

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

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NOTES BY THE WAY.

Professor Haeckel's old-fashioned atheistic materialism has been receiving a good deal of attention lately: notably from Sir Oliver Lodge, who has given him much to think over.

Professor B. P. Bowne (Boston University) has been unkind enough to point out that Haeckel is being left high and dry on shore, while the tide goes by. This Haeckel himself partly admitted and lamented, but he blames the tide and the people afloat. Professor Bowne, rather chaffing him, says:—

Virchow, like the foolish Galatians, was bewitched in his later years, that he should not obey the truth. Du Bois Reymond, also, who for a time ran well in the ways of monism, afterward erred and strayed from the way, and in his famous 'Ignorabimus Speech' gave occasion for the enemy to triumph. In 1863 Wundt published his 'Lectures on the Human and the Animal Soul.' In this work he walked worthy of his high calling in monism, but thirty years later he published a second edition which was largely a recantation of the first. In the preface Wundt speaks of the fundamental errors of the first edition and says that he 'learned many years ago to consider the work a sin of his youth'; it 'weighed on him as a kind of crime from which he longed to free himself as soon as possible.' Haeckel says of it: 'In the first edition he [Wundt] is purely monistic and materialistic, in the second edition purely dualistic and spiritualistic.' When the 'Riddle of the Universe' was written, George Romanes was still supposed to be faithful and was highly applauded, but in the 'Wonders of Life' Haeckel admits that he also was very far gone from original monistic righteousness and had even adopted 'mystic religious views.' . .

But none of these things move the Professor, or seem to awaken the slightest doubt on his part of the soundness of his own positions. On the contrary, he stands like Abdiel, 'faithful among the faithless,' and ready to challenge the four corners of the intellectual world to dispute his views.

One cannot help seeing and feeling the pathos of it: but it is a useful object-lesson all the same.

We have just been reading Dr. Heber Newton's splendid Address before the Rochester (New York) Conference of Religion. The subject was 'The Limits of Religious Fellowship.' Of course, the Address was a large-hearted plea for comprehension and the ignoring of the old barriers. He brings together 'Brother Lawrence,' a Lorraine Carmelite monk of the 17th century, and Paramhansa Srimat Ramakrishna, an Indian saint of the 19th century, and shows that their religious experiences, ideas and teachings were on the same spiritual plane. He still further cites 'the solemn challenge with which the East now strikes the centre of the shield of the West, summoning it to a test of faith such as Christendom has never known since the days of old, when the young religion

strove with the venerable religions of the East, with Isis and Mithra and the Mother of the gods, and found itself in this mortal conflict,' and he urges all enlightened Christians to gird themselves for the march to the great Meeting Places where the many will be as one. 'We may need our creeds and institutions a long while yet,' he cries, 'but let these swathing bands of the infant soul be elastic':—

Let them stretch as the life swells within the soul, the life which is the love of God and the love of man; stretch until the miracle shall be accomplished, and those whom our intellects judge to stand outside the limits of religious fellowship, the heart sees to be within the bands of a man. Oh! the shame and the sin of the waste of men and money over our petty, parochial pieties, our devotion to creeds and institutions, our slavery to sects and churches, our enthusiasm over the things which only separate us; while above us all, in our pitiful blindness, sobs the great heart of the Christ: 'That they all may be one: as Thou, Father, art in me and I in Thee, that they also may be one in us: that the world may believe that Thou hast sent me.'

In a highly intellectual 'Monist' Study, Dr. C. J. Keyser, of Columbia University, discusses four-dimensional space or four-dimensional figures. The problem, he contends, is not a mathematical but a psychological one. It belongs to the region of intellectual or psychical grasp. Our spatial imagination is at present limited: with even many educated people it is very limited indeed. But we ought not to be surprised at this. It is a mistake to talk of the creation of Man. He never was created. He is being created. As a race, Man is only a child. Very wisely, Dr. Keyser says:—

He has been on the globe but a little while, long, indeed, compared with the fleeting evanescents that constitute the most of common life, but very short, the merest fraction of a second, in the infinite stretch of time. In the second place, circumstances have not, in general, favoured the development of his higher potentialities. His chief occupation has been the destruction and evasion of his enemies, contention for mere existence against hostile environment. Painful necessity, then, has been the mother of his inventions. That, and not the vitalising joy of self-realisation, has for the most part determined the selection of the fashion of his faculties. But it would be foolish to believe that these have assumed their final form or attained the limits of their potential development. The imperious rule of necessity will relax. It will never pass quite away but it will relax. It is relaxing. It has relaxed appreciably. The intellect of man will be correspondingly quickened. More and more will joy in its activity determine its modes and forms. The hyper-dimensional worlds that man's reason has already created, his imagination may yet be able to depict and illuminate.

We understand that an interesting visitor to London this season will be Mr. P. Rāmanāthan, K.C., C.M.G., Solicitor-General of Ceylon. He is deeply interested in religious subjects, upon which he will probably be heard; and has modern ideas as to the profitable intercourse between the East and the West, but with a bias in favour of the East. 'The Spirit of the East,' he says, 'is alive unto God, and thinks not too highly of the world that is changing, decaying and perishing, even as we are looking

on.' His important lecture, before the Brooklyn Institute of Arts and Sciences, U.S., concludes with a strenuous claim for India as the home of spiritual Religion. He says :—

The civilisation of India has endured—has endured so long as to be styled 'stationary'—because of its equipoise between materiality and spirituality. The authors of that civilisation were great Jnánis, sanctified spirits, who knew human nature in its entirety, and the worldly and spiritual needs of men ushered into life on the soil of India. The industrial arts and popular amusements of the Hindus have not been allowed to run riot, so as to quench the spirit, but have been developed sufficiently to answer the ends of beauty and comfort, and leave enough time to cultivate the fruits of the spirit and worship God in peace, every day in all earnestness. Owing to this equilibrium between the material and spiritual sides of civilisation being carefully maintained up to the present time by generations of sages, the teeming millions of souls who inhabit the Land of Light (*Jnána bhumi*), now known as India, have the singular privilege of surviving all other nations of the world and maintaining almost intact the traditional ideals and practices of their pious ancestors. I say 'almost intact,' because the influx of Western modes of thought, which cultured men of the West condemn as materialism and agnosticism, has, during the last two or three decades, begun to lead astray the youth of the country who have flocked into English colleges and trade centres for learning the novel principles of money-making under competition, even at the hazard of their souls.

'An Unconventional Maid,' by Mina Sandeman (London: Skeffington and Son), to which we have previously referred, might very well have been called 'A Professor's Love Story.' It is pleasantly written, and the ending has a lovely bit of Spiritualism in it. Altogether, it is above the average of what we may call conversational novels.

The following pretty little story is taken from an American magazine :—

The teacher had been instructing the class about the three kingdoms of the universe, and to make it plain she said, 'Everything in our schoolroom belongs to one of the three kingdoms—our desks to the vegetable kingdom, our slates and pens to the mineral kingdom, and little Alice,' she added, looking down at the child nearest her, 'belongs to the animal kingdom.' Alice looked up quite pathetically, and her eyes filled with tears, as she answered, 'Teacher, I fink you are mistaken, for my mamma says that all little children belong to the kingdom of Heaven.'

SPIRITUAL PRAYERS.

(From many shrines.)

O Lord, grant to us so to love Thee with all our heart, with all our mind, and all our soul, that the grace of charity and brotherly love may dwell in us, and all envy, harshness and ill will may die in us; and fill our hearts with feelings of love, kindness and compassion, so that, by constantly rejoicing in the happiness and good success of others, by sympathising with them in their sorrows, and putting away all harsh judgments and envious thoughts, we may follow Thee, who art Thyself the true and perfect Love. Amen.

TO CORRESPONDENTS.

In consequence of the pressure on our columns several items of interest are unavoidably held over for another issue.

'P. W.', BRADFORD.—We are disposed to agree with you, but who is to take the initiative? It occurs to us that you and your friends are the persons to do it.

To 'LIGHT' READERS.—A correspondent, a nurse, asks if, among our readers, there is anyone who would kindly send his or her 'LIGHT' to her weekly, after reading it, if she prepaid the postage. She cannot afford to subscribe, and has been much helped by the odd copies that have fallen into her hands. A letter sent to this office addressed to 'Nurse' will be forwarded.

LONDON SPIRITUALIST ALLIANCE, LTD.

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

THURSDAY EVENING NEXT, MARCH 29TH,

WHEN AN ADDRESS WILL BE GIVEN

BY

MR. J. W. BOULDING,

ON

'SHAKESPEARE AND SPIRITUALISM,'

With Illustrations from Personal Experiences.

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

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

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

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

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

MEETINGS FOR THE STUDY OF PSYCHICAL PHENOMENA.

ILLUSTRATIONS OF CLAIRVOYANCE will be given at the rooms of the Alliance, 110, St. Martin's-lane, W.C., on Tuesday next, the 27th inst., and on April 3rd and 10th, 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, 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 next, March 29th. The class will commence at 5 p.m. and close at 6, and visitors are requested to be in their places not later than 4.55. There is no fee or subscription.

SPIRIT CONTROL.—Mrs. M. H. Wallis will attend at the rooms of the Alliance, 110, St. Martin's-lane, W.C., for conversation with her spirit control, on Friday next, March 30th, 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.

NOT ALL LOSS.—Is it true that our sorrows and losses are all loss, or is there a compensating good which tends to the rounding and completing of our characters? May it not be true that what we are inclined to regard as evil is very often the means of saving us from a greater calamity, and is thus part of the discipline of life? It is said that an artist, who had just finished a splendid fresco on the ceiling of a cathedral, stepped back to note the general effect, and, forgetful of the narrowness of the platform on which he stood, was about to take one step more—the fatal step—when his quick-witted assistant dashed a mass of colour on the picture and ruined it. The painter sprang forward—too late to save his work, but his life was saved! And 'what shall a man give in exchange for his life?'

ELLA WHEELER WILCOX A SPIRITUALIST.

