

Light:

A Journal of Psychological, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

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NOTES BY THE WAY.

'Merlin,' in 'The Referee,' still pursues his speculative way for the benefit of the sporting persons who care to wander along the dim bypaths of occultism. It looks like casting pearls before—horses, but the editor ought to know.

'Merlin's' last excursion is into the region of our old friends the 'supraliminal' and the 'subliminal' selves, but he does not make much of them. His reflections on mental and spiritual epidemics are much more fruitful. He says that 'Science' draws this line between these two selves, but that is hardly so. A few scientific or semi-scientific men have done so, and very much for the purpose of accounting for happenings that bothered them. It is to some extent a contrivance to stave off 'giving in to spirits.'

But this from 'Merlin's' meditations is rather good. He labels it 'Helplessness of Science':—

There is something pathetic in the hopelessness of the gropings of science into the beginning of things. Everywhere the searcher reaches an *impasse*. He reduces matter to the electric unit—speculatively, of course—and there is the *fons et origo* of everything until you ask him to find an origin for the electric unit, when he discovers that he is no nearer his solution than he was when he was dealing with rocks and trees and beeves. He finds the origin of thoughts, impulses, intuitions, and what not in the action of the subliminal mind. But whence the impulse which sets the subliminal mind in action? The religious believer offers his solution of the puzzle in the existence of a Creator, and his theory, in turn, is 'cancelled, stricken through with doubt' by the inquiry—Whence a Creator? The plain and unescapable fact is that there are limitations imposed upon our intelligence, and that there is a Something somewhere which we are incapable of comprehending. 'In the beginning'—so run the words of the Evangelist. We cannot conceive a beginning. We are thrown back on the 'eternal now.' But we cannot conceive that either. We are intellectually baffled everywhere. And possibly, after all, since it grows more and more evident that Science and Reason can do nothing for us to account for the problem of existence, we can do no better than trust to the monitions of that which old-fashioned thinkers call the Soul, which might so easily include the subliminal mind, and is at least as trustworthy a guide as we can find elsewhere.

But, after all, it is something to have got so far as the recognition of a subliminal self: and yet somehow it reminds us of Hans Christian Andersen's story of the learned hen who told her chickens that the world is very much larger than people suppose,—that, in fact, it stretches to the far side of the parson's orchard, for she had looked through a gap in the fence and had seen.

Mr. J. A. Hobson's late well-informed and semi-humorous column in 'The Daily Chronicle,' on Boston (U.S.), gives a piquant taste of the place as bearing out the

truth of the epigram that 'Boston is not a place but a state of mind.' 'In no other city of the world does one become so much aware of self-conscious intellectuality, of a society so occupied with the business of mental improvement.' The following passage, though a trifle saucy, is very photographic:—

The proximity of Harvard University, in the adjoining town of Cambridge, adds an academic note to these lofty speculative notions, and affords a full channel of intercourse with other centres of world-culture. From every part of the world come wise men with their reputed wisdom: for some years past Asia has been a special vogue, and smooth-toned Swamis from India have been preaching the slow eternal process of the inner life and the quiescent lapse of personality to the inheritors of tough aggressive Calvinistic individualism with its political and commercial implications. The recasting of old religious faiths in the light of modern biology and psychology is the substance of much serious thinking, and a new form of clarified mysticism (if this be not a contradiction), compact of Christian Science, Spiritualism, and physical hygiene, is being grafted on to the old faded stock of New England Puritanism to form a fresh philosophy of life.

In this work of preparing a cultured substitute for outworn Christian orthodoxies Harvard is entirely to the front. Its professors, William James, Josiah Royce and Hugo Munsterberg, all dabblers in psychical experiments as well as philosophic theorists, are beginning to exercise a really powerful influence over all sorts of quick-witted receptive Americans, and in Boston or Cambridge every other lady you meet is deeply concerned with problems of thought transference and personal immortality, and is as likely as not to embroil you in a heart-to-heart discussion of the solar plexus and its part in the emotional economy of man. It has been, writes a competent authority, a most prolific season in Cambridge. There have been evolved no fewer than four distinct concepts of God, all infinite, eternal, and mutually exclusive.

