

# Light:

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

'LIGHT! MORE LIGHT!'—Goethe.

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

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## NOTES BY THE WAY.

It is impossible to adequately gibbet the infamous conduct—or, let us say, the infamous *crime*—of Mr. Eldred who, it seems to us, has been guilty of many sins in this one sin of trafficking upon human interest and affection in relation to the 'dead.' That is indeed 'the sum of all villainies.' Fraud here is the worst form of theft, the meanest form of lying, the vilest of all treacheries. If there is anywhere in this country anyone who is, in however small a degree, giving way to pretence in this matter, we solemnly challenge him to pause, and with sincerest heart-searching pray to God to save him from this 'great transgression.' Then let him pray again, to be saved 'from secret sins.'

The busiest centre of the United States is curiously stirred by the spectacle of a thorough Christian in a high official position:—so much stirred that a great popular magazine has had to give an account of him. His name is Mark Fagan, and he is Mayor of Jersey City. He is actually a practical Christian who carries his Christ with him every morning up the steps of the City Hall.

Someone was sent to interview him on the subject, and, though he is said to have been 'uncomfortable' under the operation, he confessed. Pressed to tell how he resisted all the subtle temptations of office, he said he 'had a way.' Pressed again, to tell what this was, he said, 'It's a good way.' Then in a whisper he said, 'When I take an oath of office, I speak it slowly. I say each word, think how it is an oath, and afterwards I pray for strength to keep it.' 'A silent prayer?' 'Yes.' 'And that helps? Against the daily temptations too?' 'Yes; but every morning when I go up the steps of the City Hall, I ask that I may be given to recognise temptations when they come to me and—to resist them. And at night, I go over every act and I give thanks if I have done no injury to any man.' 'Well, what do you get out of serving others, Mr. Mayor? Try to tell me that truly.' And he did tell,—the confession of a true Christ's man, set for the service of humanity.

'This man is a Christian,' says the reviewer, 'a literal Christian, no mere member of a church, but a follower of Christ; no patron of organised charities, but a giver of kindness, sympathy, love. Like a disciple he has carried "the greatest of these" out into the streets, through the railroad yards, up to the doors of the homes and factories where he has knocked, offering only service honest and true even in public office. And that is why he is the marvel of a "Christian" community in the year of our Lord 1906.'

This is all very charming, but what is America up to, that this man should be a 'marvel'?

Two months ago we quoted a notable Sonnet on 'Thanksgiving Day' by an American poet, James H. West. We are now glad to have a delightful little book of short poems by the same writer,—exquisitely thoughtful and tender, and glowing with what must be a sensitive and charming personality. The book is called 'The Ninth Paradise,' and is announced as 'Privately printed: Boston, 1905,' but copies are supplied by the James H. West Company, of that town. Here is a flower from this bright and dainty garden. It is entitled 'Revelation':—

What hast thou heard, O soul, with inward ear,  
That makes all written Word to thee seem naught? . . .  
Upon the Shore Eternal I have caught  
The rhythmic murmur: One are There and Here,  
And life and death alike are void of fear.  
The Power that out of lowliness hath brought  
The rose to beauty, and man's spirit fraught  
With godlike aims, still pulsates every sphere!

We live, we love—we vanish. Still we are,  
And in eternal round we live and grow,  
And love again, and rise to more and more.  
O ye who suffer! all your grief unbar!  
Ye suffer only while ye hug your woe.  
No tempest shatters on this deeper shore.

The meaning of 'The Ninth Paradise' is given on the title page, in a quotation 'From the Arabic':—

In the nine heavens are eight Paradises:  
Where is the ninth one? In the human breast.

Rather, O man! lack those eight Paradises  
Than be without the ninth one in thy breast.

But the temptation is too great. We must quote another of these beautiful little gems:—

My little child lay moaning as she slept.  
What dream of evil through her slumbers crept  
I knew not—but her forehead I cressed,  
And to her trembling lips my own I pressed.  
Smiling, she woke. Her grief had taken wing.  
The kiss had power to make her sorrow sing.

Is here a parable? Is life a dream?  
Doth all our anguish not exist, but seem?  
Daily—not sleeping, but awake—we moan!  
Yes! but the guest-room—it is Nature's own;  
And may it be that she, when sweets our breath,  
Wakes us to Peace with that sweet kiss of Death?

Colonel Charles McArthur, writing in 'The Light of Truth' to Mr. I. K. Funk, hits out against the customary appeal to scientific men and to scientific rules. He is rather over emphatic, but there is a great deal of truth in the following:—

You desire to prove 'spirit communion' without 'spirit identity,' by 'the recognised rules that govern scientific evidence.' There are no such rules that are universally recognised. Each so-called scientist makes rules for himself. Personally I cannot conceive of any spirit message being satisfactory without evidence of its spiritual origin and the complete identification of the communicating spirit. And to attempt to limit the communications and oblige them to conform with different rules laid down by different investigators is simply puerile.

I am done with these so-called scientific experiments. Science is simply 'knowledge,' and the scientist is supposed to arrange and systematise ascertained facts. Your book is full

of facts, yet there are more and longer strings to each of them than a boy would need for his kite.

Many years ago Thomas Paine told us about this: 'In pursuing your investigations be careful; accept only what appeals to your reason; do not discard anything simply because you do not understand it, but hold it in abeyance; and remember this indubitable fact, that of all the fools you will meet in your investigations the biggest fool will be the scientific fool.' My experience corroborates this statement. I would prefer the simple opinion of an honest, straightforward farmer, with a head full of strong common-sense, to the qualified opinion of any scientist who does nothing but quibble. The former investigates for the simple purpose of ascertaining the truth; the latter tries to make 'facts' fit into his own narrow groove, and if they don't fit, then it's all the worse for the facts.

We have had our little wrestle with 'The Nautilus,' but are free to confess that we like to see it float. It often shines. Here is a gleam:—

If human beings have sense enough to treat the messages of 'spirit friends' as they treat the messages of their friends in the flesh, they can 'investigate' Spiritualism as much as they please without injury to themselves or others.

When a man gets a message through 'The Nautilus' he weighs it, considers, accepts, modifies or rejects it according as it agrees or not with his own God-given good sense and high ideals. He knows the message comes from another human being, not far from an equal with himself, liable to err, and yet liable to be able to put him on to a new truth.

When the same man gets a message from a 'spirit friend' he swallows it whole whether there is any sense to it or not! He thinks it must be so because a spirit said so! Just as good Catholics used to think a thing was so because the priest said so.

When a man has found his spirit guide in his own soul he may consult with impunity all the spirit friends in the flesh or out—after he has decided what to do!

Shelton tells about how he used to ask his 'spirit guide' who it was, and what; and the answers conflicted. Then Shelton got mad and insisted upon having the truth about it; whereupon the guide replied, 'I am yourself.' Since that, there is no more confliction of testimony from Shelton's 'guide.'

'Prabuddha Bharata' (Himalayas) is a small and homely-looking print, but it is an uncommonly sensible representative of the new India that is going to surprise us some day,—the new India that is at once devout and rational, spiritual and practical, clear as to its programme but charitable and very broad. Here is a passage that might teach the bench of bishops something:—

India needs the West as much as the West needs India. To pave the way for the best results arising from all such opportunities, both East and West must become unprejudiced and sympathetic in attitude. If we truly believe in the brotherhood of all mankind, we shall listen with respect and toleration to the Christian, Hindu, Mahomedan and Buddhist alike. No race lives according to the whole truth, all races have some of it. Patriotism is good, but a sense of the oneness of all peoples is better. And this does not paralyse reform movements or prevent us from making ourselves strong in all the qualities we admire in other nations. We must make the best of ourselves and do it ourselves—not look to others to do it for us. Those who love India will work for her. There are many wandering about the country who have talent and physical strength, but this energy is not given to the country. They may think they are serving God, perhaps some of them are, but the majority would serve Him better if they worked, that is to say, if they worshiped Him by some useful work that would go to help their people and their country. The Gita teaches the necessity of work and how all work can be made worship by being done in an impersonal spirit.

#### TO CORRESPONDENTS.

R. HALSTRAED, EDITH M. CHUBB, J. A. HILL, F. DIXON, AND OTHERS.—No room in the present issue, but hope to find space for your letters next week.

'J. W.'—Many thanks for your kind and evidently well-intentioned suggestions. Your conclusions, however, are manifestly based on an imperfect acquaintance with all the facts, and are quite at variance with the recorded experiences of such men as Sir William Crookes, Professor Richet, and many other competent observers. Your theory has been tested years ago.

#### 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

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

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

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

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

ILLUSTRATIONS OF CLAIRVOYANCE will be given at the rooms of the Alliance, 110, St. Martin's-lane, W.C., on Tuesday next, the 20th inst., and on the 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, the 22nd inst., and on April 5th, 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.—Mr. E. W. Wallis will attend at the rooms of the Alliance, 110, St. Martin's-lane, W.C., for conversation with his spirit control, on Friday next, March 23rd, at 3 p.m., prompt. Visitors should come prepared with written questions, on subjects of general interest relating to Spiritualism, mediumship, and life here and hereafter. These meetings are free to Members and Associates, who may also introduce non-members on payment of 1s. each.

#### THE SPIRITUAL IN ART.

On Thursday, the 8th inst., a large number of the Members and Associates of the London Spiritualist Alliance listened with evident pleasure to an able Address by the Rev. Lucking Tavener on 'Modern Art—the Spiritual Element in the Works of Blake, Rossetti, Burne Jones, and Watts.' The Address was illustrated by a number of lantern reproductions of famous pictures which added greatly to its value. At its close a hearty vote of thanks was accorded to the reverend lecturer on the motion of Mr. R. Stapley, seconded by the Rev. J. Page Hopps. We hope to give a report of this interesting Address in next week's 'LIGHT.'

**Clairvoyance, Psychometry, Psychic Healing, &c.**

**Mr. J. J. Vango, Clairvoyant and Healing**  
Medium; Masseur. At home daily from 10 to 5, or by appointment. Séances for investigators Mondays 8.30; Select Séance Wednesday, at 8, 2s.; Sunday morning at 11.30; evening, 7.30.—61, Blenheim-crescent, Notting Hill, W. (close to Station). Saturdays by appointment.