Mrs. Ella Wheeler Wilcox, in an interesting article on the 'Impotence of Death,' which appeared in the 'San Francisco Examiner' of December 9th last, relates the following experience which, she says, to her mind substantiated the positive truth of Spiritualism. Mrs. Wilcox says :—

'A woman of good birth, social position, and culture called upon me a few years ago. We possessed mutual friends, but had never before met. I had heard of the remarkable psychic powers of this lady, known only to her intimate associates, and never employed for gain, as she was born in affluence and had married a man of means. I mentioned what I had heard of her and expressed a wish for a test. My caller seemed embarrassed and said :—

"I do not like to tamper with this strange force. I have possessed it since a child, and my father nearly lost his mind investigating these things. My husband is violently opposed to the whole matter, and I rarely permit myself to give any exhibitions of my powers to anyone. I confess I do not understand my gifts, and am a little afraid of them."

'However, after some persuasion she consented to oblige me.

'I was living in a New York hotel at the time. I sent a boy to a lady whose children attended school and obtained two slates. But we had no pencils; and at my suggestion the psychic for the first time tried to obtain messages on note-paper between two slates. With the paper I placed a morsel of lead pencil about the size of the end of a darning needle; a pencil so small that it would not have been held under the finger nail without losing itself.

'I alone touched the paper: I alone touched the pencil; the paper bore the hotel mark, and I took it from my desk with my own hands.

'The room was brilliantly lighted. After I placed the paper and pencil between the slates, my caller held two ends of the slates in her hands and I held the other two. Almost instantly the closed slates were jerked and pulled as by some violent force; and on the table and on the back of my chair knockings were distinctly audible.

'Upon the paper, in a fine, spider-like penmanship, but perfectly legible, was a most tender and motherly message bearing the signature of my husband's mother, who died when he was a small child; a young mother who had lived her sweet brief life in an obscure New England village, and whose name and history are not known to one friend in one hundred of our circle of acquaintances.

'I replaced other sheets of paper, and in all six messages were given me; all from different people, and all under the glare of a fully-lighted electric chandelier, and all in my own room and with my own materials.

'Several of these messages contained assertions and statements to which time has since given added weight. This experience occurred eight years ago. I know that I was not under any hallucination; I know that I was not in a hypnotic state; I know that the slates were not tampered with, and that I alone touched the paper and pencil; I know that no financial consideration entered into the experiment; and I know that the messages were written by some power not explainable by physical science.

'It seems to me, in the light of such experience, as stupid as it is stubborn to deny the fact of communication with realms beyond. This is but one of the many convincing experiments which have come to me in the course of my investigations.'

'THE SECRET OF THE SPHINX, or the Ring of Moses,' by James Smith and John Wren Sutton, recently published by Philip Wellby, purports to be a record of the true history of the Exodus and wanderings of the Israelites under Moses, obtained by the mediumship of the writers from one who witnessed and took part in these events. Although he is said to have acted as a scribe, and the traditional story of the Exodus is stated to be partly based on records left by him, the account he now gives through mediumship differs widely from the Biblical narrative. Still, it is a vividly drawn and fascinating picture of life in Egypt and the desert, and interprets on broad and universal principles the 'wisdom of the Egyptians' in which 'Moses was learned.' Interesting, too, is the explanation given of that tantalising riddle of antiquity from whom the book is named. The moral lessons inculcated are lofty ones, such as that men are embryonic gods, with the power to rise to supreme perfection, while sin is a discipline and experience the most efficient of teachers; that love towards the children of the Universal Father is the true service, the only one He requires; and that a blessed and beneficent activity in the instruction and reclamation of souls is the only delight that is incapable of satiety.

PROFESSOR HENRY SIDGWICK.*

A perusal of the elaborate and fascinating memoir of Professor Sidgwick, by his brother Arthur and his widow Eleanor Mildred Sidgwick, arouses curiously conflicting feelings with regard to the life-work of this distinguished man and the lessons to be derived from it. Versatile to a degree, 'within his first few years after leaving school there were but few branches of knowledge and human interest into which he had not plunged,' with yearnings after the spiritual, he was almost painfully conscientious in carrying out to the letter his ideas of right, so that he even gave up his Fellowship as being no longer a *bona fide* member of the Church of England, and was inevitably attracted to every branch of study which might throw light on the fundamental problems of religion. What relationship existed in his mind between psychical research and Christianity may be inferred from the following paragraph :—

'I must draw a distinction between Theism and Christianity. It is now a long time since I could even imagine myself believing in Christianity after the orthodox fashion; not that I have any abstract objection to miracles, but because I cannot see any rational ground for treating the marvellous stories of the Gospels differently from the many other marvellous narratives which we meet with in history and biography, ancient and modern. While, if I were to believe all these marvellous narratives, I should have to suppose a continual communication between an "Unseen universe" and our planet; and this would prevent the Gospel story from having anything like the unique character that it has for Christians. . . . Either one must believe in ghosts, modern miracles, &c., or there can be no ground for giving credence to the Gospel story; and as I have not yet decided to do the former, I am provisionally incredulous as to the latter.'

This provisional incredulity may be said to have ultimately become chronic, although he always insisted that the search for truth must not be given up on account of the mass of error that had to be rejected, and in his inaugural address to the Society for Psychical Research he said: 'The matter is far too important to be left where it now is.' All his life he kept hoping for one more fact or deduction which should explain everything, just as, when sitting with mediums, he always wanted just one more condition, or test, and never seemed willing to fairly face his facts and come to a definite conclusion. Thus, with regard to some experiments in thought-transference, with unexceptionable conditions and results such as, he admitted, left no doubt that he witnessed the real phenomenon, he writes :—

'If only I could form the least conception of the *modus transferendi*! and if only we could find some percipient whose time we could control a little more. Alas! our second serious effort to get thought-transference under our unexceptionable control was a complete failure, and the former results are hardly such as to convince an outsider. Still, I believe in them, and shall go on.'

Professor Sidgwick had critical and judicial faculties which within the range of a university curriculum have rarely been equalled. But in approaching psychical research he was half conscious that these faculties did not serve him as they were wont to do in other subjects, yet he seems to have been unaware that spiritual perception and intellectual criticism are different things. Consequently, his attempt to measure spiritual values by mental standards was a failure, comparable with another critical failure which he himself detected, when, after reading through the Old Testament in Hebrew, he found that linguistic and antiquarian research was of very little avail against dogmatic views on the divine authorship of the Bible. It is a pity that he never realised that thought-transference and mesmerism could throw little or no light on the higher problems of the nature and destiny of the human soul.

In this respect we may contrast his work with that of his fellow-labourer, F. W. H. Myers, to whom he wrote: 'My difficulty about you is the feeling that you deviate from the Type in a direction opposite to mine.' This antithesis may be the cause of the difference in results; Sidgwick found immense mental fascination but little spiritual comfort in his researches;

* 'Henry Sidgwick: A Memoir.' By A. S. and E. M. S. London: Macmillan and Co., Limited. Price 12s. 6d. net.

Myers was led to a serene and assured confidence in a higher or 'metethereal' sphere of life, where the doubts and perplexities, that baffled research on the physical plane into the mysteries of the soul, would all be resolved by the light of a clearer day.

The natural result of this application of inadequate methods and fallacious mental processes was an evident inability to form any definite judgment—a trait in Sidgwick's character which arose not from any defect of critical faculty, but from an attempt to push its action into regions in which it was an unsuitable instrument. His mind was like a sensitive balance, equally unsuited for the rough generalisations of practical life and for dealing with imponderable quantities. A colleague on the Cambridge General Board of Studies wrote of him that:—

'Whereas many men are content to fasten upon some one principle and follow it to its consequences, Sidgwick always tried to take into account *all* relevant considerations, and to effect, if not a reconciliation of *pros* and *cons*, at any rate a compromise between them. Hence he habitually inclined to a middle course, and his opinion might undergo sudden changes. He was always arbiter rather than partisan. Indeed it sometimes happened that the compromise which he had devised for himself stood in the way of his acceptance of any other.'

But a compromise is not always defensible, for it is the halfway house between two views which cannot both be true and may be both false. Far better to seek the reconciliation in a more exalted view, harmonious because inclusive of the truth in each without the respective errors incidental to the lower plane of thought.

In his work for the Society for Psychical Research, of which, though not the initiator, he was the first President (1882-1884, and again 1888-1892), and afterwards one of the Vice-Presidents, and perhaps the most active member of the Council, the same conditions prevailed. In his earlier investigations he had found that he 'always paralysed the phenomena,' and in test sésances there was always the desire to break down the supposed fraud by some severer test. Thus in 1875:—

'The phenomena we have witnessed [with the mediums at Newcastle*] are very extraordinary, and the tests that we have applied have so far failed to indicate any imposture on the part of the mediums; but we hope to be able to apply stricter tests when the mediums come to London. . . We may find out the trick in July.'

When phenomena did occur under 'conclusive tests' they were voted 'suspicious,' as was the case with Eusapia Paladino in 1895, and the phenomena were explained by the supposition that a 'particular trick' was employed. With regard to Slade his attitude is curious. Dr. Ray Lankester's lawyers had subpoenaed him, using his name without authority; he had been to Slade 'several times,' and although he said that he should 'unhesitatingly pronounce against him,' he further said 'but there is a good deal of testimony for him, quite untouched by any explanation yet offered.' One would have thought that this admission would have caused some hesitation in pronouncing against Slade.

The philosophic calmness with which he met the sudden intimation that, whatever might be the success of an operation, he had not long to live, is a beautiful trait in his character. His chief concern was how best to use the time that remained to him on earth, and next, how to spare his friends as much as possible of the inevitable grief. The confidence with which he met his end was not born of psychical research, but of Theism: early in life he wrote:—

'I think one ought to begin by being a Theist—to contemplate, I mean, a Heart and Mind behind phenomena. The contemplation of this hypothesis answers to a need now existing in my nature, and the experience of thousands testifies that such contemplation generates an abiding enthusiasm, with all its attendant noblenesses and raptures.'