Tennyson's 'In Memoriam' with annotations by himself (Macmillan and Co.) is certainly a curiosity. The annotations, however, are rather scanty and of not much literary value: and, as a matter of fact, the annotations are nearly as much those of Tennyson's son as of Tennyson himself. They also contain notes by Tennyson's wife. The following sentences, given as spoken by Tennyson, are well worth preserving: 'Yes, it is true that there are moments when the flesh is nothing to me, when I feel and know the flesh to be the vision, God and the spiritual the only real and true. Depend upon it, the spiritual is the real: it belongs to one more than the hand and the foot. You may tell me that my hand and my foot are only imaginary symbols of my existence. I could believe you; but you never, never can convince me that the *I* is not an eternal Reality, and that the spiritual is not the true and real part of me.' 'These words,' says the editor, 'he spoke with such passionate earnestness that a solemn silence fell on us as he left the room.'

'The Fortnightly Review' for March contains a valuable Article by Sir Oliver Lodge on 'The Scientific Attitude to Marvels.' It is temperate but strong, candid and very discriminating, and the stiffest scientific repudiator of Spiritualism (if Sir Oliver will allow us the word) need not feel hurt, though he may quite likely feel chevied.

The Article, in the main, deals with an old Lecture by Faraday which curiously illustrates Sir Oliver's contention as to the limitations of even great scientists, in their readiness to bang doors in the faces of witnesses to new truths and unfamiliar facts. It is encouraging to find Sir Oliver urging his brethren to an examination of these facts on their physical side. 'It is the duty of science,' he says, 'not to turn its back upon them, but to make the most of the opportunity of scrutinising phenomena which, like solar eclipses or transits of Venus, are not matters of everyday occurrence, nor things that can be controlled and produced at pleasure, nor observable without distinct preparation and effort.'

We observe, in Dr. Savage's sermons, references more and more frequent to the faith that, in these latter days, he holds and that holds him. This, on work in the after-life, is specially interesting:—

As I look forward towards the life which we expect to find over yonder, I never think of it as eternal rest. I know it is said it will be a land of rest; but I for one want no rest. I have heard ministers talking about resting for ten thousand years or so. I should get tired in a year, tired in six months. I want no heaven of the traditional kind, where I shall escape the necessity of doing anything. What kind of work may we expect? Think what kind of person you expect to be. Work such as we accomplish with these physical bodies here, I presume, will not be called for; but the work of the artist, the work of the poet, the work of the singer, the work of the inventor, the work of the discoverer, the work of the philosopher, the work of the scientist, the work of the inner, higher, real man, I believe there will be limitless scope for in that other life. Shall I ever get tired? I do not know. It does not trouble me any to suppose I might. I hope, at any rate, that there will be obstacles there, that there will be the sense of pleasure and joy and triumph in achievement. If not, I can hardly imagine a heaven worthy of a man. So I look forward to work and joy in work, in God's world over there, as well as delighting in it here.

This, from St. Ethelburga's Leaflet, is thought-provoking, as coming from the Church and from Dr. Cobb. It is an extract from the writings of Herbert Spencer:—

Whoever hesitates to utter that which he thinks the highest truth, lest it should be too much in advance of the time, may reassure himself by looking at his acts from an impersonal point of view. Let him remember that opinion is the agency through which character adapts external arrangements to itself—is a unit of force constituting, with other such units, the general power which works out social changes; and he will perceive that he may properly give utterance to his innermost conviction; leaving it to produce what effect it may. It is not for nothing that he has in him the sympathies with some principles, and repugnance to others. He, with all his capacities and aspirations and beliefs, is not an accident but a product of the time. While he is a descendant of the past, he is a parent of the future; and his thoughts are as children born to him, which he may not carelessly let die. Like every other man he may properly consider himself as one of the myriad agencies through whom works the Unknown Cause; and when the Unknown Cause produces in him a certain belief he is thereby authorised to profess and act out that belief. . . . Not as adventitious, therefore, will the wise man regard the faith which is in him. The highest truth he sees he will fearlessly utter; knowing that, let what may come of it, he is thus playing his right part in the world.

SPIRITUAL PRAYERS.

(From many shrines.)

