to a séance at Mr. Brailey's house for materialisation, Mr. Eldred being the medium. A few days after the séance Mr. Brailey was impressed to examine the chair which had been used and left there by Mr. Eldred, and his clairvoyant powers enabled him to discover a space in the high back, large enough to contain a suit of clothes, that could be hidden away under the plush. A locksmith was sent for, and the enclosure opened; a key was made, and the chair carefully put back for the second séance, which was to be held on Monday night last, March 5th. After a consultation we resolved to photograph the chair and its open space, and await results. I communicated with Dr. Abraham Wallace, of Harley-street, W., and arranged for some strong men to be present in an adjoining room with the doctor. Accordingly, on Monday evening last, after the medium had been stripped and examined, we took hold of the said plush chair, and demanded the key; failing to obtain it, we opened the space in the chair with the key we had had made, and there, exposed to the view of all, were the draperies, masks, false hair, &c., which had been employed by Mr. Eldred in his impersonations of different spirits. Mr. Eldred at once owned up. No language is too strong to express our pain and disgust. This is the second materialisation medium that I have had a hand in exposing within the past two months. When and where is this sort of business to stop?

I am aware that frauds are to be found in all departments of life. In the first Church of twelve, with the Christ at the head, there was a fraud, and I suppose we must expect them even in Spiritualism.

In company with Dr. Wallace I brought away all the draperies, mask, hair, &c., and we have arranged that the same shall be retained at the office of 'LIGHT.'

March 6th, 1906.

JOHN LOBB.

My attention having been called to the reported appearances of our dear and honoured friend, the late Mr. Thomas Everitt, at Mr. Eldred's sésances, I recently asked Mrs. Everitt if she felt sure her husband had appeared there, and she replied that Mr. W. J. Leeder, of Nottingham, had asked permission to put the question to her guides. She consented, and her husband, speaking in the direct voice, emphatically declared that he had not materialised at Mr. Eldred's sésances or anywhere else.

KATE TAYLOR ROBINSON.

SUGGESTION.—'The entire subject of suggestion is something far beyond any separate defining. It is a mental network; a magnetic thought-atmosphere, embracing those in the body and out of the body and in which each and all share. The sensitiveness to suggestion may be a great help in life or it may tend towards demoralisation, and the good result depends upon keeping the soul alive and aflame with pure and intense aspiration.'—LILIAN WHITING.

DR. BARADUC AND THE BIOMETRE.

Dr. Baraduc, whose name is well-known to some of our readers, has just visited London, and his host and hostess very kindly invited a number of guests to meet him at their house on Monday and Tuesday last. He brought with him the *biomètre*, a little instrument which he has used for some fifteen years, as a means of registering vibrations emanating from human bodies. In a fluent address in French he described the object and use of the instrument, which consists of a needle, suspended by a fine thread and covered with a glass shade. When the hand approaches this shade, without touching it, the needle is deflected, and Dr. Baraduc explained that as the result of long observation he has formed the opinion that the variations in the movements of the needle are caused by various conditions, physical, mental, and moral, in the persons who approach it, and that by this means he is able to estimate these conditions.

All life results in movement, said the doctor, hence every living element which goes to make up the sum of an individual will generate its own vibratory movement, which will be registered by the *biomètre*. The deflections of the needle, which range from 1deg. to 30deg., he believes to be the result of physical forces, those from 30deg. to 60deg. of emotional forces, those from 60deg. to 90deg. of intellectual forces. The value of the instrument to him, as a healer, he regards as considerable, as from what he calls the radio-activity of his patients, thus rendered visible, he judges of their psychic conditions. Disease, he says, results from disharmony between the vibrations of the individual Ego and those of the Cosmos, and by acquainting himself with the character of the former he considers it possible to discover in what direction the equilibrium is defective, and having found this out, by means of the instrument, he can then apply himself to effect changes in the patient by various physical, mental, and moral methods.

Dr. Baraduc also showed photographs of the emanations taken from the hands of persons in various mental and moral states. In these the lines of radiation varied considerably. In one, described by him as a psychic hand, the luminosity seemed to radiate from the lower base of the palm; another, where all the lines were confused, was a photograph taken from the hand of a man in mental distress.

It would obviously be unwise in us to express any opinion about these theories, which the doctor explained with admirable patience to an audience who listened to him with much interest and attention, and were very grateful both to him and to the kindness of his host and hostess for the opportunity of hearing him.

A COMPLICATED CASE OF PREMONITION.

A letter signed 'Tola Dorian, Princesse Metzcherski,' which appears in the February issue of the 'Revue du Spiritisme,' relates a very peculiar case of prevision of his own death by the spirit of a sleeping man, with a partial explanation of the occurrence by the same spirit after transition. Princess Metzcherski says:—

'On June 3rd, 1902, I was returning home at half-past eleven at night, when some unknown influence caused me to order the coachman to drive to the house of a lady of my acquaintance, who asked me to take part in a séance she was then holding. I was then in a state of doubt, and took little interest in spiritual questions.

'On approaching the table and asking if there was anyone for me, the table leaped vigorously and rapped out my husband's name, "Charles Dorian." I knew that on the previous day my husband had been in perfect health, and was preparing for a journey. I asked: "What! are you out of the body?" The reply was: "Struck down by lightning at 9.30 this morning." I rejoined: "But you are a Deputy; the papers would have mentioned it"; and I was told: "They will speak of it."

'For some days nothing happened to M. Dorian, whom I saw frequently, but without telling him of the communication I had received; he did not believe in such things. On June 13th, which was a Friday, just ten days after the message, I saw my husband's carriage drive hastily into the courtyard, and

the coachman brought me a note from my brother-in-law, which said: "Our poor Charles was struck down by lightning at 9.30 this morning." He was dead!

'I have since had another séance with the medium who was at my friend's house, and asked my husband's spirit whether he now believed in the reality of survival. He answered, "I believe because I know." On my asking how it was possible for him to communicate with me during his life on earth, he replied, "I was asleep; it was 11.30 p.m., and my soul, foreseeing the speedy end of my earthly existence, came to forewarn you." I can call numerous witnesses to prove the truth of my statements.'

In addition to the spirit of a living person acting as a discarnate spirit during bodily sleep, we must note the sudden impulse which led the Princess to drive to her friend's house, and she says that it was not until she had been admitted that the strangeness of the action, so late at night, dawned upon her; thus the impulse seems to have taken complete possession of her so that reason did not come into play at all. On the second occasion the discarnate spirit gave evidence of complete and correct recollection of having temporarily acted at a distance from the body, and even told the time at which this action had taken place, just as at the first séance the exact hour and mode of death had been predicted, the words communicated through the table being the same as those in which the actual event was announced ten days afterwards.

A GOOD TEST THROUGH MR. SPRIGGS.

It may interest your readers if I relate my experience of private sittings which I had with Mr. Spriggs, in Luton-place, Cardiff, in April and May, 1879.

My brother was drowned in the Bristol Channel, on April 5th, 1879, through a pilot cutter, of which he and my father were the only occupants, being run down by the ss. 'Constance,' and his body was in the water for six weeks before being picked up. It was during this time that my sittings with Mr. Spriggs took place, at which I received the information I was seeking, viz., the reason why my brother was drowned. Being a good swimmer he should have been able to save himself, but the medium told me that he could see him rolling about amongst rocks near a place which he described, and that he had a large wound on his forehead, where the propeller of the steamship struck him, which was the cause of his being drowned. When his body was picked up there was a large cut on his forehead, as stated.

The medium also told me that the last words my brother spoke were, 'O God, save my father'; this was corroborated some months afterwards by the mate of the 'Constance,' when that vessel returned to Cardiff, who told my father that he distinctly heard my brother cry out those words. The medium gave me other particulars which were quite new to me, but on visiting my father and relating to him what I had been told by Mr. Spriggs, he assured me that everything was quite true.

In conclusion, I may say that Mr. Spriggs has never seen my father or brother, and only knew me by my attending the séances held at Mr. Rees Lewis's, in Newport-road.

Cardiff.

WM. JONES.

TERRIFIED BY RAPPINGS.