He found his argument for Theism in the 'world of mind,' for which he could find no explanation in material science, and 'in contemplating the most remarkable product of mind—scientific knowledge—we find ourselves irresistibly led to assume as real a completer knowledge, comprehending and

going indefinitely beyond the imperfect and fragmentary knowledge possessed by human minds.' As he once said, 'Intuitions turn the scale.' His choice of the words to be said over his grave was: 'Let us commend to the love of God with silent prayer the soul of a sinful man who partly tried to do his duty'—which has more the ring of enlightened pagan philosophy than of modern spiritual science.

SPIRITUALISTS EXPOSE ANOTHER TRICKSTER.

CRADDOCK CAUGHT.

I think in the interest of truth the following facts are worthy of being brought to public notice.

Being anxious to witness the phenomenon of materialisation, my wife and I were taken by some friends of ours to Mr. Craddock's house at Pinner to take part in a sésance. We went in perfect confidence, and without a shadow of suspicion, but, by the time the sésance was over, we were *forced* to the conclusion that the whole thing was unadulterated fraud. The room in front of us was pitch dark, and, behind the circle, it was slightly illumined by a red photographic lantern. After an address by the medium in supposed trance, voices of an unquestionably 'ventriloquial' character commenced. They could easily be recognised as the medium's voice disguised. After somewhat lengthy intervals, forms, purporting to be relations of sitters, came round the circle, illumining their faces with luminous screens. Most of these bore a striking resemblance to one another, and were 'fakes' of a most obvious character—the false beard, moustache, &c., being badly stuck on—and would have done poor credit to a fourth-rate marionette show. One or two forms, pretending to be relations I had never had, came to me, and a little child called to my wife, calling her 'mother'—we have never lost a child! My wife and I were forced to agree that the performance was a fraud.

We went again the week after, and the same characters were impersonated, *i.e.*, Dr. Graëm, Dr. Arnold, Sister Amy, La belle Cerise, and Joey Grimaldi. Again the same miserable farce took place, which could only find its parallel in the gullibility of some of the sitters, one lady remarking to her husband, as a form came to them, 'Why, it's your father!' and he, the husband, answered, 'Why, so it is—no, it isn't, it's mother!'

'Joey' informed me that one of the spirits present was my mother, who, I am glad to say, is alive, and, for her, very well. I therefore determined to expose what I was convinced was fraudulent, and having obtained an invitation for my wife, self, and my friend, the Hon. Dudley Carleton (late 9th Lancers), we attended last Sunday afternoon at Pinner, paying thirty shillings.

The usual impersonations were made. 'Joey' announced that Mr. Carleton's mother was present—Lady Dorchester being alive and well! A small piece of mirror was handed round and we were asked to believe it was a spirit-light. An old person, with a stuck-on white beard, went to one or two, and then there came to me a form with a turned-up white moustache, evidently stage property. He came quite close and I immediately seized him by the arms. He struggled violently, and, unable to get away, threw himself backwards into the cabinet, pulling me with him. I called for light from Mr. Carleton, who carried a small electric lantern, and I found the person I had seized *was* Mr. Craddock! Some confusion followed and the medium was recognised by the light. A Mr. Rodd who was present saw him remove the false moustache and place it in his pocket. I then released him, and his wife concealed him behind the curtain. He then pretended to go under control of Dr. Graëm, who expressed disapproval of the proceedings.

Rear-Admiral Moore, who was 'in charge,' now assumed command, with the approval of all, and appointed a search committee to search the medium and his wife. The door was locked and the key given to Admiral Moore. The lamp was lighted and I found a small electric torch, evidently used for

* We understand that these mediums were Miss Kate Wood and Miss Fairlamb, afterwards Mrs. Mellon, with whom sésances were afterwards held at Cambridge.

'spirit' lights, in a drawer in the cabinet, which, when examined by several before the séance, had been *empty*. The medium, however, *refused to be searched*, and ordered us out. Mrs. Craddock attacked Admiral Moore with the fire shovel in her attempts to get the key from him. Admiral Moore again demanded a search from Craddock, who placed himself in a fighting attitude and threatened to 'set about' anyone who touched him.

Everything possible was done for some time to get the medium to submit to a search, but although the Admiral begged him for the sake of his wife and child and his reputation, he resolutely refused. The Admiral then told him we could only conclude that he was a fraud, to which he said: 'Call me what you like, you shall not search me now.' The medium offered a test séance at a future date.

Mr. Carleton, Mr. Rodd, and my wife give me full leave to state that they concur in every way in my denunciation of Craddock as a fraud and a trickster. He may have been, may be now, a medium, but I say without doubt that on this occasion he was caught red-handed impersonating spirits.

I would add that I am perfectly convinced of the main features of the faith held by Spiritualists, and this experience in no way weakens my convictions; but it is high time this abominable description of jugglery should be shown up, to prevent, if possible, the perpetration of further deceptions which can only end in the undermining of the truth and in the alienation of all who wish to believe it.—Yours, &c.,

MARK MAYHEW (Lieut.-Col.).

P.S.—I would add that after the refusal of search, Mrs. Craddock returned our money to us and we left.

I regret to have to inform you that Mr. Craddock was detected last night, at a séance held in his own house at Pinner, in helping out his manifestations.

While the face of a man was being exhibited by illuminated slate to Colonel Mayhew, the form was seized by him, a light was turned on, and Mr. Craddock was found on the floor in his arms. When the medium had scrambled into his seat a voice (not his natural one but that which we usually recognise as the voice of the control 'Graem') talked volubly of the iniquity of 'breaking conditions.' Mrs. Craddock rushed in and there was much confusion, not, however, sufficient to prevent one of the sitters observing that the medium took something from his face and put it in his pocket. The door was locked and the key given to me.

So far I hoped that this would prove nothing more than a case of 'transfiguration,' but when Mr. Craddock had come out of trance, which he did in about eight or ten minutes, he refused to be searched, and violently demanded that the door should be unlocked. In the meantime Mr. Carleton found an 'Ever-ready' electric light apparatus in the drawer of a table in the cabinet which, previous to the séance, had been found to be empty.

I now carefully, and I hope not unkindly, explained to Mr. and Mrs. Craddock that the problem of 'transfiguration' was known to us all, and the medium would probably be acquitted of conscious fraud if he would allow his person and room to be searched. This they vociferously refused, Mr. Craddock saying he would give a test séance at the rooms of the Alliance. Three times it was put before the pair that a search was the only way to clear the character of the medium, but without success.

I now consulted Colonel Mayhew, Mr. Carleton, and two other gentlemen. We agreed that the repeated refusal of Mr. and Mrs. Craddock to allow themselves and the room to be searched, together with the discovery of the 'Ever-ready,' was sufficient evidence of trickery; and to end a painful scene, of which four ladies were unhappy witnesses, I allowed the door to be unlocked and Mr. Craddock to go out.

I know Mr. Craddock to be a medium, for I have seen and heard manifestations when he has been in trance (four or five phenomena simultaneously) which are inexplicable by any theory of jugglery known to man; but last night he un-

doubtedly attempted to amplify his natural powers by fraudulent means.

Are we coming to this—that all paid mediums are non-moral and, when their power is fitful, make arrangements for 'helping it out'? I fear this is so.

W. USBORNE MOORE,
London, March 19th, 1906. Rear-Admiral.

A SANE AND SENSIBLE ATTITUDE.

In a short editorial which appeared in the 'Daily Mirror' on Friday, the 16th inst., the writer, 'E. B.,' shrewdly observes, with reference to the exposure of Mr. Eldred, that:—

'It does not follow that we must abandon belief in the possibility of there being a spirit world very near this world of ours just because there are a certain number of humbugs falsely pretending to be able to establish communication between the two. . . . Most of us are still in the stage of uncertainty. We do not deny that the firm believers in spirits may be right, though we have not yet got to the point of active belief ourselves. We admit that there are very likely "more things in heaven and earth than are dreamed of in our philosophies." But we suspend our judgment as to what these things are.

'Do not let us be turned from this calm attitude of mind, this state of readiness to accept any facts that may be proved, by the conviction of a few swindlers. You once had a "flash" bank-note passed to you. Yet you never thought of going about saying all bank-notes were forgeries. The incident only made you more careful in examining notes when you received them.

'That is how we should treat this comical episode of the medium unmasked. It should make us more careful about accepting manifestations of the occult. But it should not prejudice us against belief in Spiritualism altogether. Whether that is or is not to be the religion of the future, as so many hold, it cannot be condemned off-hand just because some of its prophets are false.'

DECEASE OF MR. JOHN ENMORE JONES.

Mr. John Enmore Jones, a familiar figure amongst the Spiritualists of the last generation, passed away at his residence in South Norwood, on Thursday, the 15th inst., having reached the age of ninety-four on the 12th of February last. For many years Mr. Jones was at the front in all the principal spiritualistic movements in this country. We first made his acquaintance in March, 1869, just thirty-seven years ago, when he kindly introduced us to Mr. D. D. Home, with whom he was on terms of intimacy, and procured admission for us at one of Mr. Home's séances, Mr. S. C. Hall (Editor of the 'Art Journal'), Mrs. Hall, the Countess of Caithness, the then Lord Lindsay, and two or three of his lordship's personal friends being present. For many subsequent years Mr. Jones, though very frail to all appearance, continued to labour energetically for Spiritualism, and though, of late, failing health compelled his withdrawal from active work he was not altogether confined to the house until a week before his decease. He was a frequent contributor to spiritualistic journals. In 1861 he published a book entitled 'The Natural and Supernatural: or Man Physical, Apparitional, and Spiritual,' and in 1877 he edited the 'Spiritual Magazine.' His surviving relatives and friends have our sincerest sympathy.

'THE FIRST MRS. MOLLIVAR,' by Edith Ayrton Zangwill, is a novel which may be considered as exaggerated and depressing, or as conveying a stern moral; we hope that the picture is not often true, nor the warning often needed. A lady of strong character, secretary of a charitable organisation, marries her lover of days gone by, a portly, middle-aged man, the widower of the First Mrs. Mollivar. After marriage she finds the 'dead hand' is unbearably heavy upon her. Immured in the First Mrs. Mollivar's suburban residence, furnished in the most disapproved Mid-Victorian hideousness, she is ruled by the First Mrs. Mollivar's pictured presence, and by her cast-iron regulations, to which master and servants alike are in abject slavery. Uncanny happenings, strange incidents, give the idea that the house is haunted by the First Mrs. Mollivar's jealous spirit, and the closing catastrophe, when Mr. Mollivar is found dead, with his arms around his first wife's picture, which he has been in the act of taking down as a long-delayed concession to his second wife's feelings, adds the finishing touch to the tale of posthumous vindictiveness. First wives, however, are not always so jealous, and only very selfish ones would try to mar the happiness of those whom they have left behind on earth, and whom they once professed to love.