We offer up unto Thee our prayers and intercessions, for those especially who have in any matter hurt, grieved, or found fault with us, or who have done us any damage or displeasure. For all those also whom, at any time, we may have vexed, troubled and burdened, by words or deeds, knowingly or in ignorance; that Thou wouldst grant us all equally pardon for our sins and for our offences against each other. Take away from our hearts, O Lord, all wrath and contention, and whatsoever may hurt charity, and

lessen brotherly love. Have mercy, O Lord, have mercy on those that crave Thy mercy, give grace unto them that stand in need thereof, and make us such as that we may be worthy to enjoy Thy grace, and go forward to life eternal. Amen.

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, APRIL 12TH,

WHEN AN ADDRESS WILL BE GIVEN

BY THE

REV. J. PAGE HOPPS,

ON

'THE HOLY GHOST THE COMFORTER.'

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 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, April 3rd, and also on the 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 next, 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, April 12th. 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, April 6th, at 3 p.m., prompt. *Visitors should come prepared with written questions*, on subjects of general interest relating to Spiritualism, mediumship, and life here and hereafter. These meetings are *free to Members and Associates*, who may also introduce non-members on payment of 1s. each.

TO CORRESPONDENTS.

THE SEIZURE OF MR. CRADDOCK.—We have received many letters on this subject for which we are quite unable to find room this week. Next week we shall give some of them, but by no means all, as many of them are much too long, and others are not much to the point.

THE ALLEGED CRADDOCK EXPOSURE.

I have had not less than fifty sittings with Craddock. A considerable number of these have been in my own drawing-room, the bay window of which is admirably suited for the purpose. Two sittings (neither of them at Craddock's house) have been 'search' sittings, and have included the stripping of the medium and the minute examination of his clothes, pockets, and person. I am, therefore, able to concur with Rear-Admiral W. Osborne Moore when he says that Craddock unquestionably is a medium.

Lieut.-Colonel Mayhew, at his first experience of materialisation, became convinced that the phenomena were fraudulent. A second visit confirmed his conclusions, and at a third, having proceeded to Pinner in the full conviction that he had judged rightly, he determined to 'expose' the medium. He accordingly 'seized' one of the apparitions by the arms, and found that it 'was Mr. Craddock!' Who else did Lieut.-Colonel Mayhew expect it would be? If Lieut.-Colonel Mayhew imagines that he can seize and detain a spirit form, he must be in the very earliest stages of his investigation of spirit science. On page 299 of 'Shadowland,' by Madame d'Espérance, is the story of a precisely similar episode. 'Yolande had been seized, and the man who had seized her said it was I.' I have never heard it suggested that this affair, made public by Madame d'Espérance herself, proves that lady to be a fraudulent medium, though it has led her to exercise considerably greater care in the composition of her circles. I have no doubt that if Sir William Crookes had seized 'Katie King' he would have found that he held the medium. By the very nature of the materialisation process, it must be so.

When, therefore, we learn that the medium was 'recognised by the light' we can only be astonished at the kind of 'investigation' which supposes that a spirit form could be retained in hand while a light was produced. But to make the investigation more complete 'the door was locked' and a small electric torch (which Craddock has more than once shown me at my house) was discovered. At this stage the medium became violent (there had previously been no violence), refused to be 'searched,' offered a test séance (which was not accepted) and returned the money—some of which, I understand, has been sent back to him by persons to whom this 'exposure' seems as utterly inconclusive as it seems to me.

There is as much prejudice on the other side against spirit science as there is on this. It may well be that Lieut.-Colonel Mayhew, going to the séance with his mind made up, and not judicially as an investigator, was himself responsible for the spoiling of the conditions, so subtle and delicate are the forces at work in these affairs. At any rate, there would be numerous intelligences only too eager to aid him in producing what he, in all good faith, believed to be an exposure, but what they knew to be another triumph for ignorance and darkness. If this view be correct, the placing of the torch in the drawer, the unsatisfactory character of the phenomena, the false moustache, and all the rest of it are easily explained. They were all parts of a scheme worked by operators of skill and resource, on the other side, to discredit a great movement. There was an uprush of malignity, against which the medium himself, sensitive to all these influences, was not likely to be proof.