**Miss Barica, Clairvoyante Medium, Psychometrist, Crystal Gazer.**—Private sittings by appointment only. Psychometry by post, 2s. 6d. each article.—8, Glebe-road, Bromley, Kent. (Five minutes Bromley North Station, ten minutes South Station)

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**Mrs. William Paulet, Clairvoyante and Psychometrist,** has, during her absence, arranged with Mrs. O. Hamilton Izard, Trance Medium (from New Zealand), to conduct public circles on Tuesday evenings at 8, and on Thursday afternoons at 3 o'clock. Private sittings daily, 11 to 4, by appointment.—24, South Molton-street (near Bond-street Tube Station).

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**Reincarnation.—A Lecture will be delivered** through the mediumship of Miss Watt (Edinburgh), on Friday, March 23rd, at 8 p.m., in Shepherds Hall, 25, Bath-street, Glasgow. Collection.

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## CHARACTERISTIC PROOFS OF IDENTITY.

It is always interesting to record manifestations which have convinced sceptics of the truth of Spiritualism, and a good instance of such conversion is furnished to 'Luce e Ombra' by Professor F. Zingaropoli, of Naples, in the form of notes of a lecture delivered by a legal friend of his, Signor Vincenzo Fornaro, who, at the time when manifestations first commenced in his house, was completely sceptical with regard to Spiritualism. One of his sisters, who had attended séances and received messages through the table referring to facts known only to herself, prevailed upon her family to sit round a table. Movements were soon obtained and the word 'Baccalà' (stock-fish) was spelt out as being the name of the communicant. The sister declared that it was not she who had invented this name, and in answer to further inquiries the communicant said that he had been a dock-porter at Naples, had lived in a certain quarter, and had passed on about five years previously.

On inquiries being made in the quarter named it was found that a porter called Baccalà had lived there, a jovial, garrulous man who was fond of a joke and kept the neighbourhood in an uproar; his death (about five or six years before) had been generally regretted, for his high spirits made him a popular favourite.

Experiments with the table were resumed, and it was found that 'Baccalà' acted fully up to the character given to him; he displayed all the coarse vulgarity of his class. Although the sitters had to check him at times when his language became too free, yet his comical sayings and witty sallies were highly diverting and soon made them firm believers in spirit survival. Once or twice he gave material evidence of his presence by seizing hold of persons in the dark, when going about the house, and on one occasion the narrator's mother saw him in the twilight; he was of middle height, sturdy figure, pale face, hair very black and curly, and feet bare. On making inquiries it was found that this description exactly applied, and that in life he mostly went barefooted.

Several proofs were given by 'Baccalà,' in order to convince sceptics, of knowledge not possessed by any of the sitters. On one occasion the daughter of a captain of infantry asked to be told what was going on at that moment in a house at which she was about to call. Five minutes later the answer was given, describing the occupations of three ladies, and stating that the servants were quarrelling because salt had been put into the iced coffee. On reaching the house the lady found all this to be quite correct, even to the latter detail, which was only known to the servants concerned. An engineering student, whose family lived at Messina, two hundred miles from Naples, asked what his father was doing, and fifteen minutes later was told that he was upset by a cigar. As the father did not smoke, the young man was incredulous, until, on writing home, he learned that his father had had a cigar given him after dinner, and had tried to smoke it, with the result described.

Signor Fornaro also stated that when his father was ill 'Baccalà' had fetched the spirit of a celebrated doctor to see him, and communicated as the result the one word 'Resignation'; in fact, the father died a fortnight later. Many phenomena of less importance occurred, such as placing statuettes on shelves too high to be reached without a ladder. On one occasion, being alone in the house while the family were in the country, Signor Fornaro went into a store-closet, the door of which had the fastening on the outside; this door was closed upon him, and he was unable to get out; just as he was about to use force, the door suddenly opened, there being no apparent human agency whereby the door could be fastened and opened again.

The chief feature of these manifestations is their exact accordance with the character of the type and of the individual, previously unknown to the sitters, and the curious fact is noted that an illiterate person's spirit was able to dictate messages by spelling the words through the table.

Mrs. EFFIE BATHE, 2, Addison-road, Bedford Park, W., will hold her last two 'At Homes' for inquirers at 8 p.m., on March 20th (Mr. Vango), and April 3rd (Nurse Graham). No guests can be received before 7.45 p.m.; and applications must be accompanied by a stamped and addressed envelope.

## DR. FUNK'S PERPLEXITIES: HUDSON TUTTLE'S REPLY.

During his investigations Dr. I. K. Funk has consulted various mediums, and the result has in many cases been unsatisfactory. He complained recently of the confusing and contradictory or inconsistent nature of the statements made by 'controls' through mediums, and asked for an explanation which should 'clear all doubt from a sane mind concerning the spirit-identity hypothesis.'

Writing in the 'Progressive Thinker,' Mr. Hudson Tuttle replies to Dr. Funk's question as follows:—

'Ever since the advent of Modern Spiritualism, investigators have met these perplexing difficulties. In their researches they have unexpectedly had the foundations of their belief almost swept away. A great deal of the misunderstanding has been due to the old and entirely erroneous belief that spirits were all-wise and infallible—that they possessed the gift of prophecy, and were as pure in moral teaching as wise.

'Now the first lesson in Spiritualism is that the spirit awakes in the spirit world exactly as it left this. It has gained nothing, lost nothing. There are in this world many people who are weak, idiotic, false, deceptive, lying, mischievous, and debased, as well as those who are good and intelligently informed. The same ratio holds on the other side.

'If we were on one side of the wall and the inhabitants of the world on the other, how could we identify a friend who came to the wall? There are hundreds of millions of human beings any one of whom might assume the name of that friend. Should anyone desire to gain our attention he might take the name of some distinguished man. If we attempted to learn what mankind believed, one would tell us that God was a myth of the past, another that He was a trinity; another a unity; another that he did not know. Some would affirm that there was a literal fiery hell, and others that hell and devil were fairy tales.

'If we asked for a description of the earth, an Esquimau would describe it as a realm of ice and snow, with whale, seal, and fish for food. A man from the torrid zone would tell us of the burning sun and fruits of many kinds which served for food. If asked: "Do you have snow on the earth? Does the water become hard as glass, and the trees lose their leaves?" this torrid man would laugh at the folly of the questions, and say: "What chaff! What is snow? If trees lost their leaves would they not die? I assure you there is nothing of that kind on our earth."

'Knowing that all come to the wall and attempt to communicate with us, the bad, profligate, ignorant, superstitious, as well as the intelligent, would it be wise because we received these conflicting statements to conclude that there were no people on the other side, or that if there were, that nothing could be gained by conversing with them? All the contradictions and discouragements would only make us more eager to obtain a more perfect method of gaining information through the wall. We should not for a moment doubt that under such difficulties a friend might be identified, not by giving a "test" but by many communications all tending to express his individuality. Nor should we expect infallibility, or revelations in science, or affairs, beyond the known capacity of the one with whom we purported to communicate. If names of distinguished men were given, to whom we must be unknown, instead of priding ourselves on their favour, we should be extremely cautious lest we were being made sport of by deceivers.

'In a similar manner we stand on one side of a wall and on the other are all those who have passed from the earth life, carrying with them all the characteristics of that life. Pressing close to that wall are the multitude of the least developed and most earth-bound. The first lesson in Spiritualism is that the spirit awakens exactly as it left this life. Hence it is that the same methods apply to the identification of a spirit as to that of an earthly friend. Assurance must come from collation of many communications and "tests." Discrimination and reason must be exercised as on all other subjects. Errors and confusions arise from imperfection of the method, ignorance of the communicants, and intentional deception.

'In our desire for communion with the higher world, we must make the conditions as perfect as possible with our knowledge. A private home circle, harmonious in earnest prayer for the coming of those departed, dear to the members, is the ideal, and should meet at an appointed time and place. When such a circle meets the pulsations of thought, as from the transmitting instrument of the wireless telegraph, reach remotest distance, and are frequently responded to by the spirits invoked.

'A circle may be held under these conditions, at which not a single "manifestation" is received, and yet the members may experience a delightful exaltation and sense of spirit presence almost as satisfying as the most startling phenomena.

'In response to the circle on this side, on the other the spirit friends will form one also, for they are as anxious to communicate as we are to hear from them. Promiscuous and undesirable controls are thus prevented from interfering, for the spirit circle will not allow such to approach. The unguarded circle, promiscuous in choice of members, not only opens the door for the entrance of any and every one on this side, but on the other for the coming of any spirit that may desire to do so. Mediums who give sances to all that seek them run the risk of placing themselves outside of reliable control.

'There is one point not mentioned which has a great influence on the communications. A long experience, and somewhat wide observation, have made it clear that a large number of spirits bitterly oppose the establishment of communication between the two worlds. Like many in this life, they hate the belief of its possibility.

'But all experience gained by promiscuous circles and through mediums holding sances reckless of the laws and conditions of perfect and reliable control, must be sifted by reason and common-sense. Spiritualism, in this, does not differ from other affairs. What mountains of chaff are left in the fields for a few bushels of grain! What wilderness of error the churches traverse for here and there a truth!

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#### PRACTICAL SPIRIT AID.

My sister, who is living at Johannesburg, is well-known to many readers of 'LIGHT' as 'E. M.,' the authoress in your columns of 'Our Children in the Beyond.' She has, by means of automatic writing, long held communication with her child, a boy, who passed over six years ago.

My sister is not over-blessed with this world's goods, and everything in Africa being terribly expensive, she was lately rather exercised in trying to find a dressmaker who would make her clothes at a reasonable price—the usual sum charged there for making alone being about £5. One day, while holding communication with her boy, he asked her what was worrying her and she told him. He said he would try to help her, and after a pause he wrote: 'Go to 29, Jeppe-street; there is a cheap dressmaker living there.' Now my sister had not only never been to Jeppe-street, but had never heard of it even. There is, however, a quarter known as Jeppetown, a rather low place, and she could not help doubting that any dressmaker would live there. So she did not go. But every day the boy wrote insisting that he had made no mistake and begging her to try. She finally, therefore, started by train for Jeppetown, found that Jeppe-street was not there, and eventually found Jeppe-street, which, however, also proved a rather low quarter, and she walked on feeling very doubtful. The street extended miles, the numbering was anyhow, and when at last she got to the twenties, the houses had become merely a sort of tin shacks. She was about to give it up and turn back when suddenly she heard her *boy's voice* close to her telling her to *go on*. At the same moment a man came along on a bicycle, and she inquired of him, 'Do you know of any dressmaker living about here?' He considered and then said, 'Yes. Do you see a house there with a red door? A *man* dressmaker lives there.' She asked, 'Is it No. 29?' But he said he did not know. My sister then walked on up to the red door, looked up, and it was *No. 29*. Inside there was a little Frenchman standing, holding up a pink silk tea gown which he had just finished.