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

THE PERSISTENT LIFE.

The latest production of 'The Ingersoll Lectureship' is a Lecture by S. M. Crothers, on 'The Endless Life,' lately published in Boston and New York, by Houghton, Mifflin and Co. The Lecture is thoroughly modern in outlook and tone, with just that touch of present-day hesitation which makes it pathetic, and that note of poetic hope which makes it fascinating. The subject is approached from a direction which is farthest away from experiment; and, for all that the writer indicates, he might know nothing of Spiritualism. He reasons in the pure and undisturbed atmosphere of spiritual feeling, and feels his way by the light of the hidden hope. His faith in 'The Endless Life' is the result of a sense of infinitude; that faith is 'not a field of experience well surveyed and fixed by metes and bounds.' 'It is rather the sense that there is an unexplored territory that stretches beyond the boundaries that we see.' Man is an adventurer who cries

I am a part of all that I have met;
Yet all experience is an arch where thro'
Gleams that untravel'd world whose margin fades
For ever and for ever when I move.

The idea of immortality, he says, is one of the phases of the thought of infinitude. It is the assertion that there is something beyond the familiar boundaries of Time. This sense of infinitude is inevitable. We have only to follow anything far enough in order to find it stretching out towards the illimitable, the unfathomable. But the majority do not follow things out: they live entirely in the present or for present interests whose limits are the limits of time-experiences bounded by their own small lives.

And yet this sense of the unfathomable, the illimitable, is so easily awakened. A man has only to think of space or time in order to get at it. He finds that the simple notion of beginning or end utterly baffles him. Both are unthinkable: and he takes refuge in the word 'Eternity,' and knows not what that means. 'He is in the midst of an eternal succession—that which was and is and is to be. He tries to think what was there before the first moment,—and he can only frame the thought of the moment before the first. What shall be after the last moment?—it must be the moment after the last. And then the first and the last become words without meaning, and he cries, "End there is none; lo, also there is no beginning." And then he arrives at the sense of his own exceeding littleness; and the great wonder comes over him as to who the greater is. In time he feels his kinship with the mysterious forces

behind and within this infinitude, and he begins the quest for the mighty secret of his life and hope; and then he bethinks himself, and asks, 'But am I so little after all,—so much like a mere straw upon the stream?' And so, through the little wicket gate of the sense of insignificance, he comes to the mystery of God.

Then, as the lecturer says, finding himself as in a strange land, shut in on every side by alien powers, he awakens to a passionate longing for home. And yet he becomes 'conscious that the struggle, which began so blindly, is not unrelated to the advancing order of the universe'; that it is in fact a necessary condition of advancement. 'The soul is not entrapped, but harnessed to fulfil a mighty task.'

The subject of a future life, then, is vitally related to man's experiences in this present life. 'We desire the witness of the broadly, sanely, sensitively human.' We question his haunting hopes and fears, his strange brooding instincts, his visions, his ideals; for all these are Nature's secret intimations, that may be taken as her prophecies and promises. The idealist becomes our best witness. He listens to the prophetic voices. He sees in advance to what the evolutionary processes are leading. He 'takes counsel of his courage rather than of his fears.' 'He is accustomed to project his thought into the future and then plunge forward to regain it. It is now no mere thought, but a deed': and herein lies the potency and promise of persistent life. We are contemplating, in the human race, not a chance product of blind forces, emerging out of chaos and tumbling into a tomb, but an equipped pilgrim on the march to a Promised Land.

We are, at this point, reminded by the lecturer that 'the total impression made upon us by the noblest human life is not that of a completed work. It is not Death and the Statue,—Death putting the finishing touch to a masterpiece. It is Death and the Sculptor. The Sculptor's eyes are flashing with creative genius, his power is yet unexhausted, his willing hand is outstretched. Between the workman and his work Death intervenes.' It is monstrous to stop there. That would be the insanity of a colossal waste,—the contradiction of a process with the promises of a million stages behind it.

What we have to contemplate is the elaborated contrast between atoms and souls, and this Mr. Crothers well brings out. 'Dust to dust' held the field for unnumbered ages, and 'there is no repining against that law, as long as dust is dust, and nothing more. But the time comes when there is something more. Out of the dust there emerges a creature whose existence in the material world is nothing short of a miracle. Connect him as closely as you may with all that went before, and yet the amazing fact remains that his being carries him into another sphere which transcends the familiar round of physical causation.' That is only partly true; for this being born from above is natural too, and there is really no 'miracle' in it. All that happens is that the spiritual forces work from higher latitudes and for nobler ends.

We are, however, quite content to have the argument carried out on these lines, and by itself it holds good, but, instead of lessening, it only increases our desire for the evidence of experience, and for the co-operation of Science in this quest for the Holy Grail.

'AN INSPIRING THOUGHT.'—'What if what we call death is only the passing out of a spirit-self to a more refined or in some way entirely different etheric movement?—in which case a spirit might be perfectly well able to pass through what we call solid Matter, and live its own free and glorious life, on its appropriate plane, rid of "this muddy vesture of decay." An inspiring thought! An enchanting hope!'—REV. J. PAGE HOPPS.

THE SPIRITUAL IN ART.

BY THE REV. LUCKING TAVENER.

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

The REV. LUCKING TAVENER said :—

Amongst artists, the spiritual element is not popular, the thought of Art for Art's sake being the ideal held by the majority of modern artists. There are, however, a few who have believed in the doctrine that the noblest art was that which sought to express the highest truth. Running through the entire history of human civilisation there are evidences that the ideal has not been absent from the minds of the best artists. M. Rodin has recently declared that, in his opinion, art should be directed to bringing forth from Nature the *psyche* which resides in all things, and communicating to the world the fragments which the artist may find of the eternal secret of existence. The attempt can never be really adequate; because art is a material expression of spiritual truth, and whenever the spiritual seeks expression in the material, it is always bound to lose in the process. But, though these attempts are always inadequate, they help those who examine them.

In ancient Greece we find that this was the one goal of the sculptor. On the Acropolis, stood the greatest of all Greek temples, the Parthenon, devoted to the Goddess of Wisdom; and in the place of honour in that temple, Art has tried to express the highest thoughts held by the Greeks in respect to wisdom, in the figure of Athena. One of the designs occurring frequently on Greek vases was that which described 'the birth of Athena,' or 'The Coming of Wisdom.' It represented Zeus seated on a throne, and Vulcan, as human energy, striking at the head of Zeus. From the cleft head is issuing a figure of Athena. The design is very crude, but the thought conveyed by it is that human effort directed towards the deity will produce wisdom.

Egypt also affords us a striking example, for nearly the entire system of Egyptian art finds its centre in the sun myth. The Egyptian monuments are mostly arranged in expression of a phase of the great sun myth. The Nile is the sacred river and runs through Egypt from south to north. On the eastern bank of the river and the horizon beyond, the phenomena connected with the rising sun are observed. On the western bank the sun is seen to descend behind the distant hills, and when its disc is no longer above the horizon the land is in darkness, all the familiar shapes and loved faces and scenes are hidden from view. On this account all things of a distressing character are associated with that part of the country. The western lands are the lands of night, sorrow, and death. The monuments on that side of the Nile are therefore associated with melancholy aspects of experience. They mostly take the form of the pyramid, and are used as tombs or temples associated with death. Their shape is derived from the apparent general form of the rays of the setting sun, when those rays break through an opening in the clouds. In these Pyramids rested the bodies watched over by the god Tum, whose work was to take charge of the underworld through which the spirits were supposed to wander for three thousand years. These monuments are therefore the definite and solid symbols of the Egyptian belief in the spiritual life of the departed loved ones.

On the eastern bank of the Nile the monuments speak of life, glory, conquest, and development. Ra, the god of life, presides over them, and they take the form of obelisks, supposed to be in the shape of the sun's rays in the morning.

The familiar figure we know as the Sphinx, in the shape of a human-headed lion with front paws extended to form the entrance to a temple, was the symbol of human inquiry into the mysteries of the spirit world.

In matters of art we have to-day travelled a long way from the ancient ideal. The majority of artists refuse to believe

that the expression of the spiritual should be their chief aim. With derision they say that any painter who makes that his aim is not an artist, but a preacher, and should mount the pulpit rather than work in the studio. Make a pretty picture; paint something that will sell well; arrange lines in harmony; compose new groupings of colour; scheme methods of flattering lady sitters, then will you be developing the artistic faculty. But never seek to teach, for that is not the true aim in art. With this as the generally accepted dictum, there was no encouragement in England for those who continued to hold the loftier ideal.

The Reformation, having discouraged the use of images, or any kind of likeness of spiritual beings, took away any Church need for art, and the State, being the protector of the Church, would help that Church in its discouragement. Art workers would, therefore, be forced to supply what the popular taste demanded. Consequently, most painters founded their work upon models which were supplied by the work of previous painters who had achieved world-renown. In all modern art circles, Raphael was the great master of the world's art. To find out how he painted, what methods he adopted, how he adjusted light and shade, and how he manipulated his mediums, became the aim and goal of all workers in the domain of art, if they would obtain a livelihood by their efforts.

Under these conditions English art laboured, until about 1848, when a group of young enthusiasts determined to do their best to alter the state of things which they believed to be damaging to true art and calculated to prevent any real development of a genuine English school. Rossetti, Millais, and Holman Hunt were the three principal workers of this little band. The public at first treated them as a huge joke. They were dubbed Pre-Raphaelites, because their efforts were so clearly contrary to all the recognised rules of modern art, founded on the works of the great school of which Raphael was the shining light. There was force and truth in the sarcastic phrase. The young men did not object to the term, but rather welcomed it, and called themselves the Pre-Raphaelite Brotherhood.