Strange accounts come from South Wales of mysterious rappings heard in a house occupied by a young miner named Craze, but only when he himself is present. This poor man has been so terrified that it is only with the greatest difficulty that he can be got to enter his own house, and when he does so, loud raps are heard even when he himself is held fast on the knees of another man. These sounds are testified to by the local clergyman and police constables, one of whom described the blows on the door of a cupboard, apparently from the inside, as being 'like the kick of a horse.' The cupboard door was immediately opened and the interior examined, but it was quite empty. The house is said to be built over a former quarry which 'has from time immemorial been the scene of the night walk of a ghost.'

SPIRIT IDENTITY.

By 'AN OLD CORRESPONDENT.'

Time and again it has been matter of observation in my long investigations into the occult, that the differences in the caligraphy of the persons controlling a medium to write automatically must, in some instances, be due to some physical cause, such as to the mode and manner of passing on. This was especially noticeable in the remarkable series of messages emanating from officers killed in the Afghan, Zulu, and Egyptian wars, which I published in the 'Two Worlds' a number of years ago. In every case, among about thirty of these messages, the caligraphy was peculiarly distinctive, while the signatures were especially so, and I have little doubt, had opportunity been given me of comparing the earthly script with that automatically written, in many instances I should have found that caligraphy and signature had been reproduced. My daughter informs me that when she is controlled, she realises, in most instances, from the way in which the control uses her hand, whether the spiritual personage passed over suddenly when in good physical strength, or after a period of wasting disease; and in every instance in the military series, where the persons controlling her passed over while in sound health and while fighting in battle, the control was strong and the caligraphy distinctive. The recent messages from 'Dr. S.' and 'Dr. R. R.' were in marked contrast; the first, though sprawly and small in character, was written with much vigour, while the latter, though distinct enough, was of the copy-book style, and the control extremely weak. This has been the character of the script of 'R. R.' throughout.

These observations are made preliminarily to recalling a case of spirit return which came under my observation a good many years ago, where the control in question, who wrote a message to his mother, had fallen from the rigging of his ship into the English Channel on a dark wintry night, and been drowned. This young sailor's sister was a school companion of one of my younger daughters, and when he went to sea the sister had informed her that C. (his Christian name) had done so. So far as is known to me, none of us had ever met him, as he lived all his life before becoming a sailor in a northern burgh which we occasionally visited at Easter; but this fact is immaterial and I only mention, as a link of evidence, that in the same town our medium, on one of our spring visits to this place, had made the acquaintance of a young man named Paterson, who had thereafter passed on previous to the events now to be dealt with, and who had, after his transition, controlled the medium and had written a message clearly denoting by internal evidence both his (Mr. P.'s) identity and personality.

Shortly after the catastrophe in the Channel above noted this young sailor's sister was staying with us for a few days, and was in much grief at his untimely end. We told her it might be possible to open up communication with him, and at the same time lent her some books to read, which she did with much interest. Shortly after her arrival our medium, who was then writing much oftener than now, told me that a young man in sailor's clothes had come to her in her room and informed her that his name was C. M. and that he had been drowned at sea, and was the brother of our guest. We informed her of this and she was greatly rejoiced, stating she would write to her grief-stricken mother. Before she had time to do so, however, and on the following morning after his first appearance to her, the medium handed me a letter written by C. J. M. and addressed to his mother, which purported to be from the young man in question. By this time another sister of his had arrived from the North, and we had the satisfaction of showing the letter to both together. We were all unaware of the fact that the youth had borne the middle name of J., but his sisters said that this was quite accurate, as his middle name was John.

The letter to the mother was read by both sisters with deep emotion and gratitude, and they both informed us it was in their late brother's handwriting. When the mother received it, she wrote back saying it was almost too marvellous to be true; but she had been much comforted by its receipt. Into

the sacred details of the message itself I cannot enter, except as regards two matters of interest to me. The first was a description of his transition. When he fell from the rigging, he said, he tried to struggle and cried out in the darkness; but his heavy sea boots dragged him down and he lost consciousness for a moment, as it seemed. Next he heard a voice saying, as it were in his ear, 'Peace, be still,' and his next sensation was that he found himself on the deck of the vessel and heard the officers and crew lamenting the catastrophe, and he then realised that he had passed over very quickly. In the second place he mentioned that since passing over he had met and conversed with many people, whom he named, and who had lived in his native town, including the young man Paterson before alluded to. In short, the whole letter was just like that of a son to his mother on moving to a new place of abode.

Since that time the mother (quite lately) has 'joined the majority' after a painful illness; and as I have reason to know she was, during her later years, much interested in spirit return, I have little doubt she is now with her lost one; but in sending this article I only do so because it throws some light upon the problem of transition and also affords what, to me at least, appears to be clear evidence of identity. In the present case also it is noteworthy that this young man was translated in robust health and was able to control the medium and write a message in his own script within a few weeks after the catastrophe which overtook him, very much in the same way and with the same power and precision as was done by the military controls before alluded to.

SPIRITUALISM AND RELIGION.

The 'Birkenhead News' of March 3rd prints a good report of a trance address by Mr. J. J. Morse, in the course of which he claimed that Spiritualism aimed at presenting to the world religion, morals, and philosophy in such a form as should best help men to realise the existence of the Supreme Power, the wisdom of its operation, and the love and kindness of its purpose. That there were idle and vicious people who traded upon Spiritualism or who only used its marvels for low and mean purposes, was true, and would remain true so long as such kind of people existed in the world. Proceeding, the speaker said that God, the soul, and future life were the three fundamentals of every religion. It was on the question of man's life after death that ecclesiastical systems and dogmatical doctrines had been erected, which had unquestionably created views militating against the spiritual development of the multitude. . . . Spiritualism had brought a new interpretation of God, the soul, and future life to the consciences of millions throughout the world. Heaven and hell had ceased to be localities, and had become states and conditions of men and women when they passed away from life. The only hell was the despair of the spirit when it contemplated the misuse it had made of the years it spent on earth. Every sin would be punished in this way; there was no escape. They had the testimony of thousands of men and women who had passed into the other world, and there could be no doubt about it. The aim of the Spiritualist was to rescue religion from the indifference which was rapidly enfolding it, by making it clear to all mankind that the life after death was a solemn momentous fact for every human being. The chairman proposed the hearty thanks of the meeting to Mr. Morse.

ITALIAN INTEREST IN SPIRITUALISM.—There are few, if any, countries in which more genuine interest in Spiritualism and psychical subjects has been aroused than in Italy. Several times lately we have had occasion to refer to the prominence given by the Press of that country to mysterious occurrences, and now 'L'Adriatico,' of Venice, gives an excellent report of two lectures given at the Art Club by Professor M. T. Falcomer, to crowded and fashionable audiences, who were unstinted in their applause. Professor Falcomer showed the close logical connection between the various grades of super-normal faculties and manifestations; between the existence of human radiations and the temporary projection of a double, and the survival of personality after death, as evidenced to the satisfaction of so many competent observers, in cases which have become classical, such as those of Humner Stafford, Estelle Livermore, and George Pelham. These, he said, formed convincing and decisive proofs of the possibility of communication with individuals surviving bodily death, having the same character as when on earth, and sometimes manifesting superior faculties and powers of perception.

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INTENSELY HUMAN.

When one gets down to the intellectual and ethical, apart from the experimental and evidential, basis of Spiritualism, the word 'Spiritualism' becomes identical in meaning with the word 'Humanitarianism'; for Spiritualism, on its intellectual and ethical side, is simply a gospel which affirms the unity, the solidarity, of the human race—one in its origin, its struggles, its possibilities, and its destiny.

This gospel it is which is at the heart of all religious advances, all political emancipations, and all social fraternisations. It is, in short, the brightest and surest hope of mankind. Reduced to its vital essence, the religion of Jesus Christ is this very thing—a clear and strong affirmation of the Fatherhood of God and the Brotherhood of Man,—an affirmation only just beginning to be understood. What it may come to mean and to involve only a very few perceive. In any case, it is revolutionary as to all present-day conditions of Social Life.