My sister inquired his prices and found them very reasonable. He asked her who had recommended him, as he said he never advertised, had no plate or card to his house, and depended entirely on recommendation. Of course she did not explain. But once more, as on so many previous occasions she has had cause to do, she gratefully acknowledged the truth that 'There are more things in Heaven and earth than are dreamt of in our philosophy.'

To those who object that such messages from the 'dead' partake of triviality, the above story will not appeal. There are undoubtedly certain people who like to think of their departed loved ones as having become angels, far removed

from this earthly sphere and interests. Personally I cannot understand this. I think that to know our dead are around, close to us, still very much what they always were—human, imperfect beings like ourselves—and interested in all that interests and concerns us, is the only thing that can take the terrible sting out of death. I, too, have lost a darling son, who was the light of my eyes, and I know that to feel he is in this way ever near me is my one comfort. It is to those who think the same, to all sorrowing, desolate people, especially bereaved mothers, that I address this letter and offer this glorious consolation.

L. B.

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#### MR. J. J. MORSE AND THE 'TWO WORLDS.'

Mr. F. Tomlinson, chairman of the 'Two Worlds' Publishing Company, Limited, Manchester, informs us that at a meeting of the directors on Monday last Mr. J. J. Morse was appointed secretary to the Company and Editor of the 'Two Worlds,' in succession to Mr. W. Phillips, who has resigned.

We heartily congratulate both the Company and the future Editor on this new arrangement, which will doubtless be advantageous to both, seeing that our old friend Mr. Morse has journalistic instincts and experiences which should enable him to fulfil his new duties to the satisfaction of his readers and the benefit of the Cause. We tender our most cordial good wishes both to Mr. Morse and Mr. Phillips, who leaves, as we understand, in order to take up a commercial position, which promises to afford satisfactory scope for his energy and enterprise.

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#### THE MEDIUM BAILEY.

The Melbourne correspondent of the Sydney 'Sunday Times' recently sent to that paper an interesting account of the sances held in Mr. T. W. Stanford's private office at Melbourne. The medium, Mr. Charles Bailey, is met in the clerk's office and there subjected to close examination by Mr. Stanford and others, and the 'Sunday Times' reporter says:—

'Fraud by Mr. Bailey is, under the circumstances, out of the question. He has no accomplices at the meetings, and furthermore, he is hemmed in on either side by "sitters," his chair having high arms, which make it impossible to leave the seat without moving it back from the table. This latter he cannot do unnoticed by his immediate neighbours and by others, notwithstanding the fact that the light is closed off for sixty or ninety seconds, for on some occasions recently there has been a sufficient dim ray of light from the doorway of the office beyond to enable the medium's form to be observed by one or more of the sitters. They have reported that at these times Bailey did not move from his chair, nor did anyone approach him.'

The phenomena which occur under these conditions are similar to those already reported in 'LIGHT,' and on December 29th last two birds were brought into the circle, which were put into a cage, where they hopped about cheerfully.

The trance addresses given by Mr. Bailey 'are really more wonderful,' says this writer, 'if possible, than the bringing of articles and birds, &c., into the circle. He says:—

'The medium becomes a changed man in voice, gesture, choice of language and expression of countenance. Normally he is a somewhat feeble personality with gentle voice and halting style of address. When "controlled," however, he speaks in a loud voice, quite dissimilar to his own natural voice, adopts a pedantic and somewhat aggressive style of speech, and uses the language of the erudite man, which is quite beyond Mr. Bailey's verbal scope. When "controlled" by Signor Valetti, the medium speaks incisively in broken English, which never by any accident departs from the Italian style of delivery, and he uses words that are those of a highly-cultured foreigner endeavouring to express poetic sentiments in an unfamiliar tongue. The gestures are appropriate and never overdone. "Controlled" by Abdul, the Hindoo, Mr. Bailey speaks gaily and in perfect imitation of the class, while as "Creswick," the actor, "Brookes," a sailor, "Prout," an elder of the Church of the Latter Day Saints, and others, the various personalities are distinctly preserved.'

## THE PHILOSOPHY OF MATERIALISATION.

The Rev. George Cole recently delivered an Address on 'The Philosophy of Materialisation' before a large number of the members and friends of the Dundee Spiritualist Society. After referring to the well-known experiences of Sir William Crookes, Dr. Alfred Russel Wallace, and others, under circumstances which made imposture impossible, Mr. Cole referred to the theory that the 'double' of the medium was caused to stand outside his physical body and that then the spirits deposited upon it the substance necessary to produce a visible form, which, by thought power, they moulded into a semblance of a deceased friend of one of the sitters. Although some facts appear to favour this theory, Mr. Cole thought that in many instances the 'form' has not been a mere simulacrum, but a living man or woman; the temporary body being every whit as perfect as that of an ordinary human being. Again, in some instances two or more forms have appeared simultaneously, and therefore, unless the medium had two or three doubles, this theory must be abandoned in such cases. As to the 'thought form' idea, Mr. Cole contended that the thinker can hardly be supposed to possess the exact knowledge of anatomy and physiology requisite for him to think out all the complex details at once, and cause them to appear fully materialised.

After referring to the tendency of modern science towards Faraday's dictum that 'all force is will force,' and its recent discovery of electrons, Mr. Cole said:—

'In a matrix, the nature of which is inscrutable to us, there appear to be centres or vortices of intelligent activity which vary in their states of development from the electron, atom, and cell at one end, to man, angels, and deific beings at the other. These centres seem to grow, become more complex, and unfold their inherent powers by fixed and immutable laws. They are also centres of attraction to more rudimentary centres, and thus there stream into and out of them perpetual currents of electrons, atoms, cells and other forms, or centres, of intelligent activity. The less developed forms in this way become the material, so-called, which envelopes and composes the bodies of more advanced and unfolded organisms.'

'In the light of this theory we find every human being is a centre of intelligent activity which has arrived at a self-realising or rational stage of unfoldment; and by the facts of Spiritualism we realise that a human being is an entity, not only existing on the physical plane, but on a higher plane also, which we may call spiritual. He therefore attracts spiritual substance into his vortex, and thus is enveloped in a delicate and infinitely complex organism called the spiritual body, which body he still possesses after he has got rid of the "muddy vesture of decay" of earth.'

'Between the physical and the spiritual bodies there is a connecting medium which the Hindus called Akasa, Reichenbach called Od, and we, very inappropriately, call magnetism. This substance serves as an intermediary between the spiritual and physical organisms, by virtue of which our minds act upon the nervous system and through that on our bodies. In some people, who are called mediums, this substance exists in larger quantities than in others, and spirit intelligences draw it from them (and more or less from the sitters in the circle) to clothe themselves and partially build up a psychical 'form,' which those who are clairvoyant are able to see and describe; and continuing the process under favourable conditions, they attract physical substance from the medium (and the sitters), and thus clothe themselves in material forms, which, according to the power and substance at their disposal, will be more or less perfect replicas of the bodies which they possessed during earth life.'

'Owing to the powerful counter attraction in the bodies of the medium and of the sitters, they can only maintain themselves in the physical form for a short time, which varies in accordance with varying conditions of the magnetism available for their use, and the harmony, or otherwise, of the circle.'

Mr. Cole claimed for his theory that it has the advantage of being a perfectly natural explanation of materialisation and also of being in accord with the trend of modern scientific thought.

LONDON SPIRITUALIST ALLIANCE.—Owing to the unavoidable absence of Mrs. Wallis on Friday next, the 23rd inst., the usual séance for conversation with a spirit control will be taken by Mr. E. W. Wallis, who, under the influence of his spirit friends, will reply to written questions from the audience.

## OPINIONS CHANGED BY TRANSITION.

One of the not infrequent cases in which a popular theologian, who has held very decided opinions while here, finds reason for changing them on reaching the Beyond, is quoted by Monsignor Le Monnier, in the 'Revue du Monde Invisible' for February, from 'Souvenirs et Problèmes Spirites,' by Claire G., an automatic writer. After a communication purporting to come from Pope Pius IX., this medium was informed that she would have one from 'le Curé d'Ars,' Father Jean Baptiste Vianney (1786-1856), a very celebrated preacher and writer of devotional books, who is spoken of as 'the greatest ornament of the Church in France during the nineteenth century.'

On the appointed day the *Curé* gave his name, and wrote that he had come because the medium sought the truth. In reply to a question as to eternal punishment, he replied that those spirits who would not listen to good teaching sank lower and lower in iniquity instead of progressing; 'but this kind of hell is not eternal; it is only long on account of the badness of the spirits.' But, he added, there are very few souls who are so wilfully bad as to fall so low, for, by the law of divine attraction, every soul, however vicious or criminal, rises a step on leaving the earth-life. The so-called devils are only discarnate human spirits who, in their blindness, try to drag down other souls in order that they may not suffer alone. On being asked as to the life of Jesus Christ, the former *Curé* said that the temptation by the devil was an allegory, and that the disappearance of the body in the tomb was a dematerialisation, such as could be performed through mediums. The Last Judgment was a popular idea founded on human courts of justice, but he explained the meaning of it by saying that some day the earth would be destroyed, or become uninhabitable, and that wilfully unrepentant souls would then have to recommence their development at a lower stage on another planet, but that the worthy ones would assume spiritual bodies and pass to better worlds. In answer to the question whether there was any resurrection of the flesh, as taught by Catholics, the word NO was written, and underlined for emphasis.

Mgr. Le Monnier, in publishing this quotation, does so for the purpose, not of denying that the answers were really written by some entity distinct from the medium, but of alleging that the references to previous existences and reincarnation and other views in contradiction to the teaching of the Church and of the *Curé* during his lifetime, could not possibly have been due to his surviving personality, and he says: 'We may therefore conclude that the spirit evoked in this case, if it was an evocation, was certainly not that of the Curé d'Ars; we do not recognise him!' Probably not, if adherence to stereotyped dogma be the sole criterion. Many spirits soon outgrow that.