In order to properly understand the basis and present position of these spiritual workers, we must remind ourselves of the chief distinguishing features of the two ideals. What was the difference between the works of Raphael and his Roman school, and the early Italian artists whom we call the Italian Pre-Raphaelites?

Put a copy of Raphael's 'Madonna del Granduca' side by side with a copy of, say, Fra Filippo Lippi's 'Virgin in the Wood,' and the difference will be evident. The beauty, sweetness, and sentiment of the Raphael picture will, at once, be apparent. But what efforts did the painter make to teach the spectator anything about the truth of Mary and the Child Jesus? The two figures would do for any mother and child. But you would not be able to say that of the cruder, but truer, picture of the earlier master. Here the artist has not attempted to persuade the spectator that his painting is physically real; but has loaded his canvas with everything he could use to emphasise what he considered to be the deeper truth of the subject. The background is a wood; painted not to say that once Mary placed her little one on the grass in a forest and knelt before it adoring; but because the people of his day had accepted the wood as an emblem of the complexity of life. Into life's difficulties and problems, then, come the purity and love of the Christ-life, and when it is seen it is readily acknowledged. The mother acknowledges it. John, the ascetic prophet, recognises it. Joseph, the typical worker, the carpenter of Nazareth, bows in adoration before it. God, symbolised as the Ancient of Days, looks on with outstretched arms of delight, saying: 'Here is my beloved Son, in whom I am well pleased'; and the dove, painted as the symbol of all-spirit—the universal influence for the uplifting of humanity—hovers over the simple child.

We could take other examples, for there are very many. Every fresco of Giotto, for instance, would serve. We will select two of his death scenes to emphasise the point. The 'St. John,' on the walls of one of the small chapels in the church of Santa Croce at Florence, shows the method of the artist's work

in teaching spiritual truths. In the centre of the picture there is the open grave. The unbelieving friends find their interest in the grave, into which they look at the decaying body of the beloved John. They do not see the ascending spirit. But on the other side of the grave the believers look, not at the body in the grave, but at the spirit which ascends in rays of light to the Paradise of God. The painter very clearly teaches the truth that the reality of death is not to be found in the dead body, but in the living spirit. (Applause.)

Giotto also, in his fresco of the 'Death of St. Francis,' deals with the same subject. It is said that Bishop Guido had an apparition of the saint at the moment his spirit left his body. In the clouds the figure of St. Francis is represented as it appeared to Bishop Guido, surrounded by angels. The painter has represented one of the friends of St. Francis, standing near his pillow, looking up and seeing the ascent of the soul.

A good illustration may also be seen in Botticelli's 'Nativity,' now on the wall of our own National Gallery. Dante's symbol of the wood, representing the world's troubles, forms the background. The rough shed under which the Child Jesus is born, is built upon the white rock, which, in the Middle Ages, was the emblem of religion. The Holy Family is the subject of the central group. Shepherds and Magi kneel on either side. Troops of angels sing and dance everywhere, in the heavens, on the shed-roof, round the shed, and on the ground. In various corners, little devils crawl away to hide in the holes of the rocks. In the immediate foreground angels embrace Savonarola and his martyred companions. The picture is fully charged with the painter's thoughts on religious matters. A great joy filled him, and that joy centred in the thought that gladness had come to the world through the coming of Jesus.

Thus, in a somewhat long preface, we have seen how the earlier painters laboured to express their highest thoughts of the spiritual truth and life, in the medium of paint. We will now proceed to note the methods of some artists of our own time, used with the same purpose.

In the early days of English art the name of Hogarth stands out pre-eminently as an earnest painter of the sins of his day; but his works entirely lacked the spiritual. They are good only as evidences that we are far removed from the day in which he lived. We are not without our sins, but the state of society, as he pictured it, is not that of our own day. His 'Humours of an Election' and 'Mariage à la Mode' do not represent faithful scenes of the twentieth century, and it would be better if those pictures were not exposed to public view, for it is well only to repeat and present that which is good, allowing the evil to be forgotten and die.

William Blake, who was born in 1757, is a painter of an entirely different character. He early developed a taste for art, was apprenticed to an engraver, wrote poetry and illustrated his poems with sketches. But his work was not of the kind that was popular. Most of his contemporaries called him 'mad,' because his work was unlike anything that had been produced hitherto. His figures of angels, spirits, judgments, souls; his illustrations of the Book of Job, the Book of Revelation, Young's 'Night Thoughts,' Blair's poem, 'The Grave,' were all so mystical and strange that his personality soon became a problem to all who knew him. And when he declared that his portraits of Isaiah, Jeremiah, Moses, and other leaders of spiritual thought, were painted from life, the heroes, long since departed, coming to him at night and sitting to him as he painted, the Philistines had no hesitancy in calling him mad. His picture called 'Death's Door,' in illustration of one of the passages of Blair's poem, is a very vigorous conception. As art alone it is worthy of the Greek sculptors, for the drawing is correct, the balance of the picture complete, and the whole work statuesque. As the door of the grave opens, the darkness within is oppressive. But that darkness is only for the feeble body which is blown into it by the gusts of the tempest without. Above that grave there is the sunlight of day. In the blaze of golden light the spirit rises with eyes turned heavenward. The lifting of the body by arms and legs is wonderfully drawn, showing that all the power at command

would be used to push the earth and everything material far away. The renovated man is liberated, and in the glory of strength and hope he will mount higher than ever the mind dreamt possible when encased in the worn-out, decrepid body, which is seen fumbling its way into the rest of the grave. (Applause.)

(To be continued.)

THE HEALING POWER OF THOUGHT.

Among the mass of 'Mental Healing' and 'New Thought' literature two recently published books are deserving of extended notice. In the first of these, 'Right and Wrong Thinking,'* Mr. Aaron Martin Crane calls attention to the great amount of unnoticed mental action that goes on while we are absorbed in other work, or asleep; that is to say, even under these conditions we are attentive to sounds which at the time make no impression on our ordinary consciousness, and can only indirectly be shown to have been perceived. So also there are 'discordant thoughts' in our minds of which we are unaware, but which betray themselves in the facial expression and in the vital functions, even in such matters as the growth of the hair and the composition of the breath and blood. Mr. Crane emphasises the need of the control of thinking, and the substitution of harmonious thoughts for discordant ones such as fear, worry, anger, and all violent feelings, for, he argues, 'Man is the creature of his own thinking, moulded and fashioned by it, and able to control his thinking.' Therefore it follows 'that, by control of his mental actions, a man can make himself whatever he chooses,' and is responsible for what he makes of himself. Perfection is his ultimate goal, and 'to say that this is not within man's reach is to deny the goodness of God, because such a statement implies that God has implanted in man's nature aspirations towards good only to torture him by refusing to allow their fruition.' 'The attainment of this goal is more than a possibility, it is a certainty.'

Mr. Horatio Dresser's book on 'Health and the Inner Life'† is an important historical and personal contribution to the discussion of the rise and progress of the various theories of mental healing. Mrs. Eddy's claims to anything like originality or 'revelation' are rudely shattered, and Mr. Dresser speaks with authority, because his own parents were in close association with Mr. Quimby. He says (p. 121):—

'The work of Julius A. Dresser (1838-1893) began soon after his restoration to health in 1860. His part at first consisted in the explanation of the new "Science of Life" to inquirers and to Mr. Quimby's patients, among whom was Mrs. Patterson [later Mrs. Eddy], to whom was loaned the first volume of Mr. Quimby's manuscripts, written in 1859, and mainly devoted to the theory of disease, mental influences, and "spiritual matter." Many of its peculiar expressions might easily be misconstrued. Mr. Quimby's later writings, never seen by Mrs. Patterson-Eddy, are much clearer on the crucial points pertaining to the relationship of mind and matter. . . The relationship of Mrs. Patterson to the pioneer work was sufficiently set forth in the "Arena," May, 1899; at that time I had in my possession the letter which Mr. Patterson wrote to Mr. Quimby in 1862, in which he sought the latter's help for his wife, then an invalid in bed; also the grateful letters written by Mrs. Patterson to Mr. Quimby. I am confident that, at that time, the future Mrs. Eddy had never dreamed of claiming the therapeutic doctrine as her own "revelation"; that she revered Mr. Quimby as the kind, unselfish man who had restored her to health and freely given her his ideas; that she regarded him as a spiritual teacher, not as "an ignorant mesmerist," and that the decision to claim all for herself was of much later date, probably in 1875.'

Mr. Quimby had a mode of expression of his own, and by speaking of mind as 'spiritual matter' he meant that it has

* 'Right and Wrong Thinking and their Results: The Undreamed-of Possibilities which Man may achieve through his own Mental Control.' By AARON MARTIN CRANE. Boston: Lothrop, Lee, and Shepard Co.

† 'Health and the Inner Life: An Analytical and Historical Study of Spiritual Healing Theories, with an account of the Life and Teaching of P. P. Quimby.' By HORATIO W. DRESSER. New York and London: G. P. Putnam's Sons.

a plastic quality, being responsive to energy impressed upon it. Mr. Dresser says :—

“ ‘Spiritual matter,’ then, is a subtle, ethereal substance, wonderfully impressionable and responsive, on which a person’s opinions, fears, and beliefs in regard to disease are impressed or “daguerreotyped,” where they take form, become more and more deeply rooted, until finally they become all-absorbing.’

It is in this sense that Mr. Quimby regarded disease as an ‘error,’ due to ‘false reasoning,’ by which a disease-form is impressed on the plastic ‘spiritual matter’ and thereby made objective or actual in the physical body. Mrs. Eddy appears to have caught at a few half-understood phrases, and on them founded her extraordinary rhodomontade of ‘revelation.’

A much more appreciative pupil was the Rev. W. F. Evans, who, ‘guided by the practical impetus which Mr. Quimby’s work gave him, worked out a remarkable combination of all these spiritual and philosophical teachings.’

Mr. Dresser devotes the latter half of his book to the principles and practice of spiritual healing, and we may add that this book can be obtained from the office of ‘LIGHT’ for 6s. post free.