During fifty séances with Craddock I have, as a man of the world, bent my best powers of observation upon the phenomena which are associated with him. I have frequently had him at my house for the day, for cricket or tennis, when there was no idea of a séance and I only wanted to watch the normal personality. During all the séances I have never once met with an instance where the voices of Joey, Sister Amy, Abdullah, La Belle Cerise, or any other of Craddock's numerous controls, have been confused or have overlapped; and, what is more, this long observation has shown me that not only are the voices and the 'forms' distinct, but also the personalities. Each has his (or her) own mode of thought and expression. Each possesses a characteristic manner. Blending and confusion are unknown. Yet I am now asked to believe that Craddock, the 'ventriloquist' of supreme skill, capable of

producing these 'multitudinous voices and of differentiating these many temperaments, prefers to exercise his powers for a few guineas a week in the obscurity of a small house at Pinner, rather than to accept the huge salary which they would secure for him from the managers of the many places of entertainment who would be only too eager to engage his services.

The phenomena of materialisation are, in some ways, the most convincing of the psychic manifestations. But if they are to be investigated by people who imagine that to 'seize' the forms rather than to carefully and critically observe their actions and characteristics, is the right path to knowledge, we shall soon have no genuine materialising medium left. To prevent misapprehension, let me say that I was consulted by my friend, Mr. Ronald Brailey, with reference to his misgivings about Eldred on the Saturday night before the 'exposure,' and I concurred with him as to the desirability of action. By all means let us expose fraud: but let us bear in mind the infinite subtlety of the forces which we are investigating, and proceed cautiously. What we take to be a flaw in the star is far more likely to be a flaw in the telescope: and before we criticise the supposed imperfect structure of the star, let us be sure that we fully apprehend the limitations of the instrument which is the main basis of our criticism.

ANGUS MCARTHUR,

Editor of 'Footfalls on the Boundary of Another World,' by Robert Dale Owen.

My attention has been drawn to Colonel Mayhew's account in your columns of his exposure of Craddock. It may be of interest to your readers to know that I exposed the same person some six years ago in much the same way. I seized the form which claimed to be the materialised spirit of an Indian, Abdullah by name, and discovered that it was Craddock. He had removed his shoes and coat, and was wearing a white wrap about his head and shoulders and a thin rubber mask over the upper part of his face. I published an account of this exposure in the 'Two Worlds,' but unfortunately the editor, who had witnessed the exposure, refused to insert the name of the 'medium.' If you will give publicity to this additional evidence of the fraudulent character of Craddock's performances it may be hoped that his reinstatement in public esteem may be postponed for some months. It is, perhaps, worth while to add that the séance was accompanied by prayer and the singing of hymns, and that messages were said by the 'medium' to be sent by the dead relatives of the sitters, circumstances which must render the conduct of the 'medium' and his accomplices peculiarly loathsome to every honest man.

Oxford.

W. McDougall.

WHY TEST CONDITIONS ARE NEEDED.

Mr. Lyman C. Howe, one of the oldest and kindest mediums and speakers in America, in a recent issue of the 'Progressive Thinker' says:—

'Any séance representing extraordinary phenomena to be accepted as evidence, should have conditions in every detail that render fraud impossible. But fraud produced by the co-operation of spirit and medium may be impossible of detection, while appearances may be such as to cause critics to charge it all to the dishonesty of the medium. Hence, the importance of all true mediums fortifying themselves immovably against every temptation to deceive, and defiantly resisting all influences and persuasions from spirits that lead to any kind of fraud.'

MR. JAMES ARCHER'S PICTURES.

The remainder of the pictures which have been on exhibition at the office of 'LIGHT,' painted by the late James Archer, R.S.A., consisting of 'Dindrane and Sir Percival,' Arthurian Legends (£12), 'Nero's Awakening in the Spirit World' (£8), and five smaller pictures: 'Christ and St. Peter,' 'The Riddle of the Universe,' and three Arthurian Legends (£2 10s. each), can be seen until April 12th, when they will be removed, unless previously sold. It is hoped that the prices named will be realised, but any reasonable offer will be entertained.

THE ELDRED CASE—A REVIEW.

During the recent very lively discussion in relation to Mr. Eldred's professed mediumship, some of our readers, puzzled by the conflict of testimony, begged us to guide them, if possible, by a statement of our personal opinion on the questions at issue. But we resisted the appeal. We had, of course, our own convictions in regard to the value or otherwise of the evidence adduced, but we felt, and felt strongly, that while the matter remained in dispute our sole business was to adhere to the course which we have uniformly adopted, of giving to all who could speak from personal experience and observation a fair and impartial hearing—the more especially as we ourselves had had no special opportunity of judging, not having been present at a single séance with Mr. Eldred. Moreover, we had learned, as we announced in 'LIGHT,' of February 17th, that there was a prospect of Eldred's mediumship being submitted, with his consent, to the scrutiny of a few competent observers, and we desired that those observers should approach their work altogether unbiassed by anything we ourselves might say on the subject. For reasons which our readers can readily guess, that scrutiny, we understand, has now been abandoned.