This thought has been again brought home to us by the perusal of a book of brilliant reminiscences by Thomas Wentworth Higginson, 'Part of a Man's Life' (London: A. Constable and Co.), and especially by a pathetic and informing chapter in it, entitled, 'Intensely Human.' The story is told of a certain military governor of South Carolina who, in the early days of emancipation, was engaged in solving the problem of the liberated slaves, and who was plied with long lists of questions from Northern philanthropists as to the negroes' peculiarities,—their tastes, their habits, their temptations, and so on. After receiving one unusually elaborate catechism of this kind, he said to his secretary, 'Draw a line across that whole list of questions about the freedmen and write at the bottom, "They are intensely human."' 'In these four words is given, in my opinion,' says Mr. Higginson, 'the whole key to that problem perennially reviving,—the so-called "negro question"; and in these four words, in our opinion, we may find the solution of the thousand problems concerning the human race. Everywhere, and in all ages, men, under similar conditions, behave pretty much in the same way. The conditions make the difference. Nearly sixty years ago, Mr. Higginson tells us, there prevailed at the outset of the anti-slavery movement a current impression that the only people who understood the negro were those who had seen him in a state of subjection, and that those who advocated his cause at the North knew nothing about him. But the fact was that the abolitionists,

either by personal knowledge, or by intuitive inference, knew that negroes and whites were not radically unlike, or would be very much alike, under the same conditions. 'Ah! Missis, free breath is good!' said a young slave to one who tried to persuade him that he was well off.

The oppressor never understands the oppressed. 'The negro as a human being was really least comprehended by those to whom he represented merely a cheque for a thousand dollars, or less, from a slave auctioneer,' says Mr. Higginson. So much for forgetting the vital truth that fundamentally, and on the spirit plane, all men are 'intensely human.' It was the forgetting of this that forged the slaves' chains in the South and that pushed away the negro as unclean in the North. How far this was carried Mr. Higginson tells us in a passage which contains a serious warning as well as a valuable bit of history.

Even in Massachusetts, law or custom not only forbade any merchant or respectable mechanic to take a coloured apprentice, but any common carrier by land or sea was expected to eject from his conveyance any negro on complaint of any white passenger; and I can myself remember when a case of this occurred in Cambridge in my childhood, within sight of the Washington Elm. Churches still had negro pews, these being sometimes boarded up in front, so that the occupants could only look out through peep-holes, as was once done in the old Baptist meeting-house at Hartford, Connecticut, where a negro had bought a pew and refused to leave it. The owner might be ejected by a constable, as happened in Park-street Church, Boston; or the floor be cut from under the negro's pew by the church authorities, as happened in Stoughton, Massachusetts. Even in places like the Quaker town of New Bedford, where pupils of both colours were admitted to the public schools, the black boys were seated by themselves, and white boys were punished by being obliged to sit with them.

But, at this very day, in our South African Colonies, the blacks are forbidden to use the pavements, and have to trudge in the gutters! And so, all along the line of march, the selfishness and ignorant prejudices of the human animal influence not only his conduct but his theories: and because he dislikes a certain race, or because he wants to exploit the members of it, he sets up the theory of inferiority. Nor is it necessary that a black skin shall be concerned in the matter. Mr. Higginson cites a curious case in point from a published volume of letters written by an Englishman in 1864-9. 'A Frenchman,' says this truculent Briton, 'is not fit to be trusted with liberty. He is more or less born to be rode roughshod over, and he himself is positively happier when ruled with a rod of iron.' So easy is it to invent theoretical fictions when enmity or self-interest sways the mind!

Mr. Higginson touches, in conclusion, upon that last and sharpest test of colour prejudice, the marriage of black with white; and he does not shrink. He stands by the oneness even here. 'It is the spirit that giveth life.' In many ways the negroes are proving that they are 'intensely human,' and America is learning to admit that, even as, in time, it will be advantaged by it. 'Those States which are most unjust to them,' says Mr. Higginson, 'will, in time, learn to prize their presence and regret their absence. . . . As the memories of the slave period fade away, the mere fetish of colourphobia will cease to control our society; and marriage may come to be founded, not on the colour of the skin, but upon the common courtesies of life, and upon genuine sympathies of heart and mind.' Here speaks the true seer who ever finds the key to human life in the unity of the human race, in the solidarity of souls.

We have to thank Mr. Higginson for a thoroughly bright, informing and entertaining book. He has seen much; he has consorted with men of intellectually high degree, he has taken part in 'enterprises of great pith and moment,' and, in this volume, we have the profit of it all.

SOME NOTABLE PERSONAL EXPERIENCES.

Four valuable and interesting Papers, dealing with 'Some Notable Personal Experiences,' written by Mrs. W. P. Browne, Mrs. M. H. Wallis, Mr. George Spriggs and Rear-Admiral W. Osborne Moore, were read before a crowded meeting of the Members and Associates of the London Spiritualist Alliance, in the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall, on Thursday evening, February 22nd, last; Mr. H. Withall, Vice-President, in the chair.

EXPERIENCES OF MRS. M. H. WALLIS.

MRS. M. H. WALLIS said:—

My first experience of spirit power occurred the second time that I sat in a séance. I knew then practically nothing of Spiritualism. Mr. D., with whose family I had recently become acquainted, had on several occasions related to me some of his experiences and observations of physical mediumship, but that was all that I had heard of the subject.

On that occasion I was very violently and unexpectedly shaken, and at the third séance I was suddenly impelled to pour forth a stream of foreign words (retaining my consciousness but unable to resist), and a personality very different from my own was manifested. I was compelled to utter the name 'Veina,' and this spirit, who has since controlled me repeatedly, has been for many years a valued friend. She was my first control and claims that she will be my last.

In the early days of my mediumship I was frequently used to 'impersonate' the passing-on of the friends or relatives of those with whom I sat, and was also occasionally 'controlled' by such friends until their identity was fully proven.

One of the most striking of these experiences occurred in the latter part of 1873, with a gentleman whom I will call Mr. E., as it is not desirable to give full names of individuals still living who might shrink from publicity. A private circle had been formed for my development at the house of Mr. D., and Mr. E. having made application to a mutual friend, stating his desire to investigate Spiritualism, was admitted as a member. He was a quite a stranger to me. We first met on the evening of his introduction, and beyond his name and the fact that he was in business, I knew nothing respecting him.

A Robbery Revealed by a Spirit.

On that evening, as usual, I was 'controlled' by several spirit people who had been known when on earth to some of the sitters, and by some whose acquaintance we had made through their visits to us. When the time for closing the séance was drawing near I felt a strange, overpowering influence. Slowly, and with apparent difficulty, attempts were made to compel me to speak. My head sank on the shoulder of a dear friend who sat next to me and my left hand was extended to Mr. E. He was told to take it, and my right hand and arm were rendered rigid, the fingers being contracted as though paralysed. Then the word 'Oliver' was ejaculated by me several times, and indications were made by gesture that the spirit knew Mr. E. and had passed away only a short time. Others had asked the questions which drew forth these responses, Mr. E. being seemingly too startled to know what to say. Then came the words, addressed to Mr. E., 'You are being robbed,' and in a few moments the spirit lost control of me and I was released, feeling a little bewildered and excited, yet with a clear remembrance of what had been said and done through my instrumentality. Mr. E. exclaimed once or twice, 'Strange, very strange!' and looked at me with his piercing eyes as though he thought I was something uncanny. After the séance we usually partook of some slight refreshment, and Mr. E. was invited to join the rest, but so great was his abstraction that his cup stood untouched beside him, and only after repeated reminders was he recalled from the contemplation of the new field of thought which had been opened to him. With many apologies he begged his host and hostess to excuse him—it was all 'so strange'—'if it was

true?' He was evidently deeply stirred. The next Thursday we met again, and 'Oliver' controlled early in the evening with less evident effort and greater power of speech. He told Mr. E. that he had been in spirit life for three months, stated the manner and cause of his decease, reminded him of the long and friendly chats they used to have in Mr. E.'s office, and explained that, finding he could return after the change of death, he had made his way to Mr. E.'s business place, and found he could not make his presence known there, though he had lingered in the hope of doing so; but through the greater power and freedom which, as a spirit, he had in other directions, he had discovered that Mr. E.'s partner was systematically robbing him. All this was stated through my lips, my hand being stiffened in the same manner as on the previous occasion.