SHOULD ‘CERTIFICATES’ BE GRANTED TO MEDIUMS ?

Several correspondents have suggested that British Spiritualists should take steps to prevent pretenders to mediumship, or fraudulently inclined mediums, from foisting themselves upon the movement. One friend urges that an ‘examining or investigating council’ should be formed, and that only those mediums who possess a certificate signed by that council should be ‘recognised’ by Spiritualists, and further, that the council should keep a ‘register of all qualified mediums.’

There are, however, considerations and difficulties of which our correspondents are unaware, or which they entirely ignore. No certificate would ensure that mediums would always be honest or that the phenomena would always be genuine, consequently it would still be necessary that at every séance real ‘test conditions’ should be employed and the manifestations estimated on their merits. If the possession of a certificate were regarded as a guarantee of the medium on all occasions, so that test conditions might be dispensed with, the giving of certificates would lead to laxity and do more harm than good.

The one redeeming feature of the Eldred ‘affair’ is the fact that Spiritualists themselves discovered the fraud ; but it is humiliating to think that had similar steps been taken months before, the deception might have been then discovered and stopped.

Mr. Eldred’s case is not one of momentary lapse, under strong temptation, but of systematic, cunningly devised, and long continued deception. While seeming to give the fullest guarantees of good faith he fooled his sitters in the most impudent fashion. Under these circumstances sympathy with him is misplaced, it should rather be extended to his victims. There is no place in Spiritualism for a pretender who trades upon the confidence of generous believers and makes merchandise of their most sacred affections. If he is a medium, that fact aggravates his offence, for he forgot duty, abandoned honour, discarded his mediumship, and deliberately defrauded his sitters. That he was not handed over to the police for punishment, but was told to ‘go and sin no more,’ is proof that he was most charitably treated ; still his treachery cannot be overlooked, and he must face the consequences of his conduct, the smallest of which is, of necessity, his exclusion from the ranks of trusted workers for Spiritualism.

Although his heartless fraud was completely exposed, Mr. Eldred evidently expects to find a sufficient number of kindly, sympathetic, but over-credulous people who will rally to his support, for he says : ‘Whatever may be obtained at any time through my instrumentality will be given only to those who are able to analyse it and treat it in the way it should be treated.’ If this means anything it means that having realised the danger of over-confidence and publicity he will continue his work *privately*, and is assured of the support of kind-hearted but mistaken people.

It is extremely discouraging to find that, instead of recognising that such impostors as Eldred (who was mercifully allowed to go free) ought to be discountenanced and compelled to earn an honest living in the ranks of industry, some Spiritualists are encouraging him to continue his alleged mediumistic work. The representative of the ‘Nottingham Evening News’ stated, on March 13th, that ‘Mr. Eldred produced *letters of sympathy* from many prominent gentlemen’ ! This sort of thing renders all efforts to purge the movement hopeless.

Surely, in the interest of truth and of genuine mediumship such men as Eldred should have no encouragement ! So long as they can reckon on the forbearance and forgiveness of those they have duped, and upon the support of those who in their desire for ‘signs and wonders’ ignore all moral and spiritual distinctions, ‘examining councils’ and ‘certificates’ will be useless ! On the other hand, when Spiritualists, as a body, recognising their duty, rigorously repudiate, and *refrain from attending*, promiscuous public dark séances for ‘exhibitions,’ or performances which cannot be tested, then ‘certificates’ will not be required.

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.

Lord Carlingford’s Letters.

SIR,—As I find that great interest has been taken in the letters that I have received through the mediumship of Mrs. Russell-Davies, purporting to come from the late Lord Carlingford, referred to in ‘LIGHT’ of January 6th and 13th last, I think that those who have read them may be pleased to know something of the circumstances that led to their being written. At the same time I trust that my experiences may warn those who try to obtain automatic writing of the risks they run in so doing without guidance from experienced persons.

When in Germany, eight years ago, I read an account, in ‘Borderland,’ of the séances held in London with the American medium, Mrs. Piper, and, hoping that some of the many relations whom I had lost in the last few years would communicate with me, I tried to write. My arm at once began to move slowly, and messages were written, said to be from my husband, and my cousin, Lord Carlingford. I asked several questions, and the answers I received made it difficult for me to doubt their identity. In a few days the writing quite changed ; my hand began to write very fast, the words running one into the other in a small and well-formed handwriting. I seemed to be forced to write against my will by some strong influence, and was much perplexed at the nonsense that was written.

Had I then known all I do now, I would have stopped at once, but I was quite ignorant about these matters. On my return to England, having seen Mrs. Russell-Davies mentioned as being a very gifted and reliable medium, I wrote to ask her to see me, which fortunately for me she consented to do. I was told that my husband and Lord Carlingford had written through me, and hoped to do so again when I was stronger, but that, for the present, I must give up all attempts to write as another spirit had intruded who was trying to personate them and other friends.

The danger in automatic writing is due to the fact that the writer is quite unaware as to who is using the hand, and I should advise inquirers never to attempt it except under the supervision of a clairvoyant medium, and never when alone. It was some time before I could free myself from the constant attempts made to write through me by the spirit referred to.

At my first sitting with Mrs. Russell-Davies every member of my family in the spirit world was described, and characteristic messages were given from each. Since that time I have had many sittings with her, and for the last six years the spirit who claims to be Lord Carlingford has controlled her, and held long conversations with me whilst she has been entranced. Sometimes he has poured out, in a flow of words too fast almost for me to follow, the great joy he feels at being able at last to realise the existence of the God in whom he had so vainly longed to believe when on earth. At other times he has told me of his life and work in the spirit world, answering questions and discussing his past life on earth and many family matters, and giving me messages from numerous friends and relations. At my request, when at various times I have been absent from England, letters have been written to me through Mrs. Russell-Davies by this spirit. Some of them he dictated to her (being both clairvoyant and clairaudient she could see him, and hear his voice), and others he inspired her to write.

At his repeated and earnest request I have had portions of his letters printed for private circulation, giving his name, and have lately allowed some extracts from them to be published in 'Broad Views.' When I at first demurred to doing so he begged me to pray that God might guide me, and assured me that he was acting under the guidance of high spirits. Had I not known him when on earth to have been a man of the highest integrity, and been convinced by overwhelming evidence of his identity, I would not have consented, but under the circumstances I did not feel justified in withholding them. I am very grateful to the kind friends and the many strangers who have written to thank me for giving them the opportunity of reading these letters. If they have given offence to any others I hope they will forgive me.—Yours, &c.,

5, Temple-gardens, Brighton.

I. M. NUGENT.

Materialisations.

SIR,—Kindly allow me to answer Mr. Coates' inquiry in 'LIGHT' of March 10th, as to the meaning of a sentence in my letter in your issue of February 24th. For purposes of explanation I reproduce the sentence referred to: 'If the facts we saw were all perfectly genuine manifestations they would not necessarily prove to my mind that the controls were what they themselves professed to be.'

Let me confess at once that without a definition of the phrase 'perfectly genuine manifestations,' the sentence has the aspect of paradox. By 'genuine manifestation' in the case in question I meant a genuine case of materialisation in the sense of a body being produced in some occult manner under special conditions arranged for that purpose. Let me give from another source of psychical phenomena an illustration where genuineness as to the facts may be admitted and the professions arising out of the facts may be rejected. I can believe in the genuineness of the hypnotic condition of a person, but when that person says he is Napoleon I am not necessarily obliged to believe him, or that the spirit of that illustrious warrior is speaking through the organism of the hypnotised subject.

My study of these subjects has revealed to me at least four theories to account for the phenomena of materialisations, namely:—

1. Fraud, in its various grades of deliberate fraud, partially unconscious fraud, and totally unconscious fraud on the part of the medium, all in various degrees assisted by illusions or hallucinations on the part of the observers.

2. 'Spirit' powers, in some subtle unknown way, elaborating from medium and circle energy and matter into forms which act by spirit intelligence.

3. The power of 'elementals,' in the theosophical sense of such elementals, having the power of pushing the etheric bodies of medium and circle into the material plane, and masquerading in such bodies as spirit controls other than themselves.

4. The special psychical powers of suitable mediums and a well organised circle for yielding collectively materialised products, having a highly suggestible intelligence probably under the control of the subliminal consciousness of the medium and the circle. For a fuller statement of this theory I refer your readers to Dr. Maxwell's 'Metapsychical Phenomena.'

How far all materialisations can be explained by theory No. 1, I have not sufficient knowledge to judge. But if some of them cannot be explained under this head, they would be genuine in the sense in which I use the word. The controls might act and speak as Napoleon or Shakespeare, but on theories 3 and 4 I should not feel obliged to believe that they were what they themselves professed to be. On theory No. 2 I should feel obliged to believe they were spirit controls, either of a truthful or an untruthful character. I may say that I do not profess to have sufficient knowledge to take up any dogmatic attitude on any one of these theories. What I am concerned about here is that the facts may be in some cases accepted as genuine without one being committed to any particular explanation about them.—Yours, &c.,

R. HALSTEAD.

SIR,—As one who was much interested in Mr. John Lobb's address some months ago, I should like to ask him whether or not his recent experiences have altered his opinions about the genuineness of the phenomena which he described. In his lecture he did not give us—so far as I remember—the name of the medium through whom C. H. Spurgeon and others were alleged to have materialised; nor did he describe in sufficient detail the precautions—if any—that were taken to exclude fraud. If the medium turns out to have been Eldred, I think Mr. Lobb will now have doubts as to the genuineness of 'Mr. Spurgeon'; for this bogus medium has now been pretty thoroughly shown up, through the praiseworthy efforts

of Mr. Lobb himself and other truth-seekers and sham-haters. And even if *not*, these exposures throw a rather lurid light on materialisation in general; emphasising the importance of rigorous conditions, and the necessity of the assumption that the medium is a trickster until he is proved honest by the occurrence of phenomena under conditions which absolutely exclude fraud.