Eldred's recent exposure and confession, and the capture of his many cunningly devised appliances for deception, have rendered quite unnecessary any apprehension of future success on his part in the same direction. He has been found guilty of very despicable frauds; but there is in the case the small satisfaction of knowing that his career of deception has been a comparatively brief one, and that it has been brought to a close by our friends and not by our foes—by Spiritualists and not by scoffers and unbelievers. That many Spiritualists have been successfully deceived by him does not greatly surprise us, for few people realise how easy it is for a practised trickster to cheat in semi-darkness; but what does surprise us is that so many patrons should have been found for promiscuous séances held under circumstances in which sufficient and intelligent scrutiny is impossible, and in which it is supreme folly to take appearances for realities. The mutual confidence which may be rightly felt in a private or family circle is manifestly quite out of place in a mixed company, of the members of which it may be that little is known beyond the fact that one of them at least has a pecuniary interest in the success of the proceedings.

A fair estimate of the worthlessness of some evidence may be gained by a critical study of the published reports, even when such reports are given by honest and well-intentioned observers. One such observer at some of Eldred's séances was Mr. Sigurd Trier, a Danish gentleman, of whom we have been told that he is a good and honest man, so good and honest that his evidence is apt to be of little real value because he cannot even suspect that another man may possibly be less good and honest than himself. Of course, such a person commands our sincere respect, but does not necessarily command our confidence in the reliability of his testimony. For instance, in a letter to 'LIGHT' (p. 100), Mr. Trier, speaking of what he, no doubt honestly, regarded as the materialised form of Mr. Thomas Everitt, said that 'Mr. Everitt with his tall stature walked about,' &c. But Mr. Trier could not have known our old friend as he was in the flesh or he would not have spoken of 'his tall stature.' If the form was really tall of stature it was clearly *not* the form of Mr. Everitt, and if it was the form of Mr. Everitt he is incorrectly described as being tall of stature. On reading Mr. Trier's description we were irresistibly led to the conclusion that his story was quite unreliable, and Mr. Everitt himself has justified this conclusion by declaring emphatically, in the direct voice, through the mediumship of Mrs. Everitt, that he has never materialised at any of Mr. Eldred's séances. Mr. Trier's story is, in fact, a myth, the product of a vivid imagination at play in a dim and uncertain light.

And other considerations point unmistakably to the same conclusion. On his return to Denmark Mr. Trier published a pamphlet (a copy of which he kindly sent to us), in which he gave a minute account of his psychic experiences in London and a very graphic description of séances with Mr. Eldred, including facsimiles of Eldred's handwriting; of messages said to have been written in his (Mr. Trier's) sight by the materialised form of Mr. Everitt; and of Mr. Everitt's handwriting before his decease. Did Mr. Trier compare these, and if not, why not? Did he rashly form conclusions on insufficient data? Or, did he credulously accept as true everything that he was told? Let our readers judge for themselves. Here is a facsimile of the signature of our late friend, taken from Mr. Trier's own pamphlet:—

(a)

Thos Everitt
 4 Olders Hill
 Hendon
 March 8/03

That this is a correct reproduction of Mr. Everitt's autograph hundreds of persons can confidently testify, as it shows all the characteristics with which his many friends are familiar. Writing was to him a slow and tedious process in which he engaged reluctantly, and hence his script was stiff and rugged, as unlike as possible to the bold and flowing style of the following which Mr. Trier prints as facsimiles of the 'messages' alleged to have been given by Mr. Everitt's materialised form, on the 8th and 16th of December last:—