Mr. E., in response to the inquiries of the other sitters, admitted that he had had a friend named Oliver, who had been dead three months (whose arm and hand were paralysed and drawn up in exactly the same manner as mine had been been), that their relations were very friendly, and much business had been transacted between them. The reference to the frequent chats in the office was correct; and the nature of the disease which caused his death was as had been stated through me. As to the robbery, Mr. E. hardly knew what to say. Many perplexing matters would be explained if it were true. He would inquire. When asked if he was satisfied that it was his friend Oliver who had come, Mr. E. answered, 'It seems so, but, perhaps, further investigation will furnish another explanation,' though, a minute afterwards, he said emphatically, 'If he could, he would be just the man to do me a good turn, and I remember he rather suspected M. before he died.'

Mr. E. found out much in regard to his partner to confirm his aroused suspicions, and came with eager interest the next Thursday to know if 'Oliver' could tell him any more. On that and subsequent occasions 'Oliver' related the manner of the robberies, and the difficulties on the part of Mr. M. which had led up to them, and alluded to the confidence Mr. E. had in Mr. M., principally because he was the son of an old friend of Mr. E., senior.

A Spirit's Plea for Mercy.

Mr. E. was only dissuaded from prosecuting Mr. M. by the urgent representation of 'Oliver' that such treatment would cause the offender to sink deeper. The spirit pleaded for mercy, and contended that kindness would have the best effect, though he advised the dissolution of the partnership, and gave instructions what steps to take to avoid greater loss and scandal.

During these weekly conversations the full name of 'Oliver' was given, the names and ages of his son and daughter, the name of his wife, together with an accurate description of Mr. E.'s office, the position of the desk, safe, and books, the drawer in which evidence of M.'s duplicity would be found, and many other particulars; also the full name of Mr. M., thus bringing Mr. E. to the conviction that it was indeed his friend Oliver, whose body he had seen laid in the grave, who, through the lips of a girl, now spoke with intelligence, and revealed knowledge gained since the body had been interred. Mr. E. said once: 'It is so exactly himself in manner and gesture that at times I lose sight of the fact that he is using someone else, and I feel that I have my friend with me again.'

The result was that 'Oliver's' statements were found correct in almost every detail. The partnership was dissolved, and Mr. M. (who was informed of the strange manner in which his dishonesty had been revealed, and that it was owing to the intercession of 'Oliver' that he had not been prosecuted) was glad to make any terms to avoid public exposure.

Mr. D. asked Mr. E., straight out, a short time afterwards: 'Has this revelation been of any use to you?' The startling answer was: 'It has saved me at least *five hundred pounds*, to say nothing of the good it is to me to know that continued individual life is a fact!'

Public Clairvoyant Tests.

Some years ago, when filling an engagement at Newcastle-on-Tyne, clairvoyant descriptions were given after the evening

address. Among others a young woman was clearly described to a man who was seated near the door, who, however, did not recognise the spirit at first. Then the statement was made through me that she came more for a friend of his than for himself; still he did not recognise her. Then I was made to say that the spirit passed away after an operation and trouble in the throat, and that she was the wife of a friend of the person addressed. The man started from his seat, ejaculating: 'That is true. I do recognise her, and I parted from her husband at the foot of the stairs after a vain attempt to persuade him to come into the meeting. All that you say is true. My friend's wife was exactly as you have described; she passed away through an affection of the throat. The age you give is correct, also the length of time she has been gone, and I cannot think why I did not remember her at once, unless it was because I was thinking of my own relatives.'

On another occasion, when I was in Huddersfield, several clairvoyant descriptions were given after the lecture. One was that of a young girl, which was given to an elderly man who listened very attentively after he had asked if I was speaking to *him*. The appearance, age, disposition, cause of death, and time since passing to spirit life were all given in detail; but on the question being put to him as to recognition, he made no answer.

On being again asked if he recognised the spirit who had been described to him, the elderly man rose to his feet, and struggling to repress his emotion, requested permission from the chairman to say a few words of explanation. On permission being granted he said: 'I came into this room to-night for the first time. I was decidedly averse to Spiritualism and have spoken strongly against it, as I thought it was all humbug, but I never saw that lady before and do not believe she ever saw me, yet she has given me a perfect description of my dear daughter, better than I could have given myself. Every particular she has mentioned is correct and I will never again say that there is nothing in Spiritualism.' His voice trembled as he spoke and when he resumed his seat the tears were streaming down his cheeks.

These instances, to which many others might be added, go to show the value of public clairvoyance, for even though some descriptions are unrecognised, yet many people have received in this way clear evidence of the presence of some of those friends whom they have regarded as dead and gone forever. (Applause.)

EXPERIENCES OF MR. GEORGE SPRIGGS.

MR. GEORGE SPRIGGS, who was the last speaker of the evening, said:—

It is just thirty years since I first interested myself in the subject of Spiritualism. I was then in Cardiff, whither I had gone on a matter of business, and, as it happened, I was met on my arrival by a Spiritualist, who spoke enthusiastically of his beliefs, and invited me to attend a séance at his house. This invitation I accepted, and after a few days of experimenting in table turning and automatic writing, I got into communication with the spirit world. I remember, however, distinctly informing the spirit who communicated that I could not believe unless I saw for myself. The spirit then gave me his name and told me what had been his address, and also the name and address of his father, who, he said, was in earth life a lawyer, whilst he himself was a doctor. This information was given through table tipping, and the spirit added that he wished to be known by the name of 'Light.' As a matter of fact, the circle which was formed in Cardiff some months afterwards was called 'The Circle of Light.'

'Light' subsequently promised that he would reveal himself to me, and this he did in a most complete manner. The incident occurred one night after I had retired to rest. The room was in perfect darkness, and the blind was drawn down. Suddenly I saw a very bright light on the floor, which gradually developed until it assumed the form of a human being—a full-sized man. The form seemed to be illuminated, and full of life and expression. I asked: 'Are you Dr. Jenkins?' and the reply came: 'Yes.' I then said: 'Now

I do believe, and will never doubt again.' From that time I never have doubted.

A Spirit's Practical Assistance.

I was then living at 24, Loudon-square, Cardiff, but I was not satisfied with my lodgings at that address, and it occurred to me that, being convinced of the reality of the spirit world, those living therein might be able to give me a little practical assistance. So I asked through the table, 'Can you tell me where I can obtain comfortable lodgings? I wish to be with church-going, temperance people, who have not a large family.' This was rather a large order, no doubt, but at that time, of course, I was a novice, and did not understand. However, the reply came: 'Yes,' and through the table there was spelt out this message: 'Go on Saturday, at 3 p.m., to 3, Edward-street.' I did not know of the existence of Edward-street at the time, but I looked up the directory and found it there, as given in the message. On the Saturday, therefore, I called at the house and inquired if they had lodgings to let. The young lady who answered the door said 'No,' as her brother-in-law was frequently away from home, being captain of a vessel, and that she was staying with her sister, who was then absent at Milford Haven, and who did not care to have anyone in. Eventually, however, she said she would see what could be done, and told me to call again in a few days' time. I did call again, and saw Mrs. Lister, the landlady, with whom I went to reside, and I must say I was very comfortable.

An interesting incident in connection with this experience is that I was told through the table to say nothing for three months as to how I came to hear of these lodgings. Mrs. Lister asked me repeatedly who recommended me to her house, but I did not give her a direct answer. When, however, the three months had expired to the very day she again asked the question, and I told her the actual truth. She then said that on the morning her sister's letter was received at Milford Haven she told Captain Lister she had had a dream in the night respecting someone who had gone to live at their house and who was very comfortable. When they went downstairs it was at once apparent that the dream had reference to the letter there awaiting them. But, she added, it was well she did not know at first how I came to hear of them, as she would have been afraid to live in the house with me. They were not Spiritualists.

It was through going to reside at this address that I met my old friends, Mr. Rees Lewis, Mr. Smart, and others.

With regard to the name and address of his father given by the spirit called 'Light,' we searched all the old directories at the libraries and could not find any trace of either the name or the address. It was not until we were joined by Mr. Smart, who was at that time in a legal office, that we were successful in this respect. He looked up some of the old law directories and found the name and address exactly as stated.

For thirty years the same spirit has been my companion and friend, and has helped me much in my medical work.

A Good Test by the Crystal.