## PSYCHICAL RESEARCH AND RELIGION.

Miss Lilian Whiting usually has something bright and suggestive in her weekly contributions to the 'Banner of Light,' and the following paragraph from one of her recent articles will bear a good deal of thinking about:—

'As to just what psychical research has achieved in establishing the actual communion between the seen and the unseen, it is, as we all recognise, less than that which has been demonstrated by Spiritualism, so to speak, alone. If it has discovered frauds, that is a service for which to be grateful. No Spiritualist desires to be deluded with frauds. But the methods of psychical research are so painfully cautious; the corroborations are extended to such almost unheard-of lengths, that the question in hand becomes attenuated before they are through with it. Yet all this is good and is one element of strength. Scientific proof is always valuable. But faith is by no means credulity, and faith is the essential element in any true vision. It is the vital element in religion, and Spiritualism, in its higher development, is the religion of faith. It is the religion which vitalises the soul and places it in its true relation to God and to the spiritual universe. To accept it aright the soul must not be allowed to "die a little every day," but must be nurtured on the noblest thought, the loftiest aspiration, the most exalted communion with the Divine Spirit.'

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## Light,

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### THE HALT OF BELIEF.

'It must be evident to every thoughtful observer, that there has been developing in the past two hundred years, within Christendom and in its most enlightened portions, an increasing attitude of doubtfulness on the whole question of there being any life for the individual soul beyond death.' Such is the grave introduction to a keen argument respecting the prospects of belief in a Future Life, in a fine discourse by a Chicago pastor, the Rev. W. B. Thorp.

This halt in belief is not owing to any particular evidence that death ends all, he says. 'It is rather due to the weakening of many lines of evidence in which unquestioning confidence had formerly been placed—the authority of the Scriptures as a positive divine revelation, and the resurrection of Jesus as an established fact of history. The changed feeling has also come in connection with the development of natural science, which has reached a point where the analogies of a future life so laboriously wrought out by Bishop Butler wholly fail to impress the thinking mind. It has come especially in connection with the development of the theory of evolution, by natural selection, in which the whole process of Nature is presented as a ruthless sacrifice of the individual for the perfection of the type.'

In our own day especially, certain lines of investigation and thought concerning mental physiology have led to the conclusion that mental and emotional processes are so related to the brain as to share its fate at dissolution: and, under the shadow of this melancholy doubt, interest in religion and in religious subjects has declined. The majority put aside the subject as well as they can, or face it and gradually arrive at 'a sad wise valour' concerning it: but there remain many, very many, who long for light, and, in the absence of evidence, cling to faith, and live for the higher life as though they were assured of it.

What then are the prospects for the future? Mr. Thorp is hopeful. Many there are who, resigning themselves to a kind of pathetic agnosticism on this subject, endeavour to revise or reconstruct Christianity without it. They lay emphasis on the ethical side of Christ's teachings. 'They are preaching the kingdom of heaven on earth, the kingdom of truth and righteousness and love. They are summoning men to give themselves with unselfish devotion to the betterment of their fellows, to lifting human burdens and righting human wrongs. Here and there one finds among them heroic souls whose devotion puts him to

shame. And we sometimes hear it said, are they not nobler who live for truth and brotherhood without any hope of a personal future, than those who do it under the impulse of that great incentive?'

There is certainly much to be said in praise of these, and it would be sad indeed if they were deemed lost to Christ and beyond the Christian pale because they did not see their way to belief in a world of compensation beyond this 'vale of tears.' All the more should we admire their heroic honesty and unselfish service, and cleave to the faith that because they doubt the reality of Heaven they will not miss the joy of it. One might even cherish the belief that the Heavenly Father would delight to give a special welcome to such brave and faithful sons.

But Mr. Thorp does not believe that this halting is likely to be permanent. Neither do we. What has happened is that we have been affected by and suffering from the accession of new knowledge, to which the old could not be adjusted: and the old belonged to the childhood of the world. It was as though a huge family were suddenly turned out of an old house where a place had, for generations, been found for everything, and for useless rubbish as well as for precious treasures: and treasures as well as rubbish had to be left. But there has been time for adjustments, and the new home is nearly ready. Mr. Thorp holds it is probable that 'this partial eclipse of belief in the future life of the individual will prove to be only temporary, and that that belief is destined to be restored to its central and inspiring place in the minds of thinking people. Indeed, in the very midst of present tendencies, new elements are appearing which augur well for a new and stronger faith in the future of the human soul. I prophesy that there be some of us standing here who shall not see death until this is come to pass.' It is, indeed, highly probable, and in the way which this preacher mentions but with only a hesitating hope.

He does not think that the investigation of psychical phenomena has as yet produced anything that can be recognised as scientific proof of a future life. He is afflicted with the hindering doubt whether what looks like spirit-communion may not be only the floating about and the floating in of other people's vagrant thoughts. He says:—

The possibilities that are being opened up in the way of unconscious inter-communication between mind and mind in this world are so numerous, that the difficulty is in conceiving any phenomenon which would be an absolute test, and of which it might be said with scientific certainty that the hypothesis of its having originated in the world of the living is excluded. It is like searching for a window in a room composed of a thousand mirrors. Bound hand and foot, how can one hope to tell whether that which seems so like a window may not be only a mirror reflecting something within the room? That is the situation to-day in psychical research.

That may be so with 'psychical research,' but it is not so bad as that with the freer treatment of the subject by Spiritualists: and, in any case, the 'unconscious inter-communication between mind and mind in this world' is, in certain circumstances, at least as difficult to comprehend or accept as the communion of unseen people with us. But Mr. Thorp is aware of the value of psychical research investigations, though he does not look exactly in that direction for the revival of faith in a future life. If they do not prove spirit-communion, they do at least show that the personality of the individual 'surpasses in magnitude and complexity anything of which we have hitherto dreamed': and 'it is this disclosure of the marvellous complexity of human personality which is making it increasingly difficult to suppose that all this is to pass into dissolution with the little organ known as the brain.' That is true: but just in so far as these investigations suggest that there is more of man than his body, they also suggest that man apart from the body may be concerned in them.



On the whole, this discourse of Mr. Thorp's is simply one more indication of the flow of the stream. Multitudes are still content to let the great quest alone, and to find satisfaction in what this world can give, but a growing number hunger for the bread of life, and for these we must provide. It is a splendid work. Well says our preacher: 'Foremost among the spiritual tasks set for the present generation is to get its grip on a new cable of faith in a future life which shall answer to the prophetic aspirations of a growing soul.'

#### A PUZZLE IN PERSONALITY.\*

There is probably no more remarkable stock example of so-called 'multiple personality' than the 'Beauchamp Case,' described by Dr. Morton Prince, of Boston, at the International Congress of Psychology held at Paris in August, 1900. Dr. Prince's report was published in the 'Proceedings of the Society for Psychical Research,' Vol. XV., and was largely quoted by Mr. F. W. H. Myers in 'Human Personality,' section 234 A (Vol. I., p. 341). A note in the 'Proceedings' expressed Dr. Prince's intention of publishing a complete and extended account of this case, but, no doubt owing to the fact that since 1900 considerable developments have taken place, this narrative of a long and difficult investigation has only just been issued. Dr. Morton Prince, who was at times relieved in his supervision of the case by Dr. Richard Hodgson, is professor of diseases of the nervous system at Tufts College Medical School, and physician for those diseases at Boston City Hospital.

In order to present the case concisely we must begin by stating facts that were not at first known to Dr. Prince. Miss Christine L. Beauchamp (an assumed name) was a nervous, impressionable young woman, who had been subjected to various shocks, strains, and frights, and suffered from headaches and nightmares; she was unduly emotional, and prone to somnambulism and hallucinations. In 1893, when about eighteen years of age, she was acting as voluntary nurse in a hospital, when a series of severe shocks, occurring on the same day, wrought a change in her condition which was only understood in the light of subsequent discoveries. Previous to this time she exhibited a character which may be called C. (Christine); after this, and at the time when she came under Dr. Prince's care in 1898, she is called B. I., or Miss Beauchamp, as originally known to Dr. Prince. She was then studying at a college in Boston and did good work, but was always ill and suffering. She was highly conscientious, unselfish, and given to religious practices.

In order to cure the nervous breakdown Dr. Prince tried hypnotic suggestion, and obtained, successively, two hypnotic personalities called B. I. A and B. II. He also brought to life another personality whom he called B. III., but who soon dubbed herself 'Sally,' and became no longer a product of hypnotism, but a waking personality who alternated with B. I. (the waking Miss Beauchamp) in the strangest manner, and took a mischievous delight in tormenting the latter.

In 1899 Miss Beauchamp had a second shock very similar to the first, and brought about by the same person. In the evening, while Dr. Prince was attending her, she completely changed in manner, and imagined she was still at the hospital, knowing nothing of what had occurred since 1893. Dr. Prince's theory is that a portion of her consciousness had been asleep since the previous shock, and this portion (B. IV.) now woke up and displaced that portion which had survived the shock and had been known to him as B. I. After this the two portions (or personalities) alternated in using the bodily organism of Miss Beauchamp, at such times as 'Sally' was not in possession. Neither of them knew what the other had done, or intended doing; hence Miss Beauchamp would stop short in whatever she was about, when a change of personality occurred, and proceed to do something totally different, or reverse her previous action.

It must be explained that in speaking of 'personalities' Dr. Prince only uses the word to represent different sets of ideas, purposes, and mental and moral characteristics dominating the same body at different times; in other words, as a means of describing what was witnessed by Miss Beauchamp's friends. It is a most significant fact that the two personalities B. I. and B. IV. were the direct antitheses of each other in every particular except that both were highly emotional; their different likes and dislikes extended to diet, dress, occupations, choice of books and friends; one was highly devout, the other hated all religious observances; on every point they went to opposite extremes.