In view of the extent to which Mr. Lobb published his experiences and opinions by lecturing throughout the country, I think that many thousands of his hearers would like to know his opinions now; and if they have changed, perhaps he will arrange a lecturing tour in order to dispel from the minds of his hearers the erroneous ideas which he himself implanted. If, on the other hand, his belief as to the genuineness of his own experience remains the same, we should like to know why; for, as I pointed out in a letter to 'LIGHT' just after his Bradford lecture, the conditions of his séances, as described, did not offer any guarantee against wholesale fraud.—Yours, &c.,

J. A. HILL.

Bradford.

SIR,—I have sat, from time to time, with every well-known London medium of the present day, and I hold a brief for none, but I do not yet know, nor have I found anyone who can satisfactorily explain, how much of fraud is brought into the circles by the conditions of the sitters themselves. Can one of us, as a sitter, say 'I am so absolutely truthful in every fibre of my being that I can afford to sit in judgment on my fellow-man'?

Are we perfectly certain that at *no* single time have we taken into the presence of a medium conditions which have been just those needed to enable some lying or impure influence to obtain access? This is an idea which, as far as I can learn by close observation and inquiry, seldom troubles a sitter. Every member of the Spiritualist community is as responsible for the quota of harmful as for the helpful vibrations he or she has taken into the presence of a medium. But who, as a sitter, thinks of sharing in the odium cast upon a fraudulent medium? Until we have absolute truth and purity of purpose in our circles, we shall have fraud from time to time among our mediums. Those who attend séances and expect phenomena *because they have paid for them*, will, alas, get them, but at what a cost—ruin, perhaps, of the medium, and the disrepute of our beloved cause.—Yours, &c.,

EDITH N. CHUBB.

SIR,—Although I have never yet attended a séance, I have from the earliest times taken the deepest interest in the experience of others in that most fascinating of all subjects which can engage our intellectual and religious faculties. I need hardly say that disappointment has too often awaited me, nor have I yet attained to full conviction, not of the reality of unwonted manifestations when attested by witnesses beyond suspicion, but of their hitherto mysterious cause and origin, and whether the name which is associated with the system is, after all, the correct one.

Many years ago, during quite a long interval, I avoided the subject altogether after reading a circumstantial account of a childish and transparent fraud which evidently passed unchallenged, and was to every appearance received as genuine. It is much to be regretted that the law has not been set in motion against the scoundrelism which, for greed of gain, mocks and trades on the most sacred instincts of our human nature. If in order to commune with the spirits of the departed and assure ourselves of the continuity of existence, the retreat of a dark cabinet be indispensable, with all the clumsy apparatus of a conjurer, such conditions are only calculated to mystify inquirers and evoke the ridicule of the unbeliever; and the conductors of spiritualistic journals are right in discountenancing as far as possible whatever lends itself to credulity and fraud; for credulity is as fatal to the unravelling of the mystery as are wilful pretension and deceit.

May I be allowed also to add that the account of recent occurrences is, as a rule, more probable than the story of what happened generations back; some family tradition, for example, which rests on insecure foundations?

These remarks are not made in any carping spirit, and I was pleased to see in a recent issue of 'LIGHT' that my views are identical with those of Mr. Stainton Moses when he said:—

'It has been usual to seclude a medium from view by curtains or a cabinet. It is an old story now that I detest this method, and protest against the bewildering perplexities that it introduces. I am so convinced that no method of public investigation that uses them can be satisfactory to any mind worth attracting to the movement that I should prefer to see no séances at all than such as I describe.'

P. W. D. Q.

'Blessed are the Merciful, for they shall obtain Mercy.'

SIR,—I am sure that every reader of 'LIGHT' in whom the spiritual affection of the perfect or unlimited Love has even begun to show its beautiful life, must have wept in heart for very sorrow over the sin of Mr. Eldred.

But, keen as may be our pain, I am very sure that it cannot equal in intensity the pain of his sorrow.

It is because I feel so sure of this that I now yield to a power of pity that has been working in me ever since I read the opening sentence of this week's 'LIGHT,' and appeal to all spiritual people who know the temptations to which one in his position was subjected, to allow the Great, the Only Love, the God Love, to sweeten their condemnation of what is indeed a great crime.

Those who know most about the subtleties of the mediumistic temperament and constitution will be most merciful in their judging of the medium as a sinner. (Also it is a fact that deception often begins with the very desire to gratify the wishes of the sitters.) And I am very sure that the Editor of this journal, which in no uncertain words calls continually for the manifestation of the Christ Spirit of compassion, and that is here (and now) genuine loving pity for the sinner, will gladly insert this letter as a personal token that he too mingles mercy and sweet pity with judgment.

Certain I am that no spiritual soul can, in this the hour of his direct need, withdraw from brother Eldred the prayers and the helping hand of holy brotherhood. Thanking you for inserting this, I am,—Yours, &c.,

JAMES L. MACBETH BAIN.

A Dream Prevision.

SIR,—When I was a child about eight years of age I remember quite distinctly having the scarlet fever, and one evening I was lying quite quietly in the dark, when an elderly lady, wearing a green plaid shawl, walked up beside my bed and touched me and said: 'My child, I will always take care of you, don't be afraid,' and thinking it was my sickness that brought about this hallucination I did not say anything about it to my mother; but the first year I was married, now eight years ago, I walked into my sitting-room about nine o'clock one morning and saw this same lady sitting in an armchair, in the same plaid shawl, but before I could speak she was gone, but she was looking very sad. About a year after that (I had given birth to and lost my beautiful baby in the interval) I dreamed of this lady, and I thought she was tending me in a sick room. I thought I was in great pain and very feverish, yet she stood by me and said: 'Oh, child, do try and get up. If you only knew how you give me courage you would try, for I want you to fight this little matter for me and get it settled to-day.' I thought I got up, but fell down again from sheer weakness; but she helped me up, put my clothes on for me, and we went out and settled the matter, and I returned to bed, where she nursed me back to convalescence. Six years after this dream I met the living person of my heretofore psychic friend. She is Scotch, and is a beautiful, helpful influence in my life; she has helped me when I have been in great trouble. Well, the interesting part of this narrative is that the dream came to pass only three weeks ago, to the minutest detail, in Maritzburg, Natal, and I was living in South Kensington, London, when I had the dream.—Yours, &c.,

HELEN CALLAND-SCOBLE.

Royal Hotel, Ladysmith.

A Good Test.

SIR,—I had not given a thought to Spiritualism until one day, in March of last year, a friend suggested to me that I should attend a séance held by Mr. J. J. Vango, and I went just for curiosity's sake, and to say that I had sat in a circle. The result was that I wanted to go again and investigate, for I could not understand how the medium's control could tell me so much of what had occurred in my own life when I was a complete stranger to everyone present. One evening, at a subsequent séance, a young man about twenty years of age was described to me, who appeared to be very wet, and everything pointed to a bathing fatality. I was puzzled and could not recognise who he could be. The control then described Queensmere, Wimbledon Common, most accurately, as though standing in one particular spot. This carried my mind back to an event which occurred on Whit-Sunday morning, May 25th, 1890, and I asked for something more from the spirit. He immediately showed to the clairvoyant a small spot, or wound, on the top of his head and gave the name *John*. I then felt sure of his identity and knew him to be John Portbury who, in the act of diving over a wire netting placed around the edge of the mere, struck his head on some hard substance at the bottom of the water and was stunned. I had finished my

swim and was having a rub down, and noticing that he did not rise in what I thought reasonable time I went in for him and luckily saved him from being drowned. Unfortunately, however, the blow on his head had injured the spinal cord, and he died at St. Thomas's Hospital three weeks later. When the spirit found that I recognised him he was very pleased. He controlled the medium and conversed with me, thanking me for what I did for him that Sunday morning so long ago.—Yours, &c.,

Putney.

F. J. JEE.

'Christian Science.'

SIR,—Will you kindly allow me a little space to reply to certain remarks in Mr. Wake Cook's letter of the 10th inst.?

First, may I express my regret at having seemed so discourteous as to write that he had 'consciously' reversed Mrs. Eddy's premises. What I had meant to write, what, indeed, I thought I had written, was 'conscientiously.' The difference is, of course, considerable.

Next, will Mr. Cook forgive me if I repeat my statement that Christian Scientists are perfectly aware how healing in Christian Science is effected? It does not seem to me an excessive assumption that those who are pursuing a certain system know what they are doing at least as well as those who are not. Mr. Cook is entitled to his opinion on any subject, but may I point out that Christian Science was thriving exceedingly well before he rescued it from contempt? It had in point of fact been steadily and irresistibly gaining ground for many years before he heard of it.—Yours, &c.,

FREDERIC DIXON.

Mrs. Ellen Green in South Africa.

SIR,—Many of your readers will doubtless be pleased to hear that Mrs. Ellen Green is meeting with much success. Crowded houses, and people turned away, speak volumes for the good she is doing for Spiritualism in South Africa. Her mission in Johannesburg was a great success and she is beloved by every one. In Pretoria she is the best known lady to-day. The Press have given full reports of her meetings, and in some instances devoted three columns to matters spiritualistic. Mrs. Green is now going to Kimberley, where a great reception awaits her—thanks to the efforts of that good Spiritualist, W. J. Indge.—Yours, &c.,

Johannesburg.

J. GOODYEAR.

A Successful Private Séance.

SIR,—About a year ago, a private home circle was formed at the private residence of the President of the West London Spiritualists' Society, and since that time the medium and other members of the circle have developed surprisingly. The following report will indicate the nature of the results obtained.

The first control was an old man who was said to have been a Roman Catholic priest, and the medium's face was drawn up in a good impersonation. The same spirit had been previously described to the sitter for whom he now came.

The medium, under control, then described to me a tall, dark gentleman (giving correct minute particulars of his appearance), and placed the fingers of one hand upon the palm of the other, as though indicating a certain action which would help recognition. It did not occur to me at first who it could be, but at length I remembered a man to whom, many years ago, I had spoken of palmistry, and whose hand I had read. The meaning of his action was now quite apparent and his identity was proved. The second spirit visitor for me was my mother, who controlled the medium, and gave me, as a test, a pet name my father called her in earth life. The medium never knew my mother when she was on this side, but he gave a very accurate description of her appearance. The third spirit to visit me was an aunt, whose personal appearance, old-fashioned style of dressing the hair, and the curtains which hung at her bed, were all very correctly given. The fourth spirit described to me was my father, and then a 'guide,' with a distinctive headgear, was accurately given.