God bless
 you all
 God bless
 and
 keep
 you

If the handwritings are compared (or rather, contrasted) it becomes evident, beyond dispute, that the messages attributed to Mr. Everitt were certainly *not written* by him—a fact which could not have escaped the observation of Mr. Trier if he had given them an impartial and unprejudiced examination. By whom, then, were the messages really given? In other words, Who played the Ghost? A careful scrutiny seems to point to Mr. Eldred himself, and to show that he had already entered upon his nefarious course some months ago. Naturally in producing the pretended Everitt 'messages' (b and c) he would endeavour to disguise his own handwriting, but to do that successfully under the circumstances would be no easy matter. If, in an attempt to disguise, one does not allow himself time to deliberate, he naturally falls back into his ordinary habits and betrays himself by forming some of his letters after his usual custom. And that is what seems to have happened in the present case. The 'messages' are brief, but they nevertheless show peculiar forms of letters to which we can find no similarity whatever in any of the many communications from Mr. Everitt in our possession, but they appear in Mr. Eldred's writing again and again! Take for instance the 'y' in each of the alleged Everitt messages, b and c. Mr. Everitt never wrote such a 'y'; but it occurs, with very slight modifications, in the words 'you,' 'my,' and 'your' in the following facsimile, given in Mr. Trier's pamphlet, of a letter written by Mr. Eldred (d), and no fewer than *seven times* in the next communication from Mr. Eldred addressed to ourselves (e); while it *never once* occurs in a number of letters in our possession from Mr. Everitt:—

(d)

Dear Lucie

The enclosed has just arrived and I hasten to forward you on at once.

My sincerest and best wishes

Your sincere friend
and well wisher

Charles Eldred

e) I thank you for letter of this morning & would say⁽²⁾ In reply⁽³⁾ to kind inquiry⁽⁴⁾ I cannot see my way⁽⁵⁾ to answer question on account of promises made.

Yours respectfully⁽⁷⁾
Charles Eldred

The so-called Everitt messages (b and c) are so brief that they afford very little material for comparison with writing which is indisputably Mr. Eldred's, but, besides the similarities already pointed out, others may be detected, one of which is so distinctive that it should be mentioned. In the Everitt message (c) given above, 'God bless you and keep you,' each 's' in the word 'bless' is strikingly peculiar, and though we have had the opportunity of looking through a considerable number of Mr. Everitt's manuscripts, we have not found a single case of such an 's' amongst them. But a precisely similar 's' occurs in Mr. Eldred's communication (d) in the word 'hasten.'

But we need not say more by way of exposure of Mr. Eldred's nefarious practices. What we have said, however, may serve the purpose of showing that a cunning cheat is not always cunning enough to evade detection, and that there are other modes of discovering fraud besides the capture of the material appliances employed. Nevertheless, we are deeply grateful to the friends who so well discharged the unpleasant duty of unmasking a pretender, and sincerely hope that if, unhappily, a similar duty should appeal to them in the future, they will not hesitate to repeat their very valuable service to our Cause.

MEDIUMSHIP AND MORALITY.

The following extract from the 'Harbinger of Light,' for February, will bear a good deal of thinking about, especially by those who base their Spiritualism on 'signs and wonders' rather than on spiritual evidences and proofs of identity:—

'The question of indiscriminate circles and doubtful mediumship is one that is now shaking the foundations of Spiritualism to its depths, and it is likely that definite steps will be taken in all parts of the world to draw a sharp line of demarcation between mere phenomena hunters and those to whom phenomena have been the means of opening the gate to the straight and narrow pathway that leads to spiritual life. It is patent to all who study mediumship that the spiritual nature of a medium is not affected by his abnormal powers, and that the moral nature may remain on a distinctly low plane. It is, indeed, lost sight of by many Spiritualists, who crave knowledge on this vexed subject, that mediumship and the soul's development are two entirely distinct functions and that to rely on so-called spirit messages instead of the internal illumination that comes to those who draw from the Central Source of all strength is to sink into mere automatons. For we are all, whether incarnate or discarnate spirits, fellow travellers on an upward road.'

Miss Lilian Whiting, writing in the 'Banner of Light,' very truly says:—

'Many of the strongest evidences of the companionship and the influence or aid of friends in the Unseen are so subtle and delicate in their nature as only to be among those spiritual things which must be spiritually discerned. Research and investigation have their place and are contributing to the establishment of the deepest and most important truth in all spiritual life; but they cannot reveal the more delicate and indefinable processes wrought by sympathy and insight.'