Dr. Prince's efforts were directed to combining these two personalities so that the extremes should neutralise each other and produce a normal balanced character. In 1900, when he described the case at Paris, he thought he had nearly attained this end by taking advantage of a remarkable combined hypnotic state called B. II., which was produced when either B. I. or B. IV. was deeply hypnotised, and was rational and normal in character. This state was aware of all that B. I. and B. IV. had done and thought, while these two personalities were each ignorant of the other's actions. Dr. Prince tried to awaken B. II. as a normal personality, but was greatly hindered by the opposition of 'Sally' and of B. IV.; and a perusal of the book is necessary in order to appreciate the difficulties with which he had to contend. He succeeded in awakening B. II. either as B. I. with part of B. IV.'s memories and characteristics, or as B. IV. with traces of B. I.; but these hybrid personalities could not be retained as permanent waking states. Occasionally, however, it seemed as though a 'real Miss Beauchamp,' combining both the contradictory sets of characteristics, had been obtained for a short time. It was not until comparatively recently that Dr. Prince succeeded in overcoming the repugnance manifested by all the characters to being forced to give way to a new composite personality, and in arousing B. II. with the memories of both B. I. and B. IV.; in short, as a substantive Self or 'Real Miss Beauchamp,' who, with slight relapses caused by undertaking too much work, has since then held the field as a normal personality—in fact, a complete Person.

During the most complicated and difficult period of the 'Beauchamp Case' there were three different characters going about in the same body, with different memories and plans, different likes and dislikes, and each resenting the presence and actions of the other two. These 'personalities' were: B. I., or Miss Beauchamp as she was first known to Dr. Prince; B. IV., or the personality compounded of the faculties which had been dormant between the two shocks of 1893 and 1899, and who therefore woke to a strange situation, and had to resort to all kinds of artifices in order to conceal her ignorance of persons and places; and lastly 'Sally.' The two former were, as has been said, of diametrically opposite tempers and characteristics, and by blending them it was ultimately possible to obtain a normal and well-balanced person, the real Miss Beauchamp. That they were really fractions of the original Christine is rendered highly probable by the existence of a hypnotic personality, B. II., who possessed the combined or normalised character and memories of both. Moreover, the real Miss Beauchamp, or B. II. awakened, also possessed the full memory of her acts as B. I. and B. IV., though she did not realise the extreme mutual antagonism of these characters, and merely felt that she had been under the influence of varying and conflicting moods. It therefore seems possible that a succession of moods may in extreme cases, under strain or shock, develop into a succession of fractional personalities, and if so we have at once a warning against allowing exaggerated moods to become dominant, and a clue to the want of balance often exhibited by persons whose nervous systems are unstrung. The missing strings can perhaps be brought to light, and harmony restored to the instrument, through a judicious use of hypnotism and suggestion.

This balance by re-combination would have been comparatively easily brought about in Miss Beauchamp's case had it not been for 'Sally,' who apparently came and went, but in reality was always behind the scenes, watching all that went on

\* 'The Dissociation of a Personality: A Biographical Study in Abnormal Psychology.' By MORTON PRINCE, M.D. New York and London: Longmans, Green and Co. Price 10s. 6d. net.

or was done by either, and knowing the thoughts of B. I., but the actions only, not the thoughts, of B. IV. 'Sally' had in many cases a clearer insight into the complex problem than Dr. Prince himself, and her outspoken comments usually proved to be correct, if sometimes crude. 'Sally' insisted that she was not Miss Beauchamp; she vehemently repudiated the idea that she was a 'subliminal,' and described herself as 'a spirit.' She declared that she never slept; that she knew all B. I.'s dreams, as well as her thoughts, and in fact could not understand why people on waking only remembered a part of their mental activity while asleep, and called that part 'dreams.' To 'Sally,' all dreams, whether remembered or not, were merely thoughts.

'Sally' had a most remarkable power of influencing the other personalities; though her usual way of manifesting her presence was by 'coming' and speaking like the real self, or like a very skilful spirit control, she could also write through Miss Beauchamp's hand without controlling the rest of the body, and could prevent the other 'personalities' from doing what she did not wish them to do. Thus, if Miss Beauchamp wanted to go out, 'Sally' could force her to 'sit with her feet on another chair, or even on the mantelpiece, unable to take them down, and undergoing the torture of mortification.' Sometimes Miss Beauchamp would be quite unable to speak if 'Sally,' behind the scenes, willed that she should not, and 'Sally' could, moreover, produce illusions of sight and hearing, thus preventing Dr. Prince from carrying out certain tests or giving desired suggestions. It was absolutely impossible to amalgamate 'Sally' with B. I. and B. IV., and no hypnotic state could be found which had the combined memories of 'Sally' and the true Beauchamp personalities. Everything goes to indicate that 'Sally' was a distinct 'Ego' or self.

As instances of 'Sally's' perception of the relationship between the Beauchamp personalities, it may be mentioned that it was she who first discovered that B. I. in a deep state of hypnosis (B. II.) was the same as B. IV. in a corresponding state, and moreover she confirmed Dr. Prince's theory that B. II., awakened, would prove to be a balance of the two contradictory waking states. Dr. Prince had, indeed, tried to awaken B. II. about two years before he finally succeeded in doing so; and it was due to 'Sally's' interference that the result was so unsatisfactory that Dr. Prince was thrown off the track and success delayed. As for B. IV., 'Sally' declared that she was not a person at all, but only B. I. 'rattled'; an intelligible point of view when we remember that, on Dr. Prince's theory, B. I. was the portion of Christine's personality which had continued active after the shock of 1893, while B. IV. was the portion then rendered latent until revived by the counter-shock to B. I. in 1899. 'Sally's' memories not only went back to Christine's childhood, but she could recall precise details of her early infancy, and said that at that time she ('Sally') felt much older than Christine; her behaviour while under observation was that of a sharp, irrepressible child who was fast developing her mental powers.

According to Dr. Prince, 'Sally' is merely 'a dissociated group of co-conscious states.' Dr. Prince admits that she is not a hypnotic state, and that a sub-consciousness might better be termed a co-consciousness, though he tends to confuse 'Sally' with the sub-consciousness of the original Christine. By his admission of the possibility of a 'co-consciousness' he inadvertently opens the door to the spirit hypothesis, for, as he says, the state he describes is 'equivalent to co-existence.' We cannot, in fact, regard 'Sally' as anything but a 'spirit control' in very close attachment to the main personality. It has been repeatedly stated through mediums that undeveloped child-souls are frequently brought back to earth, not in bodies of their own, but in attachment to other children, with whom they grow up and through whom they receive the experience and development which were denied to them through the briefness of their earth-life. Although 'Sally' has been suppressed or, to use her own word, 'squeezed,' out of direct control of the body, she will yet continue to look on from behind the scenes, and though unable to play such impish tricks as she did while in irresponsible possession of the distracted body, she will learn far more by her continued attachment to the reconstructed personality of the Real Miss Beauchamp.

#### REV. R. J. CAMPBELL ON DIVINE JUSTICE.

In a sermon on 'The Justice of God,' preached in the City Temple, London, early in the present year, as reported in 'The Examiner,' the Rev. R. J. Campbell dealt with the objections raised by an agnostic, that an omnipotent and beneficent God would not have permitted sin and suffering, and that He would shield the innocent from pain in this world. Mr. Campbell enumerates and replies to certain fallacies or mistaken presuppositions in the reasoning of the agnostic, and says:—

'It is a false idea that God is separable from His world. God is His world. He is infinitely more, but He is His world. The universe of universes cannot contain Him, but nowhere is He not. God is humanity. True, He is infinitely more, yet God is humanity. God is you. True, He is infinitely beyond you, but God is you, or there would be no you. God is the highest truth you ever saw. God is the greatest good you ever knew or ever achieved. God is infinitely more, yet He is that. . . It is no accident that our moral vision sees imperfectly now, for this is the price we have to pay for the clearer vision by and by upon the meaning of the eternal good. There is no other way. There are some things impossible to omnipotence, and one of them is the creation of a holy world which has never known evil. Why, holiness implies the conflict with evil and the victory won. Apart from such a conflict neither man nor God could know in the fullest sense the nature of the good which is eternal. God is not the Judge of the world; He is simply its source, the sustainer of its life. He is not a transcendent God, He is God in man. I would like you to dismiss from your minds, if you can, the thought of a book of record up yonder, a far distant sapphire throne, the great assize, and the coming judgment day. "Behold, the heaven is His throne, and the earth is His footstool." Here is the great assize, and to-day is the judgment day. It is what you essentially are that passes judgment upon sin. Being what you are, the very offspring of God, you cannot sin without suffering. Suffering is the soul's attempt to free itself from sin. Sin is death-wardness; pain is life-wardness; it is the effect of sin, but it is also the uprising of the universal life which yet is your life. Penal suffering is God's war on sin. It is *yourself* in conflict with what would otherwise destroy the God within you.'

Is not this the same as the teaching we get from the other side, and as is preached from Spiritualist platforms every Sunday by our most appreciated speakers? Surely the heaven is leavening the lump!