About that time I had a little experience of crystal-seeing, the crystal being only a small letter-weight. One day a striking message came in the crystal concerning Mr. William Nicolson. It was this: 'Your father will pass away leaving you no money. You will have to go to Australia.' He could not accept this statement because he was positive he would have money under his father's will. He also declared that he would never go to Australia. Time passed, and I went to Melbourne. Some time afterwards I received a letter from Mr. Nicolson in which he said: 'I utterly rejected the idea of emigration when you prophesied it, and if you only knew the compelling forces and misfortune necessitating removal you would stare! My father has gone over to the great majority, and to my surprise had but little to leave me. The great expectations which (as an only son) I had a right to entertain landed me into very bitter disappointments. . . . So you see that my ridicule of your prognostications has resulted in my being forced to admit your true clairvoyance.'

Mr. Spriggs next related, very briefly, a wonderful experience in which he played an important part as the medium, the

full details of which are given by Mr. Hugh Junor Browne in his pamphlet entitled 'A Rational Faith.' As that pamphlet is now out of print and the tests of spirit presence and identity are so remarkable that they deserve the fullest possible publicity, we give the main facts, as far as we are able, in Mr. Browne's own words.

Spirits bring Tidings of a Tragedy.

Mr. Hugh Junor Browne states that in December, 1884, in conjunction with one of his employés, named Murray, his son William, then eighteen years of age, bought a yacht called the 'Iolanthe,' and after having some slight alterations made, they, together with another son, Hugh, twenty years of age, started on a trial trip in her on a Saturday afternoon, promising to return on Monday, December 14th. This was contrary to the wishes of Mrs. Browne, but as Murray was a sailor, holding a mate's certificate, Mr. Browne did not feel particularly anxious about them.

On December 20th, 1884, before any information regarding the yacht, its occupants, or anything connected with it, had reached him from earthly sources, Mr. Hugh Junor Browne sent to the 'Harbinger of Light' (January, 1885) the following particulars regarding the spirit revelations he had received through the mediumship of Mr. George Spriggs with reference to the tragic fate which befell his two sons and their companion, although, at the time, Mr. Spriggs 'was not even aware that his (Mr. Browne's) two sons were absent from home, much less gone yachting.' Mr. Browne said :—

'Not returning on the 15th, we naturally became very anxious about them, and on the following morning early I called on Mr. G. Spriggs, the medical clairvoyant (who had on a former occasion diagnosed my wife when suffering from nervous debility, when she derived great benefit from his treatment), requesting him to pay her another visit, as she was not so well again.

'I made no reference whatever to the cause thereof, as I wished to leave his mind completely clear, so that I might get a true clairvoyant tracing, if possible, in regard to the missing ones, and in the following report I have bracketed my interpolations to render them more distinct from the clairvoyant's utterances.

'A little before 8 a.m. Mr. Spriggs called. Taking my wife's hand as he went into the trance state, the first words he said were, "Have you been down at the sea?" To which she answered, "I have not." He then continued, "There seems to be a great depression of spirits in connection with the sea. At night, when all is quiet, you have great sorrow and trouble, and it seems as if you give way to tears." [Which was quite true, as my wife on their not returning when expected was impressed that something serious had befallen them.] He completed his diagnosis and again remarked, "All seems connected with the sea."

'For the first time, I now made a slight reference to what was uppermost in our minds by asking, "Can you perceive any serious loss at sea?" To which the clairvoyant, still in the trance state, replied, "I cannot see that they are in the spirit world, but if you will give me something by which I can trace them, I shall endeavour to find out."

'I fetched the pocket books of my two sons and placed them in the clairvoyant's hand; then he commenced, "They seem to be in a small boat in a bend of a river, they have a big sail and a small one" [which was quite correct]. "They go down what looks like a wide river, and have a little trouble with what seems to be the sea" [evidently referring to Hobson's Bay]; "there appears like a tower and a pier close by on their right" [this I take to refer to Williamstown lighthouse and pier]; "the sea seems to broaden out as they go, then I see the land on their left hand, and there seem to be clouds arising as if a storm were coming on; they seem to bear off to another pier" [they were seen passing Brighton pier on the morning of the 14th]; "after a time they endeavour to return, but have the wind against them, and after sailing about for some time they land; they seem to have a little difficulty with the boat as they near the shore." [This I account for by their not having taken their anchor with them, it having fouled in a snag in the Yarra some days previously.] "After making the boat fast they go up a little embankment, and seem to be wet through. . . . They walk about and seem to be considering what they should do." [I conjecture that they were hesitating whether they would leave the boat there on the night of the 14th, and make their way home by land, but that the fact of Murray and Willie having left their boots behind determined them otherwise.] "I think you will have news of them to-day."

[The only tidings we received of them that day were that they were seen passing Brighton on the 14th, as already stated.]

'On my asking where they were now, I was answered, "They seem to be somewhere towards Mornington, but I cannot define the locality exactly, the medium never having been where they are. I cannot trace further at this sitting."

'On resuming next morning, the clairvoyant thus continued: "They appear to have taken a rest for a time after landing from the boat; they had been looking about the bank. After a time they get into the boat again and go out to sea" [a boat answering the description of the "Iolanthe" was seen on the morning of the 15th at eight o'clock from Frankston, off Rickard's Point, steering in the direction of Schnapper Point—this I learnt by telegram.] "After they are out some time I observe on their left-hand side a number of rocks; it looks gloomy and threatening. There is a heavy cloud at their back, the sea seems to rise, and they make for land again, but it is difficult for them to see the pier they want to reach; the wind is changing about, the sails flap, and one of them tears. One, who is not so tall as the others, is sitting at the end of the boat, and he calls to the others to do something with the sail in front." [This answers the description of Murray, who was not so tall as either of my sons, and who would be at the helm and attending to the main sheet while my sons looked after the jib; to my knowledge Mr. Spriggs never saw Murray or knew anything about him in connection with the boat or otherwise.] "They seem to be in a difficulty about the ropes not working properly." [There was a pause here, and the inference left on my mind was that the catastrophe occurred at this period, which has subsequently been corroborated in communications received from my sons.] "This appears to have taken place about a mile and a-half from land, in deep water. There are a number of rocks in the neighbourhood which cause the water to be more broken, and there appears to be an undercurrent as if it were a channel where they are. There is a sandbank on the other side. This occurred on the morning of the 15th inst."

'On the 17th we sat in a circle to try if we could hear anything of the missing ones from our spirit friends. The medium, Mr. Spriggs, was controlled by one of his guides, who said that one who had recently left earth-life wished to speak to us, so he would withdraw for a short time. He was then controlled with difficulty by Willie, the younger of my two sons, who seemed to be much distressed, sobbing most bitterly. The first words he uttered were, "Oh! forgive me, Mamma, it was all my fault." It was he who had bought the yacht in conjunction with Murray, who was about thirty years of age. His brother Hugh only went out with them to keep them company. . . . On the evening of the 18th both of my sons spoke through the medium. The elder one, Hugh, exhibited all the signs of one being resuscitated after having been drowned. . . . Murray spoke a few words through the medium one evening. He said, "Oh, Mr. Browne, tell my mother I have been. Can you forgive me, Mrs. Browne?" To which an affirmative answer was given. . . . My wife had entreated the three of them not to go out in the yacht on the night of the 13th; but they were so anxious to try her sailing qualities, after having painted and put her in trim since they purchased her, that they did not care whether it was stormy or not, and started accordingly. Both my sons corroborate the clairvoyant's descriptions of their cruise, only they say it was nearer the Cheltenham than the Mornington side of the bay, as they were tacking against the wind, between Rickard's Point and Schnapper Point, that the "Iolanthe" upset, filled, and went down.*

'In reply to my inquiries Willie said: "It was about nine o'clock on Monday morning (the 15th), nearer the Cheltenham than the Mornington side of the bay, that the 'Iolanthe' foundered."

Watch Recovered from a Shark.