A spirit father of two friends of the medium (whom the medium had not known, however, during his earth-life), was correctly described, and some remarkable details of the home and passing out of the spirit were also given by him.

The most noteworthy description was that of a spirit, brother of one of the sitters, who, controlling the medium, said (in reference to his passing over), 'It was owing to a smash here' (indicating the forehead). This man, it was supposed, was burned to death in a railway accident, and the relatives had been very grieved to think of the agony he must have suffered. This was contradicted, and the spirit informed his brother that he 'passed out almost painlessly.' It must necessarily be a great relief to the relatives to know that the

death was not by burning, and that it was a comparatively painless one.

I must not close without a tribute to the medium in regard to the accuracy with which proper names are given through his mediumship. One case in point was the name of the vessel on which a relative of one of the sitters had gone down; and in another case the names of two personal friends of the same sitter, both passed over, together with incidents in the boyhood days of all three were given.—Yours, &c.,

W. R. L.

Mr. G. H. Bibbings.

SIR,—In consequence of the adverse circumstances in which Mr. Bibbings at present finds himself through no fault of his own, an effort is being made to render some financial assistance to this sterling worker. I have been entrusted with the opportunity (which I esteem a distinct privilege) of receiving contributions to a fund which has been opened with the above object in view, and shall be pleased to hear from any of Mr. Bibbings' numerous friends and admirers who are able and disposed to help (in however small a degree). I shall be glad if you will kindly insert this notification and also announce the following amounts I have received to date:—

Donations received:—H. W. C., £2 2s.; Mr. W. Maxim-Barry, £2 2s.; per Mr. F. B. Smedley (Belper), £2; Mr. T. F. Godden, £1 1s.; Bridgwater Friend, £1 1s.; Mr. George Spriggs, £1; Mr. Whitehouse, £1; per Mr. W. Turner (Fulham), 16s. 6d.; Mr. James Robertson, 13s. 4d.; Dr. Atkinson, 10s. 6d.; Mrs. Maxwell, 10s.; Mr. H. Perkins, 10s.; Mr. Fred Spriggs, 5s.; Mr. H. Brooks, 5s.; Mr. Stanley J. Watts, 5s.; H. W. T., 5s.; per Mr. Pryce Andrew, 5s.; total, £14 11s. 4d.—Yours, &c.,

H. W. COOMBS.

69, Fernhead-road, Maida Hill, W.

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.

BATTERSEA PARK-ROAD, HENLEY-STREET.—On Sunday last Mr. J. Adams gave a stirring address. On Sunday next, Mr. W. F. Ruffle. Sunday, April 1st, Mr. F. Roberts, of Leicester. Easter Monday, reunion tea and social evening.—S.

BRIXTON.—8, MAYALL-ROAD.—On Sunday last a good audience enjoyed the experiences of Mr. Murray, also Mrs. Murray's clairvoyant descriptions. A good after-meeting followed. On Sunday next, Miss A. V. Earle, trance address. Mrs. J. W. Adams again conducts the Thursday meetings.—P.

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

HACKNEY.—SIGDON-ROAD SCHOOL, DALSTON-LANE, N.E.—On Sunday last Mr. A. V. Peters gave a good address on subjects suggested by the audience, and concluded with convincing clairvoyant descriptions. Speaker on Sunday next, Mr. Robert King.—N. RIST.

CAVENDISH-SQUARE, 22, PRINCES-STREET.—On Sunday last Mrs. Fairclough Smith's trance address on 'Prayers for the Dead' was much appreciated by a good audience, and her clairvoyant descriptions were well recognised. On Sunday next, at 6.30 p.m., Mr. John Lobb on 'Talks with the Living Dead'; at 11 a.m., at 166, Marylebone-road, N.W., Bible class for members and associates only.—P. E. B.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD, ASKEW-ROAD, W.—On Sunday last, after a reading by Mr. Imison, Nurse Graham gave fourteen successful clairvoyant descriptions, thirteen being fully recognised. On Sunday next, at 11 a.m., discussion on 'Reincarnation'; at 7 p.m., Mr. Frost. Thursday, March 29th, Nurse Graham.—S. H.

BRIGHTON.—COMPTON HALL, 17, COMPTON-AVENUE.—On Sunday last excellent practical addresses were given by Mr. H. Boddington. Sunday next, at 11.15 a.m., circle; at 7 p.m., Mr. R. D. Stocker on 'Spiritualism: and the Mystery of Sleep and Dreams.' Hall open on Thursdays from 3 to 5 p.m. for inquirers.—A. C.

FULHAM.—COLVEY HALL, 25, FERNHURST-ROAD, S.W.—On Wednesday, March 14th, Mrs. Skilton exhibited her psychographs and explained their production. On Sunday last Mr. Gwinn gave a very interesting and uplifting address. Sunday next, at 7 p.m., Mr. J. D. Davis. Saturday, at 7.30 p.m., plain and fancy dress dance. Tickets 1s.—W. T.

THE UNION OF LONDON SPIRITUALISTS will hold a conference at Chepstow Hall, Peckham, on Sunday, April 1st. Speakers: at 3 p.m., Mr. H. Boddington; at 7 p.m., Messrs. Gwinn, Adams, Boddington, and Clegg.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday last Mr. E. W. Wallis, after a short reading, gave a splendid trance address on 'The Inspiration of Spiritualism.' The subject was very ably handled, both spiritually and educationally, and gave great pleasure to his hearers. Mr. G. Spriggs officiated as chairman. Sunday next, Mr. A. V. Peters, clairvoyant. Doors open at 6.30. Silver collection.—A. J. W.

PECKHAM.—CHEPSTOW HALL, 139, PECKHAM-ROAD.—On Sunday evening last Mrs. Effie Bathe's clear and instructive paper on 'The Heaven and Hell of Spiritualism,' and her able answers to questions were much enjoyed. Mr. Butcher presided. A bright after-circle followed. On Sunday next, at 11 a.m. and 7 p.m., Mrs. A. Webb, clairvoyante. April 1st, visit of Union of London Spiritualists.

CLAPHAM INSTITUTE, GAUDEN-ROAD.—The Thursday circle held by Mrs. A. Boddington was very successful. On Sunday last Mr. Macdonald Moore's interesting address on 'Some Lessons in Spiritualism' was followed by convincing clairvoyant descriptions from Mrs. Boddington. On Sunday next, at 11.15 a.m., circle; at 7 p.m., Mrs. Boddington, clairvoyante. Thursday, at 8.15 p.m., clairvoyance; silver collection. Good Friday, social dance; tickets 1s.—H. Y.

CHISWICK.—110, HIGH-ROAD.—On the 13th inst. Mr. A. V. Peters gave very successful clairvoyant descriptions at Wycombe Hall, Hammersmith. At the third annual general members' meeting a satisfactory balance-sheet was shown and officers re-elected: President, Mr. W. Tidman; vice-president and treasurer, Mr. Percy Smyth; secretary, Mr. H. G. Hearn; and a committee of members. On Sunday morning last great spiritual benefit was experienced by members of the circle. In the evening Mr. Tidman spoke on 'The Bible and Spiritualism.' On Sunday next, at 11 a.m., spiritual circle; at 7 p.m., Dr. Deane. Tuesday, at 8 p.m., at Wycombe Hall, Hammersmith, Nurse Graham, clairvoyante.—H. V.

WISBECH PUBLIC HALL.—On Sunday last Mr. Ward gave an interesting address and good clairvoyant descriptions.

SOUTHAMPTON.—WAVERLEY HALL, ST. MARY'S-ROAD.—On Sunday last Captain Greenaway's splendid address on 'Let there be Light,' was well received.—S. H. W.

STRATFORD.—NEW WORKMEN'S HALL, ROMFORD-ROAD.—On Sunday last Mrs. Podmore gave an uplifting address and some excellent clairvoyant descriptions of spirit friends.

LUTON.—On Sunday last Mr. A. Punter's earnest and eloquent address on 'My Son, forget not My Law' was much enjoyed.—C.

LINCOLN.—UPPER ROOM ARCADE.—On Sunday last Mr. J. Gratton, of Nottingham, gave splendid addresses on 'Are they not all Ministering Spirits?' and 'Am I my Brother's Keeper?'—H.

BOURNEMOUTH.—21, CHARMINSTER-ROAD.—On Sunday last Mr. P. R. Street delivered an address on 'Spiritualism the Universal Religion of the Coming Age.' An after-circle was held at 8.15 p.m.—P. R. S.

SOUTHPORT.—HAWKSHEAD HALL.—On Sunday last Mrs. Heaton Barnes gave instructive addresses, good clairvoyant descriptions, and impromptu poems. On Monday night she gave clairvoyant and psychometrical delineations.—E. B.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—On Sunday morning last Mr. W. E. Long gave an address and a number of spirit messages, and in the evening he spoke on 'Angels and Men.'—S. C.

STOKE NEWINGTON.—GOTHIC HALL, 2, BOUVERIE-ROAD.—On Sunday morning last Mr. McKenzie's interesting address on 'The Limitations of Man' was well discussed. In the evening Miss Violet Burton gave an impressive trance address on 'Our Spiritual Counterparts,' and dealt with questions.—S.

TOTTENHAM.—193, HIGH-ROAD.—On Sunday morning last Mr. Fletcher opened an interesting discussion on the proposed open-air campaign to be undertaken by this society. In the evening Mr. J. Conolley spoke ably on 'Can the Spiritualistic Platform be limited?'—N. T.

KETTERING.—A society has been formed here under the name of the Kettering Christian Spiritual Association. Mr. Spencer Percival, 25, Gold-street, is the hon. secretary, and meetings will be held on Thursday evenings. A public meeting was recently held, and another is contemplated.

SOUTHEND-ON-SEA.—VICTORIA HALL, ALEXANDRA-ROAD.—On Sunday last Mr. John Lobb addressed a large and appreciative audience on 'Talks with the Dead.' The young society here is growing by leaps and bounds, and good results from Mr. Lobb's visit are anticipated.