#### ELIZABETH BARRETT BROWNING'S RETURN.

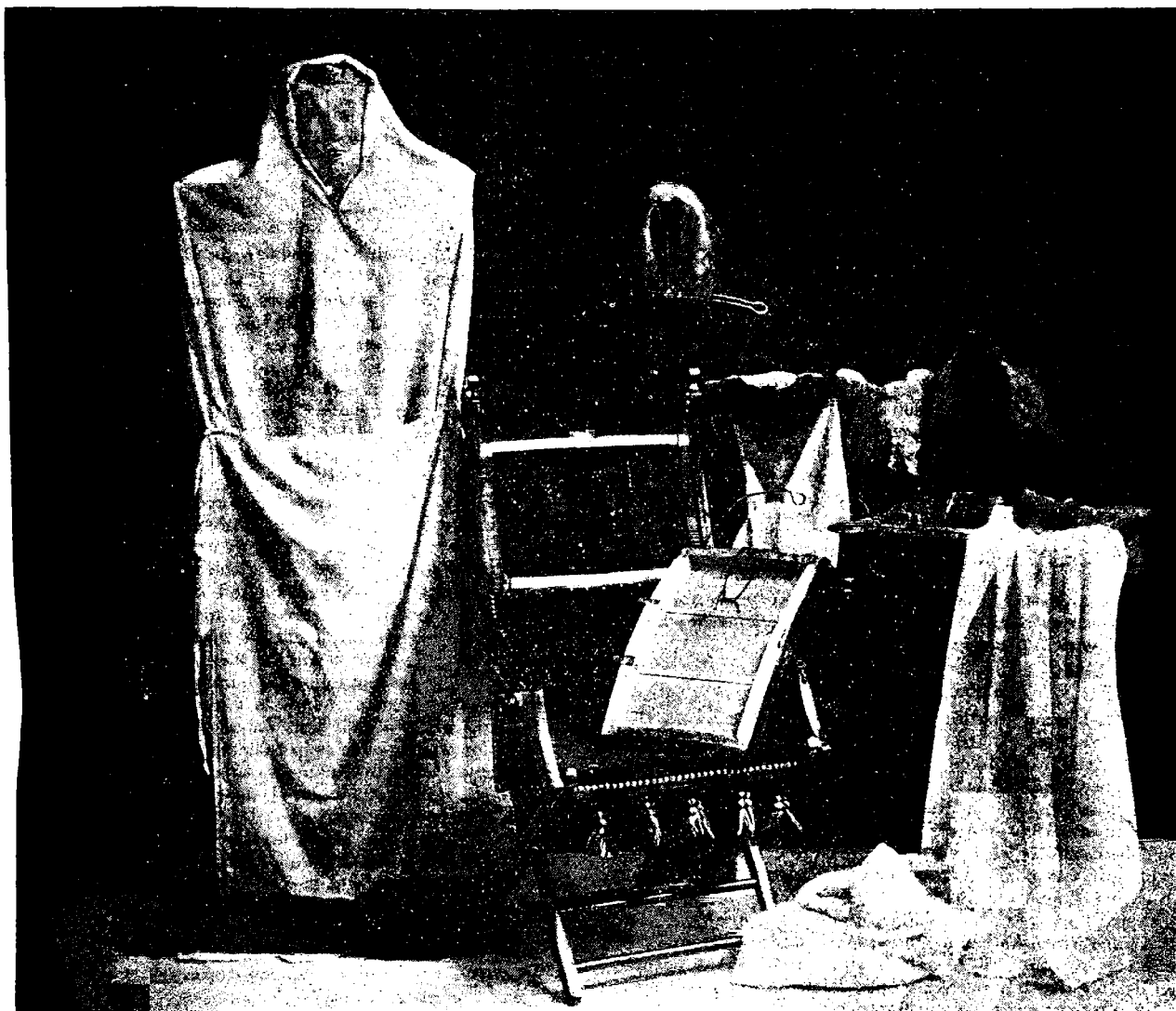
As the centenary of Mrs. Elizabeth Barrett Browning has just been celebrated we have looked, but in vain, in the many appreciative notices of her life and work for references to her spiritualistic experiences. She was an avowed Spiritualist, and her knowledge of spirit presence and ministry had a very decided and comforting influence upon her later years, but all this has been ignored by journalists. She passed to spirit life on June 29th, 1861, and about two years later (on July 21st, 1863), her husband, Robert Browning, wrote:—

'Arabel (Miss Barrett) told me yesterday that she had been much agitated by a dream which happened the night before—Sunday, July 19th. She saw *her* (Mrs. Barrett Browning) and asked, "When shall I be with you?" The reply was, "Dearest, in five years," whereupon Arabel awoke. She knew in her dream that it was not to the living she spoke.'

Mr. W. T. Stead quotes the foregoing in his 'Real Ghost Stories,' and says: 'In five years, within a month of their completion, Miss Barrett died and Browning wrote: "I had forgotten the date of the dream and supposed it was only three years and that two had still to run."'

LONDON SPIRITUALIST ALLIANCE.—Will Members and Associates please take notice of the fact that the next meeting of the London Spiritualist Alliance, at the Royal Society of British Artists, will not be held on the 22nd inst., but on Thursday evening, the 29th, when an Address will be given by Mr. J. W. Boulding, on 'Shakespeare and Spiritualism, with Illustrations from Personal Experiences?'

AN OBJECT LESSON FOR THE PATRONS OF PROMISCUOUS DARK SEANCES.



*From a photograph by*

*[Martin and Sallnow, 416, Strand, W.C.]*

From the above photograph of the articles found in the secret compartment of the trick chair, used by Mr. Eldred in his imitations of genuine materialisations, and of the chair itself, our readers will gather some idea of the manner in which his tricks were effected.

The hooded shroud enveloping the dummy head is made of fine China silk, double throughout, and is clumsily stitched down the front. It is much soiled, inside the hood, evidently from frequent use. The taped apron, made of the same material, is also double, and was evidently tied round the waist beneath the folds of the shroud which reach down to the knees. The dummy head is made of stockinet, nearly flesh-coloured, and is long enough to reach loosely down to the shoulders; the paper mask is pasted inside of it, and small pieces of stockinet have been gummed over the eye-holes.

A piece of black cloth lies on the floor, which if lifted up in front of the apron gives the effect of de-materialisation. There is also a sleeve made of black cloth which would render the hand and arm invisible in the dim light. The secret panel of the front of the chair is seen resting on the arm and shows the two catches and the hasp for the lock. The lock itself is in the back of the chair just below the padded roll at the top, and it is covered by the panel when placed in position. Two keys are threaded upon the string which hangs over the panel, one of which was given up by Mr. Eldred when he confessed. Above the chair is the extending coat-hanger made of wire, which was apparently used for producing the second 'form.' The grey wig above has its long hair pinned back at the ends. The iron hook projecting from the side of the chair was probably used to hang up, or to hold out, the second 'form' when two 'appeared' at once. The dark brown beard evidently did duty for 'John King,' the grey one, next to it, for Mr. T.

Everitt, and the iron grey wig above the table may have done duty for other forms, as also the short beard which rests upon the drapery depending from the table. The pocket electric flash light apparatus lying on the table, with several yards of wire attached, with a 'push' at the end, was employed to produce lights at a distance, or inside the cabinet when the form was outside in the circle. The white drapery hanging behind the 'John King' beard is pinned together to make a small hood, and was probably used to give the appearance of a child form.

With his coat spread on the chair, suspended by means of the coat-hanger, buttoned up and stuffed loosely with the superfluous drapery, and with the mask above it, there is no wonder that, in the 'conditioned' darkness which prevailed, Mr. Eldred led people to mistake it for the sleeping 'shrunken' medium.

We give the above photograph as an 'object-lesson' that Spiritualists may in future be on their guard against, and ready for, the crafty tricks of pretenders to mediumship, and also in the interest of all honest mediums, that they may realise the necessity for fraud-proof conditions and 'light, more light,' so that they may not be classed with the plausible and conscienceless rogues who seek to exploit our movement in their desire to get rich quickly.

**' THE DAILY MIRROR.'**

In the following paragraph the 'Daily Mirror,' of the 10th inst., treats us more fairly than some of the other papers have done with reference to the exposure of Mr. Eldred's pretensions to mediumship. The 'Mirror' says :—

'Spiritualists are very indignant about the sham medium, whose tricks have been exposed in the last number of their

official organ, "LIGHT." Genuine believers in the art of raising tables, rapping knocks, and causing mystic lights to appear are naturally furious when a false shepherd appears. That terribly compromises their cause with respectable people in the outside world, who cannot bother to make a distinction between the serious investigator and the investigator for commercial purposes. But, really, Spiritualists need not fear. There are so many eminent people now engaged in pursuing the disembodied that the occupation cannot fairly be regarded with suspicion any longer. Why, even Mr. Balfour is interested in the subject, and his brother is the president of the Psychical Research Society!

#### A FRIENDLY ACT.

Some kind friend has generously incurred the cost of publishing the following advertisement in the columns of 'The Tribune':—

**SPIRIT MEDIUM EXPOSED.**—Earnest believers are asked to note that Spiritualists themselves, eager to uphold the honour of their faith and preserve it from being sullied by pretenders, were solely responsible for the recent unmasking of a fraudulent medium. No interference has come from outside sceptics.—ROLLO.

#### 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.*

##### The Recent Exposure.

SIR,—In his contribution to your columns last week, Dr. Wallace is good enough to trace the Eldred exposure to the suspicion excited in my mind by the first public séance at Mr. Brailey's house, and to the curiosity I felt about the chair the moment I heard that the medium had brought it with him from Nottingham, and that one of his 'guides' had directed that it should be carefully wrapped up to preserve the 'magnetism' with which it was charged from being dissipated. But there was an earlier stage to the exposure. In 'LIGHT' for January 27th, there appeared Dr. Wallace's careful report of the Eldred séance which he had attended a few days before. That report I very carefully read, and though I went to the séance at Mr. Brailey's with a perfectly open mind, it enabled me to concentrate my attention upon the crucial points of the sitting—the movements of the 'child,' the simultaneous appearance of the two forms, the exhibition of the shrivelled form of the medium, the 'dematerialisation' before the curtain. It was just at these points that the sitting was most provocative of suspicion. During the séance, and afterwards in reviewing it, I was very conscious of the help I had derived from Dr. Wallace's dispassionate but penetrative report, and I feel that I ought thus publicly to bear testimony to the service which, through the medium of 'LIGHT,' he rendered to the cause of truth.

Allow me to add a word about my friend Mr. Brailey, who is always ready most disinterestedly to place his remarkable psychic gifts at my service, though quite aware that I am nothing but a sympathetic inquirer into the phenomena upon which Spiritualism is founded. That at neither of the two Eldred séances held at his house he should have observed anything to excite his suspicion is easily explained by the fact that he was playing the organ, and that this not only occupied his attention but involved his being right at the back of the circle, thirteen feet away from the cabinet. I know no one who is less credulous than he in judging manifestations such as these, or more sternly set against imposture; and I doubt not that had he been sitting with me in the front row of the circle he would have been as little convinced by what happened as I was. And as soon as he received his psychometrical impression that there was a hidden compartment in the back of the chair, he began to examine it, and never paused until the secret was laid bare.

This deplorable affair suggests several morals, one, and only one, of which I should like to point. In attending materialisation séances I have often been struck by the invincible determination of some sitters to recognise their departed friends. On one occasion a sitter addressed a spirit form as Aunt Jane, and then added, 'No, it's Uncle Robert. God bless you, Uncle Robert!' Of that gentleman a medium remarked that he was a capital sitter, and from the medium's point of view the compliment was handsomely merited! I have even heard sitters reel off a list of names until at last one was mentioned which the manifesting spirit was pleased to appropriate. Some months ago, when I was claimed as a relative by a spirit-form in which I saw not the faintest

resemblance to any departed relative whom I could recall, but a very distinct resemblance to the medium, an estimable gentleman cross-examined me with some little severity as to my knowledge of my kinsfolk, and appeared to regard it as a moral defect in me—or in them—that so few of my blood relations should have left this sublunary sphere. The propriety of treating all sensitives with consideration and sympathy is obvious enough, but so long as sitters exhibit credulity so gross as this, there is likely to be no lack of fraudulent mediums. I enclose my card.—Yours, &c.,

SCRUTATOR.