In a further communication to the 'Harbinger of Light,' written on March 21st, 1885, Mr. Browne stated that on December 21st (the day after his first letter was written), he learnt that the body of William had been found floating in the sea near Picnic Point, minus the left arm and part of the right. At the inquest, on December 23rd, the doctor who made the *post mortem* examination stated that 'there were no marks of injuries occurring before death.' On December 27th, a shark was caught at Frankston, twenty-seven miles from Melbourne, and on being opened its stomach was found to contain a portion of the right arm of Hugh, and a part of his waistcoat, in the pocket of which were found an old gold watch, his keys, pipe,

* Not a stick of it was found although Mr. Browne offered a handsome reward for anything belonging to the boat.

and about twelve shillings in silver. The watch was found to have stopped at nine o'clock, the exact time at which, nine days previously, Mr. Spriggs, when under control, had said that the accident had occurred.

In reply to a critical reader who asked why his sons, when communicating through Mr. Spriggs, had not mentioned about their bodies being attacked by sharks instead of merely stating that they were greatly decomposed, Mr. Browne says :—

'My son Hugh, when communicating, called his elder brother aside, out of hearing of his mother, and informed him, through the medium, regarding the mutilation of his brother William's dead body by a shark. This I did not mention in my letter to you for obvious reasons.* Hugh, also, the day previous to the shark being caught at Frankston, told a friend who was in Adelaide (about six hundred miles from Melbourne) at the time, and who is a clairaudient, that a large fish had got part of one of the arms and had torn his waistcoat off the body. On being asked if it was a shark, he replied, "It may be, but I have never seen one like it before." The shark when caught was said to be a white or deep sea shark, the head of which species is quite different in shape from that of the common blue shark with which Port Philip Bay is infested. I may add, I received a letter from another friend in Adelaide, to whom the clairaudient mentioned the fact at the time, confirming his statement.

'I consider that the description of the yacht and its occupants, and of their cruise, given through Mr. Spriggs, is one of the best instances of clairvoyant power that I have either read or heard of, whatever may be said of it by those opposed thereto, who cannot possibly know as I do the circumstances under which it was given. Opponents should bear in mind that I have no object to gain in being deceived myself or in misleading others in this matter. I may here also state that on the evening of the 31st December my son William materialised himself at Mr. Spriggs' circle, at which I was present. I recognised him distinctly, as did several others who were there and who knew him when he was in earth-life. He held up his left arm in order to show me that the injury to this limb of his physical body did not affect its spiritual counterpart. On another occasion my son Hugh partially materialised himself, but not distinctly enough for me to swear that it was he, as I could do in regard to his brother. I may add that both Hugh and William were over six feet in height, while the medium is not five feet seven inches high.'

Mediumship a Sacred Power.

In concluding his interesting address, Mr. Spriggs said :—

I may state that, of all the circles I held, none gave me so much satisfaction as those at which the spirits manifesting themselves proved without a doubt that they were the friends of those on earth. Passing over all the phases of mediumship in which I have been engaged, such as table turning, trance, automatic writing, crystal-seeing, moving of objects in the light, and materialisations—for the latter of which I sat two or three times a week for fifteen years—the one which appeals to me the most, and is to my mind the most beneficent, is that which enables me to diagnose disease and help suffering humanity. I can also declare without hesitation, after thirty years' experience, that mediumship is healthy and uplifting if it is used and practised in a proper manner.

I could relate to you many more interesting experiences did time permit, but I will now close with an expression of gratitude to 'Dr. Jenkins,' 'Swiftwater,' 'Skiwaukie,' and others who have been and still are constant helpers and companions.

Mediumship is to me a sacred power, and one that must be exercised on spiritual lines to be of benefit. (Applause.)

After several questions had been answered, a hearty and unanimous vote of thanks was accorded to Mrs. Browne, Mrs. M. H. Wallis, Rear-Admiral Moore, and Mr. George Spriggs, for their interesting and instructive papers.

* Mrs. Browne was so seriously unwell that Mr. Browne had not informed her of the discovery of the body of William or of the capture of the shark.

'SALVATION in its highest sense means Divine education. There is a miserable confusion between the notion of "salvation" and "safety" tolerated in some creeds which, if we do not shake ourselves free from it, will take all heart of manhood out of our preaching. Salvation means soundness. The man made whole is saved.'—REV. BALDWIN BROWN.

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.

'Christian Science.'

SIR,—The high intelligence of the readers of 'LIGHT' relieves me of the necessity of any lengthy reply to Mr. Dixon's letter in defence of Christian Science, in your issue of February 24th. As I have done more than any other outsider to draw attention to all that is good in that creed, having brought it to the notice of many thousands of persons who either did not know of it, or thought it beneath contempt, a word of thanks rather than an attack would have been more in accord with the professions of the Eddyites. But let that pass.

If Mr. Dixon had done me the honour to read my address he would certainly never have accused me of either consciously or unconsciously reversing Mrs. Eddy's premises. One of my charges against the cult is that the habit of denying things that are staring one in the face has a subtly demoralising effect on the sense of the value and meaning of words; the followers of Mrs. Eddy affirm the existence of that which they wish to be, and deny the existence of that they wish not to be, quite regardless of the actual facts.

On re-reading the Christian Science Text Book for the purpose of my lecture, I had to hold my hand with the severest self-restraint. Never before did Mrs. Eddy appear in such a questionable light. Her determined effort to prejudice her followers against all systems but her own, especially Spiritualism, from which she had, consciously or unconsciously, borrowed nearly all that was really true in her additions to Christ's teaching; her denial of the validity of all knowledge that has come through others; her unwarrantable adoption of the terms 'science' for her jumble creed and 'scientists' for her followers; her sacrilegious twisting of the Scriptures to suit her ends; the amazing 'Trust' that she organised to maintain a rigid monopoly of profit and power—all these produced so bad an impression on my mind that it was difficult to restrain myself from breaking out into open denunciation.

Mr. Dixon says: 'It is precisely because the senses do give lying reports that Mrs. Eddy has denied that they are God-given.' As Mrs. Eddy distinctly tells us that God is All, that nothing is matter, and that there is no devil, where these senses come from, and who created them is a curious question, and is typical of the confusion of thought that runs through all her teaching.

Mr. Dixon claims that he knows how healing in Christian Science is effected. In that case he should hasten with all speed to Boston to inform Mrs. Eddy ere it be too late, as every line of her book shows that she does not know, and that her claim to 'understanding' is as baseless as her claim to the title of 'scientist.'

The efficacy of suggestion, and all the other forces involved in Mrs. Eddy's formulæ, is above all disputes about her interpretations of those formulæ; and the healing should be taken up by all. If I had been as lacking in charity and insight as Mrs. Eddy and the narrower section of her followers, I should have condemned Christian Science wholesale, as she has condemned every system except her own; if, indeed, this lack of charity does not condemn her own system more hopelessly than she condemns the others.—Yours, &c.,

E. WAKE COOK.

20, Fairlawn-park, Chiswick, W.

Spiritual Psycho-Therapeutics.

SIR,—About eighteen months ago I suffered frightful agony from an internal tumour, and the doctor told me there was no cure for it, only the knife. I so dreaded an operation that, having heard of Mrs. Laura Peters and of her treatment, I determined to go and see her, and immediately after the first treatment I felt better and am now quite well. I shall be pleased to answer inquiries.—Yours, &c.,

46, Park-road, Southport.

R. HANSON.

A Good Test.

SIR,—Although I am a perfect stranger to Mr. W. F. Ruffle, I sent him a tie belonging to one who has passed over, with a request that he would try to get me a message if possible. In return Mr. Ruffle gave me a perfect description of my friend—his age when he passed over, and the cause of his death. My friend sent me a message through Mr. Ruffle, asking me to alter the position of a photograph of himself which was in my room, and described another part of my room where he wished the photo placed. Mr. Ruffle did not know anything about my room, or what photographs I have in it.—Yours, &c.,

ISABEL CHALK.

Provisions Fulfilled.

SIR,—I have been much interested in the letter of 'An Engineer' in 'LIGHT' of February 24th, p. 96, particularly on account of the profession of the signatory. I am, as a matter of fact, an engineer myself, and it is a matter of great interest to me that our profession shows indications of a thoughtful consideration of psychic matters, and is bringing trained mathematical minds to bear on the practical side of the cult. It so happens that I have personally had the pleasure of meeting the gifted psychic, Sinfi Lovell, and regard her as an example of the exalted sensitiveness of the Celtic temperament. She has from time to time made so many predictions of happenings in my own career, and with such striking success, that I find it difficult to make a choice of the most remarkable to cite as an instance. I think, however, for literal accuracy of detail, the following is most noteworthy.

During a call upon her in November, 1904, she predicted that I should, in twenty days, receive an unexpected telegram of ten words which would cause me to journey South by rail and boat and stay in a house surrounded by trees, and there make the acquaintance of a relative of whose existence I was at the time not aware, and return in two days after transacting important private business. As a matter of fact, I received a telegram of ten words on December 11th.

In consequence I paid a visit to the Isle of Wight and there met a cousin I had never seen before, and also a business man, with whom I still have dealings. The exactness of the date and number of words in the telegram, and the other details, must be more than coincidence, particularly bearing in mind that this is only one of many other predictions Sinfi Lovell has correctly made with me.—Yours, &c.,

AN ELECTRICAL ENGINEER.

'M.A., Oxon.' on Materialisation Séances.

SIR,—While reading the useful little work by Mr. Stainton Moses ('M.A., Oxon.'), entitled 'The Higher Aspects of Spiritualism,' I was much struck by the opinions which he expressed twenty-six years ago regarding materialisation séances. They are as appropriate now as then and will, I think, bear republication at this particular time for the benefit of new readers.

Mr. Moses says: 'I believe the whole method of conducting materialisation séances to be erroneous, calculated to introduce elements of uncertainty, and to produce the results which we are compelled again and again to deplore. In the interests of all concerned these methods should, in my opinion, be abandoned. . . . We have attempted to show to a circle, composed largely of inquirers, gathered together on no other principle than that of a common curiosity, . . . selected on no principle of fitness, a phenomenon the most rare, the most difficult of satisfactory demonstration, even under the best possible conditions. We have assumed that this rare phenomenon was procurable at stated times, and we have allowed those who have no antecedent knowledge of the subject to come together for the purpose of witnessing it. . . . But this was not all. It has been usual to seclude a medium from view by curtains or a cabinet. It is an old story now that I detest this method, and protest against the bewildering perplexities that it introduces into investigation. . . . When a medium is secluded from view it is very difficult indeed to say with any certainty what takes place. . . . I am so convinced that no method of public investigation that uses cabinets and dark séances can be satisfactory to any mind worth attracting to the movement, that I should prefer to see no séances at all on these premises than such as I describe. . . . It is our duty to present to inquirers, so long as we allow them to resort to us for information, nothing that can savour in the faintest degree to the most suspicious mind of fraud, whether the imposture be earthly or spiritual. Better that all séances should be stopped at once, than that another cause of distress, such as we have brought on ourselves, should occur. And better, too, that we should curtail the power of irresponsible spirits to work mischief and exact fraud by placing the medium in a position where no such deception is possible.' These utterances by our old friend Stainton Moses were supplemented by others which are also appropriate just now. He says: 'The phenomena of Spiritualism are irrefragably established on too wide a basis of demonstration to be shaken; and, deplorable as these repeated shocks to weak faith undoubtedly are, the mediumship which is incriminated by them is a proven and assured fact. When we are more careful in our methods of eliciting these phenomena, we shall find that it is our own ignorance and folly that are in very many cases responsible for the results that we deplore.'

I would commend these wise and weighty thoughts to the consideration of those who are distressed because of the recent and inconclusive controversy regarding materialisations.—Yours, &c.,

READER.

An Explanation.

SIR,—As a searcher after truth and, I trust, a fair-minded one, may I crave your indulgence to say a word in explanation, as my name has been dragged into the controversy about Mr. Eldred without my permission, and I think I ought to be allowed to state facts for myself without others doing it for me.

Without entering into the question of the nature of Mr. Eldred's mediumship, but simply stating facts that came under my direct notice and are thus of more value than Mr. Hewes' hearsay, I may say that I was present at the séance in November when the question of the spirit light arose. There was so little concern exhibited that three-fourths of the sitters did not know that anything unusual had happened, the first intimation I had being from Mr. Ellis (the secretary), who asked my opinion on the matter, and gave me every opportunity of examining and carrying away portions of the material in question. He certainly was as much mystified as the others and showed every desire to obtain further knowledge on the subject, and did everything in his power to assist others to do the same.

Mr. Hewes challenges Mr. Eldred to name the sitters to whom he (Mr. Hewes) stated that 'he should not believe,' &c. I do not know to how many people Mr. Hewes has made similar statements, but he certainly called on me previous to the test séance, and said: 'If a form appears at the curtains should you be satisfied? for I should not.' My reply was: 'Don't you think you had better go and judge the séance on its merits, and not with any preconceived idea as to what you will or will not accept?'

With regard to the letter from the delegates of the Nottingham Spiritual Evidence Society, in your issue of February 24th, in which they state '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,' I may state that as far as Mr. Rees is concerned, he told me about 9.30 the morning after the séance that 'the phenomena appeared to him to be perfectly genuine and so he signed.' He also stated that he had had nothing to do with the tying, &c., that being in the hands of others, and that Mr. Hewes was the only one who refused to sign.

I may say that although an official of a society in Nottingham, this letter being purely personal, I do not affix my official title as I have no authority to do so.—Yours, &c.,

DAVID McCaig.

(Not McCabe, as quoted by Mr. Hewes).

115, Robin Hood's Chase, Nottingham.

The Eldred Séances.

SIR,—Although the correspondence in regard to the test séance with Mr. Eldred has been closed, out of fairness and justice to Mr. Hewes I should like to contradict absolutely a statement made by Mr. Sigurd Trier in his letter which appeared in your last issue.

When Mr. Hewes was examining the seals by means of a lighted taper I was close by his side, and I can swear that no light was brought within two inches of the places where the seals should have been. The nail sealed by Mr. Hewes was almost bare, no vestige of the seal impression remained; and that sealed by Mr. Faustinus was also void of any impression. This was discovered by Mr. Faustinus himself.

It is idle to talk of melting wax seals that had already vanished, and that in the presence of fifteen or sixteen persons in a room about eleven or twelve feet square, several persons being not more than a yard or so away.

We who have had over twenty years' experience of psychic phenomena might be credited with sufficient common-sense to judge these matters on their merits.

It is a pity the report of Mr. Faustinus could not be published, as it places another complexion on the whole matter.—Yours, &c.,

W. J. LEEDER.

Materialisations.

SIR,—In recent issues of 'LIGHT,' there has been a good deal said about materialisations, much of which is perplexing, not only in matters of 'good faith,' but in human judgment and capacity for taking evidence. Although I hold decided views regarding the importance of phenomena proving their own genuineness, I will leave that for some other time, and apart altogether from Mr. Eldred's mediumship, manifestations and controls, I shall be glad if Mr. Halstead, who writes in 'LIGHT,' of February 24th, page 89, will kindly explain what he means when he says: 'If the facts we saw were all perfectly genuine manifestations they would not necessarily prove that the controls were what they themselves profess to be.'—Yours, &c.,

JAMES COATES.

Glenbeg, Rothsay.

Psychological Society.

SIR,—I should esteem it a favour if permitted, through the medium of your valuable paper, to express my sincere thanks to some of the members of the late Psychological Society for a kindly gift that has been forwarded with a present of books from Mr. Gambier Bolton. Regretfully I tendered my resignation and also heard with sorrow that, owing to the president's retirement, the society would be closed.

During the three years of work connected with the Psychological Society as medium I was the recipient of unflinching sympathy, courtesy, and goodwill, and my memories will therefore ever be grateful and happy ones, whilst wishes for a hearty God-speed are in my heart for one and all.—Yours, &c.,

AIMÉE V. EARLE.

152, Manor-street, Clapham, S.W.
March 4th, 1906.

Spiritualist Fund of Benevolence.

SIR,—During the past month there has come to hand on behalf of the National Fund of Benevolence the *magnificent* sum of 19s. The curtailed disbursements were £5 2s. 6d. On behalf of my committee I cordially thank the friends who have sent their contributions. Will all who desire to help this most needed fund kindly send their donations and subscriptions in future, and until further notice, to Mr. Hanson G. Hey, 68, Crown-street, Halifax, as I am compelled by circumstances to relinquish the secretaryship of the fund. Thanking all who have so kindly helped me during the time I have held office, and trusting that greater support will be forthcoming.—Yours, &c.,

WILL PHILLIPS.