##### A Unique Experience.

SIR,—The following incident may, I think, interest some of your readers.

I have the gift of inner hearing, that is to say, on feeling a slight vibration in my forehead I can, by closing my eyes and concentrating my attention, *hear a toneless voice*—if I may so call what is otherwise difficult to describe.

I am aware that it is the voice of a friend on 'the other side of the veil,' who, having learnt 'the secret of death,' has communicated with me for several years.

Lately I have had the great grief of losing my husband. His illness lasted many weeks, and, as the time of the end drew near, my other-side friend cheered and strengthened me with descriptions of the joyful welcome awaiting him on his entrance into a wider life. The 'voice' assured me that a distinct proof would be given me at the moment of his passing, and as we have lost a beloved son and a sweet little daughter, from whom we have received many communications, I *expected* that possibly my husband might, at the moment of passing, describe some vision of their presence. What did occur, however, was the following curious incident.

He had lain for many hours in a comatose state, and I had been sitting close beside him on a small cane-seated chair, watching for any sign for help that he might make. Feeling tired, I moved for a few moments to an armchair near the foot of the bed, when, suddenly, I heard the inner voice say, 'Someone wishes to speak to you.' Then in even a softer tone there came the words: 'I am leaving. I see the form lying on the bed, but I am alive and well. I saw you sitting on the little chair and wished you would move to the more comfortable one.'

'Where are you?' I asked; and the reply came, 'I am close before you, near your right knee. It is my *spirit* that is here.'

The above words are all I need repeat. Soon afterwards the nurse who attended my husband entered the room, and approaching the bed, drew my attention to the fact that my husband's hands and arms seemed without life, and remained in any position she placed them.

I did not tell her what had occurred, but I understood well that the spirit had passed. But he continued to breathe for seventeen hours longer, during the last three or four of which he seemed to suffer some difficulty and distress. At one moment, feeling a presence near me, I asked mentally, 'Cannot this be spared him?' 'He is not here,' was the reply, 'This is but the passing of the cosmic life.' And I felt that such was the case; for watching more closely, I could see no sign of conscious suffering. The end came soon afterwards, the breathing became quite easy, and his earthly life ceased.

C. C. B.

##### Mr. Macdonald-Moore.

SIR,—I think it only fair that through the columns of 'LIGHT' I should express my gratitude to the spirit world for sending Mr. Macdonald-Moore to me. I had been suffering for years from an obscure internal complaint, which had baffled all the skill of doctors I had consulted both here and on the Continent. One doctor told me that a very dangerous operation *might* give me relief, but it was too risky to attempt; but after being under Mr. Moore's treatment for three months I am a new man, and I hope that perhaps this may be the means of helping others who, like myself, have hitherto been unable to obtain relief from continual pain and suffering.

GRATEFUL.

##### Spiritualism in the West.

SIR,—Mr. L. Gilbertson, who is well-known to many readers of 'LIGHT,' is doing good work for Spiritualism in the West of England, at the request of his spirit friends. He has favoured the Exeter Spiritualists' Society, Marlborough Hall, with several visits, with great success. Societies find in him not only an able speaker, but one whose addresses are full of that earnest devotion to the truth which marks him as a man called to the service of the spirit world.—Yours, &c.,

ELVIN FRANKISH.

6, Friars-gate, Exeter.

## 'Episodes in the Home Circle.'

SIR,—At the end of his interesting communication under this heading, in 'LIGHT' of January 20th, 'An Old Correspondent' relates the return and communication through a medium of a young friend who served in the South African war and was afterwards drowned, and who closes his report of himself by saying: 'Now I am in the sphere where so many of my brother soldiers are who fell in the war.'

In your much-esteemed paper of May 10th, 1902, appeared a letter of mine above the signature 'Dulce et decorum pro patria mori,' asking for information as to the immediate condition in the spirit world of a well-brought-up, well-conducted young man killed in action, which failed to elicit any response. 'An Old Correspondent's' young friend would be just the one to give the desired information, for although, by his own account, he was not altogether well-conducted before passing over, and to his surprise did not 'go below,' he is in the same sphere with many killed in action.

What I particularly wish to know is whether there is any difference in the condition, after leaving the physical body, of those killed in action and of similarly conditioned persons killed accidentally; whether, in fine, the mere fact of their being killed whilst fighting prejudices their future condition.

If 'An Old Correspondent' has the opportunity and can see his way to obtain the information desired, with any further particulars concerning the environment of those in question, I shall feel much indebted to him and, no doubt, many others will be equally interested and obliged.—Yours, &c.,

A. K. VENNING.

Los Angeles, Cal., U.S.A.  
February 14th, 1906.

## Spiritual Propaganda in Switzerland.

DEAR SIR, AND BROTHER IN SPIRITUALISM,—Permit me to introduce my husband and myself to you. We are Spiritualists, and our aim in life is to make known the grand truths of Spiritualism. To that effect, we have decided to undertake lecturing tours in Switzerland. We have just returned from the first one, happy and delighted. The time has truly come; people are waiting for that phase of the Eternal Revelation. It was good, and encouraging, to see before us a crowd of eager faces, bending forward, drinking in our words, eyes wide open, heads nodding approvingly, and after each lecture they crowded round us for an open discussion; the last one lasted nearly two hours after the lecture. They wanted books, eager to get a greater knowledge of the truths.

In our town we meet with a great deal of opposition from orthodox people, but we are not daunted; on the contrary, we are happy to defend the cause of Spiritualism, and above all to give our brethren, for whom life is a painful riddle, all our knowledge, so as to make them happier. We love them. It is to *them* we wish to go; it is they who are in need of spiritual light, and hope, and comfort.

Unfortunately we cannot do as much as we wish, for we are not rich. We have given our lectures freely, with just a collection at the end of the meeting; but travelling expenses, charges for the halls, light and heating, &c., are far too great. We should like to give four lectures a week, two in each locality, and three weeks out of four. But we cannot do so on our own means. So we simply appeal to our English brothers and sisters in Spiritualism, counting on the spirit of fellowship that must unite us all. Religious sects of all kinds help one another; we hear that American Methodists sent money (and a great deal) to their Swiss brethren, who wished to build a church. So we have no doubt that Spiritualists are as kind as sectarians. We do not ask for great sums—just enough to cover our travelling expenses (of course we travel third class), and we are very careful to find boarding houses where charges are moderate.

We have another aim in our life: to prove to materialists and orthodox people alike that we, Spiritualists, believe in the *living* God and in the *living* Christ. We are founding in Neuchâtel a home, which we call 'The Nest,' for poor little children of drunken or depraved parents, and we are founding it on the same principles as those of the late George Müller, of Bristol. We are relying on our divine Father for the bringing up of the dear little waifs He entrusts to us. We ask for no money for it. We only want 'The Nest' to be known, so that God may put it into the hearts of kind people to send us the necessary funds day by day. We live *on faith* in the Father who takes care of the sparrows.

For the benefit of 'The Nest' we have already quite a stock of goods to be disposed of by sale:—

1. A large stock of hand-painted artistic view cards of Switzerland, of our Classical Edition.

We have published twenty-two series of those cards and they

are well-known in England, all over Europe, North and South America, Australia, and New Zealand. We wish now to sell that stock for the benefit of the home. Twelve series remain, about 250,000 cards.

2. We also have 690 hand-painted photographic pictures of the Maloja Lake (Engadine), 24in. by 32in., value 4s. each.

3. A handsome gold chronometer, from one of the first Swiss firms, value £20.

4. A quaint clock, value £6.

5. A watch with square case, value £4 8s.

6. A watch with purse for gold, value £1 12s.

7. Three carved clocks from the Black Forest, value £1 4s.

8. Fifty lovely boxes of Cailier's milk chocolate, value 8s. each.

Will you have the great kindness to speak on our behalf and on behalf of 'The Nest' to your readers and to the Spiritualist Alliance when you meet? We have asked our Father's blessing on this appeal to you, and we wait in full confidence, for we are working for the cause and consecrating our whole life to it. So God *will* help us.

I read 'LIGHT' for many years, and long to subscribe to it again. I hope to be able to do so very soon. My husband and self clasp hands with you, dear sir, in fellowship.—Yours, &c.,

A. PFAFF.

Les Rochettes, Neuchâtel, Switzerland.

March 5th, 1906.

P.S.—We are members of the Geneva Swiss Psychic Research Society.

## Spiritual Spiritualism.

SIR,—Permit me to suggest through 'LIGHT' that instead of the public 'circles' which in many places follow the usual Sunday evening service, a prayer meeting should be held. This may seem to some a step backward, but is it really so? Have we used, as we should, this great lever for spiritual advancement? Instead of unsatisfactory phenomena and exhibitions from half-developed sensitives, distressing and repulsive to thoughtful people, we should have an aspiring, expectant attitude of mind, and an uplifting of the whole assembly towards some definite ideal. The intense spiritual yearnings of earnest souls would invoke such an outpouring of power and spiritual influence as are too rarely experienced. Well do I remember an instance of this kind. We had been holding sittings for physical phenomena, and were told that the guide was going onward and must leave the medium. He promised that we should not forget the last night he would be with us—nor have we! When the time came we met expecting some remarkable phenomena; but instead of this, under the influence of his guide, the sensitive came out of the cabinet and asked anyone who wished to do so to offer a short prayer. It was the first Spiritualist prayer meeting I was ever at, and the elevation of soul, the almost ecstatic joy that was ours is a remembrance that will never fade. I think that many misunderstandings would be cleared away if we met in a prayerful spirit. Loving unity of desire would break down barriers of selfishness and help us to co-operate for mutual spiritual blessedness. Let us as Spiritualists be permeated with the right spirit. We shall then experience rich outpourings of power and feel that we have entered the 'holy of holies,' where no inharmonious thoughts can intrude, but where all is peace and joy and love.—Yours, &c.,

W. H. EVANS.

## 'Help One Another.'

SIR,—If Mr. Thurstan's scheme could be carried out, even if only in part, it would supply a much felt want. But there is another want to which I wish to direct attention, namely, something more of what I am led to believe the Freemason spirit is. While Spiritualism teaches love to all, to friend and foe alike, it would perhaps be well for the love to begin at home. We Spiritualists should help one another more than we do. First, I would suggest that ladies requiring domestic servants should advertise their wants in 'LIGHT.' If this practice were commonly adopted we could help one another by recommending such as we know to be suitable persons. Moreover, Spiritualist servants (and there are some) would have an opportunity of obtaining congenial employment, and we should thereby be helping them. Then, gentleman employers of labour should adopt the same practice, and for like reasons, give the preference, other things being equal, to Spiritualist applicants. I never see the crowded employment advertisement columns of the 'Christian World' without a feeling of regret that those of 'LIGHT' are not so freely used for the same purpose by its numerous and constantly increasing number of readers,

In another direction something might be done in the charitable way. It is a delicate matter to touch upon, but my experience leads me to believe that there are among us some to whom a 'dispensary' of left-off or out-grown wearing apparel would be helpful at times. This business could be managed privately, so as to spare susceptibilities, by a small committee of ladies, who would give their services. The Salvation Army manage this department of their work admirably. I will say no more on this subject, I have thrown out the hint. *Verb. sap.*  
—Yours, &c.,  
JESSIE A. ANDRÉ.