Receipts for February : Mrs. K. T. Robinson (sale of flowers at Salford), 6s. ; 'Salford,' 2s. ; E. S., 5s. ; Mrs. K. T. Robinson (sale of flowers at Hulme), 6s. Total, 19s.

An Acknowledgment.

SIR,—Kindly allow me through 'LIGHT' to thank the kind friends who have responded to my appeal on behalf of the widow of the late Alfred Marshall of Bradford, and to acknowledge the following donations to this fund : A Friend, Stalybridge, 2s. 6d. ; Mr. and Mrs. Stair, Keighley, 10s. ; 'Sympathy,' Leeds, 2s. ; Mrs. Cooper Jones, Ireland, 10s. ; Mrs. Swanston, Newcastle, 5s. ; Mrs. Clarke, Bradford, 2s. ; Mrs. Lonsdale, Keighley, 5s. The fund is now closed. The total amount realised from all sources is £9 12s.—Yours, &c.

J. BURCHELL.

Girlington-road, Bradford.

SOCIETY WORK.

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

BRIXTON.—8, MAYALL-ROAD.—On Sunday last a paper by Mr. Wheeler on 'To-day' was discussed. In the evening Mr. Tayler Gwinn's trance address was much enjoyed. On Sunday next Mr. H. Fielder will give an address.—J. P.

STRATFORD.—IDMISTON-ROAD, FOREST-LANE, E.—On Sunday last Mr. Smith's lecture was followed by clairvoyant descriptions from Mrs. Smith. On Sunday next, at 11 a.m., discussion ; at 7 p.m., Mrs. Webb. On Thursday, at 8 p.m., investigators' circle.

ASHFORD, MIDDLESEX.—Spiritualists and friends are welcomed to an opening meeting to be held at 9, Chaucer-road, on Sunday, March 18th, at 6.30 p.m. Address by Mr. W. Millard and clairvoyant descriptions by Mrs. Webb, of Stratford.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD, ASKEW-ROAD, W.—On Sunday last Mrs. Ball's address on 'Spiritualism, the Destroyer and the Creator' was much enjoyed by a large audience, and at the close she was accorded quite an ovation. Sunday next, at 11 a.m., discussion ; at 7 p.m., Mr. Macdonald Moore. Monday, at 3.30 p.m., 'Talks with a "Control."' Thursday, at 8 p.m., circle.—S. H.

CHISWICK.—110, HIGH-ROAD.—On Sunday last the morning circle for healing and clairvoyance was very successful. In the evening Miss V. Burton gave an excellent address on 'True Freedom.' On Monday Mrs. Atkins gave good clairvoyant descriptions. On Sunday next, at 11 a.m., circle ; at 7 p.m., Mr. Harris. On Tuesday, at 8 p.m., at Wycombe Hall, Hammersmith-road, Mr. A. V. Peters.—H.

SOUTHEEND-ON-SEA.—VICTORIA HALL, ALEXANDRA-ROAD.—On Sunday last Mr. Richard Boddington spoke on 'Man a Dual Being' to a large and attentive audience, and answered questions. On Sunday next, at 6.30 p.m., Mrs. Effie Bathe on 'Death and the So-Called Dead.' March 18th, Mr. John Lobb.

BRIGHTON.—COMPTON HALL, 17, COMPTON-AVENUE.—On Sunday last an excellent morning circle was held, and in the evening the platform was very ably occupied by Miss Maltby and Mrs. Curry. On Sunday next, at 11.15 a.m. and 7 p.m., Mr. F. G. Clarke. Hall open Thursdays from 3 to 5 p.m. for inquirers.—A. C.

PECKHAM.—CHEPSTOW HALL, 139, PECKHAM-ROAD.—On Sunday last Mr. W. F. Ruffle gave sixteen psychometrical readings at the morning and forty-six at the evening service, including some convincing tests. On Sunday next, at 11 a.m., Mr. Ray ; at 7 p.m., Mrs. Podmore, clairvoyante. On the 18th inst., Mrs. Effie Bathe, on 'The Heaven and Hell of Spiritualism.' Questions answered.—L. D.

CLAPHAM INSTITUTE, GAUDEN-ROAD.—On Sunday last Mr. H. Fielder gave an eloquent address on 'Life's Expression,' to a large audience. A solo by Mr. London and selections by the band were much appreciated. On Sunday next, at 11.15 a.m., open circle. Service at 7 p.m. (doors closed at 7.30). On Thursday, at 8.15 p.m., psychometry and clairvoyance. Silver collection.—H. Y.

CAVENDISH-SQUARE, 22, PRINCES-STREET.—Mrs. Fairclough Smith's address on 'Life in the Spirit World,' giving both the bright and the darker side, was much enjoyed. Mr. Jeffries' tenor solo was ably accompanied by the organist. Regret is expressed to those who were refused admission owing to crowded state of hall. On Sunday next, at 6.30 p.m., Mrs. Fairclough Smith on 'Let there be Light.'—P. E. B.

HACKNEY.—SIGDON-ROAD SCHOOL, DALSTON-LANE, N.E.—On Sunday last, in the unavoidable absence of Mr. and Mrs. Imison, Mrs. H. Carter gave a trance address, and Mrs. A. Webb very successful clairvoyant descriptions. On Sunday next, at 7 p.m., Mr. R. Brailey. On Wednesday, March 14th, at 8 p.m., Mrs. A. Webb will give clairvoyant descriptions to members at 39, Mildenhall-road, Clapton.—N. Rist.

FULHAM.—COLVEY HALL, 25, FERNHURST-ROAD, S.W.—On February 28th Mr. Abbott dealt very instructively with 'Metaphysics.' On Sunday last Mr. Clarke spoke earnestly on 'Seekers after Truth.' On Sunday next, at 7 p.m., Mr. MacBeth Bain. On Wednesday, the 10th, at 8 p.m., exhibition of psychographs by Mrs. Skilton. Saturday, at 8 p.m., dance.—W. T.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday evening last Mr. G. Spriggs related his interesting experiences in Modern Spiritualism during the last thirty years, Mr. W. T. Cooper, president, in the chair, supported by our veteran friend and co-worker, Mr. James Robertson, of Glasgow, who spoke in a stirring and encouraging manner and met with a hearty reception. On Sunday next, Miss MacCreadie, clairvoyance. Doors open at 6.30, commence 7 p.m. Early attendance necessary.—A. J. W., Hon. Sec.

SOUTHAMPTON.—WAVERLEY HALL, ST. MARY'S-ROAD.—On Sunday last Mr. J. B. Frost gave a splendid address to a good audience, and the after-circle was well attended.

LUTON.—On Sunday last Mr. A. Punter's interesting and instructive address on 'In My Father's House are many Mansions,' was much enjoyed.

MANCHESTER.—On Sunday last the Central Association held its last services in Bow Chambers Hall, when Mr. John Lobb addressed crowded and enthusiastic audiences.

NOTTING HILL.—61, BLENHEIM-CRESCENT.—On February 27th Mrs. Effie Bathe gave an eloquent address on 'Why should Spiritualism be Investigated?' and replied lucidly and convincingly to questions from a large and appreciative audience.

BOURNEMOUTH.—21, CHARMINSTER-ROAD.—On Sunday last Mrs. Boddington addressed a crowded audience on 'The Three Aspects of Spiritualism : Science, Philosophy, and Religion,' and held an after-circle.—P. R. S.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—On Sunday morning last a question on clairvoyance was ably dealt with by Mr. W. E. Long. In the evening a new method of conducting services was successfully tried, and Mr. Long spoke on 'Angel Ministry.'—S. E.

LEAMINGTON.—PRIORY-TERRACE (NEAR G.P.O.)—On Sunday last, in the absence of Mrs. Place Veary, the president, Mr. S. Bartlett, spoke on 'The Parable of the Talents,' and 'God : and what we know of Him.' Miss C. Hale, a local medium, gave clairvoyant descriptions, and Mrs. Bartlett, junr., rendered a solo. The gipsy fair and sale of work held on March 1st and 2nd was highly successful, and a cheque was received from Mr. Berridge, M.P.—S. B.