Rosemount, Frittenden, Kent.

#### Circles for Mothers.

SIR,—At a circle for mothers held in my home during the past twelve months many good tests of spirit return have been given, and the mothers, with one accord, say that the circle is the one pleasure of the week and is looked forward to by all.

We recently celebrated the anniversary with a tea, when thirty of us sat down and enjoyed the good things provided. During the evening, much to my surprise, I was presented with a copper kettle as an acknowledgment for services rendered, and I need hardly say that I shall always value the gift, also the motive which prompted the kindly thought.

I think if our lady mediums could only realise the good that can be done and the homes that can be brightened by co-operating with our mothers in the movement, there would be more home circles held for their benefit.—Yours, &c.,

(MRS.) M. J. VEARY.

58, Melbourne-road, Leicester.

#### 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 Mr. H. Fielder's enjoyable address on 'Masks and Faces' was followed by a good circle. On Sunday next, Mr. and Mrs. Murray.

**SHEPHERD'S BUSH.**—73, BECKLOW-ROAD, ASKEW-ROAD, W.—On Sunday last Mr. Macdonald Moore's address was much appreciated by a large audience. On Sunday next, at 11 a.m., discussion class; at 7 p.m., Nurse Graham. On Thursday, at 8 p.m., Mrs. Gore, clairvoyante.—S. H.

**BRIGHTON.**—COMPTON HALL, 17, COMPTON-AVENUE.—On Sunday last, morning and evening, excellent addresses were given by Mr. F. G. Clarke. On Sunday next, at 11.15 a.m. and 7 p.m., Mr. H. Boddington. Hall open Thursdays from 3 to 5 p.m. for inquirers.—A. C.

**STRATFORD.**—IDMISTON-ROAD, FOREST-LANE, E.—On Sunday last Mrs. Webb gave a short address, followed by clairvoyance. On Sunday next, at 11 a.m., discussion; at 7 p.m., Mr. R. Brailey. On Thursday, at 8 p.m., investigators' circle.—A. G.

**CHISWICK.**—110, HIGH-ROAD.—On Sunday morning last an elevating address was given through a visitor by a spirit giving the name of Rev. James Paulet. Various members engaged in healing and gave clairvoyant descriptions. In the evening Mr. G. H. Harris's address on 'Spiritual versus Material Development' was much enjoyed. On Sunday next, at 11 a.m., circle; at 7 p.m., service. Tuesday next, at Wycombe Hall, Mr. John Lobb (see advt.).—H.

**FULHAM.**—COLVEY HALL, 25, FERNHURST-ROAD, S.W.—On the 7th inst. Mr. W. Ham's interesting lecture on 'Astronomy' was illustrated by specially-prepared diagrams. On Sunday evening last Mr. Macbeth Bain gave an earnest and interesting address. March 17th, at 8 p.m., P.S.E., music, &c. Sunday next, at 7 p.m., Mr. G. T. Gwinn. 21st, at 8 p.m., Mr. T. H. Holding, on 'Our Wives.'—W. T.

**CLAPHAM INSTITUTE, GAUDEN-ROAD.**—On Sunday last Mr. H. Boddington's clear and able address on 'Spirit Communications' was followed by clairvoyant descriptions from Mrs. A. Boddington. A song by Miss Clemson and selections by the band were much appreciated. Sunday next, at 11.15 a.m., Lyceum and circle; at 7 p.m., speaker, Mr. Macdonald Moore; Mrs. Boddington, clairvoyant descriptions. Good Friday, social gathering, tickets, 1s.—H. Y.

**PECKHAM.**—CHEPSTOW HALL, 139, PECKHAM-ROAD.—On Sunday evening last Mr. Butcher presided and Mrs. Podmore, after a short address, gave excellent clairvoyant descriptions. A good after-circle was held. A successful social, concert and dance was held on the 7th inst. Sunday next, at 7 p.m., Mrs. Effie Bathe on 'The Heaven and Hell of Spiritualism'; questions answered. Sunday, the 25th inst., Mrs. A. Webb, clairvoyante. Wednesday, at 8 p.m., circle.—L. D.

**BATTERSEA PARK-ROAD, HENLEY-STREET.**—On Sunday last Mr. W. F. Ruffle, after a fine address, gave thirty-six psychometric readings, of which thirty-five were recognised as correct. Sunday next, Mr. J. Adams. Sunday, the 25th inst., Mr. Drake. Sundays, at 11.15 a.m., 3 p.m., and 7 p.m. Thursdays, at 8.15 p.m.

**SOUTHEND-ON-SEA.**—VICTORIA HALL, ALEXANDRA-ROAD.—On Sunday last Mrs. Effie Bathe gave an extremely interesting address entitled, 'Death and the So-called Dead,' which was highly appreciated, and answered numerous questions satisfactorily. There were many requests for another visit from her. Speaker on Sunday next, Mr. John Lobb.

**CAVENDISH ROOMS, 51, MORTIMER-STREET, W.**—On Sunday evening last Miss MacCreadie gave eighteen clairvoyant descriptions to a large and interested audience. Fifteen descriptions were recognised, and several of them were remarkable for the details given, and formed convincing tests. Mr. G. Spriggs ably presided. On Sunday next Mr. E. W. Wallis, trance address on 'The Inspiration of Spiritualism.'—A. J. W.

**HACKNEY.**—SIGDON-ROAD SCHOOL, DALSTON-LANE, N.E.—On Sunday last Mr. Ronald Brailey's good address on 'After-Death States' was followed by successful clairvoyant descriptions with many names. On Sunday next, at 7 p.m., Mr. A. V. Peters, clairvoyant. On Monday and Thursday, at 8 p.m., Mrs. Weedemeyer will give clairvoyant descriptions at 27, Brett-road, Hackney.—N. RIST.

**CAVENDISH-SQUARE, 22, PRINCES-STREET.**—On Sunday last Mrs. Fairclough Smith's address was much enjoyed. A Bible class will be held on alternate Sundays at 166, Marylebone-road, open to members and associates, through the kindness of Mr. and Mrs. Fairclough Smith. On Sunday next short address and clairvoyant descriptions by Mrs. Fairclough Smith.—P. E. B.

**SOUTHAMPTON.**—WAVERLEY HALL, ST. MARY'S-ROAD.—On Sunday last the subject of Mr. E. M. Sturgess' address on 'Spiritualistic Facts versus Christian Faiths,' was taken from the audience, and it was well treated.—S. H. W.

**MANOE PARK AND EAST HAM.**—COLERIDGE-AVENUE.—On March 9th Mrs. Brooks gave a reading and Mr. Sarfas psychometrical delineations. On Sunday last Mr. Gwinn's excellent address was highly appreciated by a good audience.—P.

**WISBECH PUBLIC HALL.**—On Sunday evening last Mr. H. Stimson gave an address on 'Fear not. Stand still and see the Salvation of the Lord, which He will show unto you to-day.'—R.

**BRADFORD.**—WESTGATE NEW HALL.—On Sunday last Mrs. Stair gave very interesting addresses on 'Spiritualism and the Church' and 'Religion and Social Life.' To the Lyceum Miss Wray read a paper on 'Woman's Sphere of Work.'—S. N.

**PLAINSTOW.**—CO-OPERATIVE HALL, BRAEMAR-ROAD.—On Sunday last a large audience much appreciated Mr. Boddington's able address on 'What has Spiritualism done for the Emancipation of Humanity?'—P. P.

**TOTTENHAM.**—193, HIGH-ROAD.—On Sunday morning last Mr. Baxter spoke very earnestly on 'The Human Stewardship.' In the evening Mr. Fletcher delivered a masterly address on 'Spiritualism and Humanitarianism,' and answered questions.—N. T.

**GLASGOW.**—ASSEMBLY ROOMS, 136, BATH-STREET.—On Sunday last, morning and evening, Rear-Admiral Osborne Moore delivered splendid addresses on his personal experiences of Spiritualism. Coming from such an authority they should do much to interest intelligent and thoughtful men and women. Both meetings were well attended.—R. R. G.

**STALYBRIDGE.**—CENTRAL BUILDINGS, BENNETT-STREET.—On March 9th we had a special visit from Mrs. Haley, of Bradford, who made a deep impression. On Sunday last the veteran Mr. J. C. Macdonald delivered fine addresses, and Miss Eastwood gave successful clairvoyant descriptions. The work here is progressing steadily and we are hoping to extend our premises.

**PLYMOUTH.**—ODDFELLOWS' HALL, MORLEY-STREET.—On Sunday last Mr. Gilbertson, of Paignton, spoke ably on 'If a man die shall he live again?' Mrs. Pollard gave good clairvoyant descriptions and Mrs. Dennis sang a solo.—T. M.—*Grenville-road Mission.*—On Sunday last Mr. J. Evans gave an instructive lecture on 'The Universality of Spiritualism,' followed by clairvoyant descriptions by Mrs. Evans.—W. E.

**BALHAM.**—19, RAMDEN-ROAD (OPPOSITE THE PUBLIC LIBRARY).—On Sunday morning last Mr. H. Richards spoke on 'Food Reform,' accentuating the teachings of Faithism in regard to bodily and mental cleanliness, and Mr. George Morley gave clairvoyant descriptions and messages. In the evening Mr. George Morley gave a beautiful address on the 'Trend of Present Thought towards Spiritual Communion,' replied to questions and gave clairvoyant descriptions.—F. T. A. D.