SPIRITUALISM IN SOUTH AFRICA.—Mr. James S. Taylor, honorary secretary of the Capetown Society of Spiritualists, offers to assist Spiritualists elsewhere to get in touch with local societies in South Africa, and states that his society welcomes the assistance of any who are really interested. Correspondence addressed to Mr. Taylor, at Room 8, Hoffmann's Chambers, Long-street, Capetown, S.A., will be promptly attended to. Mr. Taylor further suggests that other central societies in the larger towns in the colonies and elsewhere should make known their addresses through 'LIGHT,' and is certain that this would be a boon to many.

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE,
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DREAM AND BEYOND.

Dr. Carus, though he does not agree with Mr. Charles Johnston in certain vital points, yet heroically gives him the hospitality of 'The Open Court' for a somewhat novel Paper on 'The Vedanta Philosophy,' at the same time welcoming him as the translator of the *Katha Upanishad* and 'perhaps the best and most scholarly exponent of genuine Vedantism in this country.'

Mr. Johnston distinguishes sharply between the philosophies of the East and West in one particular. He holds that, compared with the philosophy of India in its golden age, Western philosophy has always held a somewhat subordinate position, in that it has leaned for support against some other teaching or science or study, drawing its colour therefrom. This, he holds, is true even of Plato, for Plato's philosophy is 'entangled amid dialectics, and rests thereon, so that a learned Hellenist has said that the heart of Plato's teaching is Socrates, and the glory of Socrates is to have revealed the scientific nature of a definition.' The age of Bacon and Newton was an age of experiment and induction: 'and philosophy straightway began to lean on mathematics and physics.' The Encyclopædists saw the universe through the spectacles of physics. When the star of Darwin arose, the philosophers began to swear by him. 'Everything was biologized, and seen in the light of evolutionary natural history.'

Not so in India, says Mr. Johnston. There, philosophy, Vidya, wisdom, stood boldly on its own feet, and begged support and countenance from no fashionable science or belief. All castes and callings led up to the high occupation of the sage and mystic. To that all roads led. Philosophy was not a recreation for the student; it was the supreme end of life. Mr. Johnston seems to say this to the advantage of India: but we hesitate. Philosophy dissociated from the present stage of being, independent of experience, and indifferent to the laws that beset us here, must always be in danger of arbitrary imaginings and baseless illusions, and even in danger of treating all this present life as illusion,—a dangerous speculation, and one not over respectful to whatever creator and lawgiver there may be.

This is clear when we take the plunge with Mr. Johnston in his account of the 'main fundamental' difference between Eastern and Western philosophies. Western philosophy, he says, draws its conclusions from our waking consciousness. But, in India, the seekers after wisdom

pushed on boldly towards the great Beyond. 'Waking consciousness, so far from being the whole matter with the sages of India, is held to be merely the region outside the threshold. The real world lies beyond and must be sought with other eyes.' The dream-world is one step towards that 'great Beyond,' but beyond it lies the world of the great Reality. This, from the Upanishads, is enlightening here: 'The spirit of man wanders through both worlds, yet remains unchanged. He seems only to be wrapt in imaginings. He seems only to revel in delights. When he enters into rest, the spirit of man rises above this world and all things subject to death. The spirit of man has two dwelling-places: both this world and the other world. The borderland between them is the third, the land of dreams. While he lingers in the borderland, the spirit of man beholds both his dwellings; both this world and the other world.'

'In that third consciousness,' says Mr. Johnston, 'say the old Indian books, dwell the answers to our darkest riddles, the words of our most hopeless enigmas.' 'For the Indian sages,' he says, 'this third consciousness beyond the borderland is not merely a deeper sleep: it is rather the real awakening, a spiritual vision, in which the soul grows aware of spiritual things.' This doubtless has a truth in it, but it is easy to see to what vagaries and self-delusions it may lead; and, if we mistake not, India is to-day gathering the phantasmal fruit of centuries of its real and imaginary excursions into that world of 'vision,' of 'inspiration,' of 'knowledge.'

Mr. Johnston, in noting the 'more fundamental' difference between the Eastern and Western philosophies, sees the new drift of thought and observation in the West. He says:—

Every one of us Western folk, if we are pushed, will admit that we believe, not so much in the communion of saints, as in the solid universe of matter, which geologist and chemist tell us of, and we bank on its reality, so to speak, in the practical conduct of our lives. . . Yet through all this tacit materialism runs a warp of something quite different; something which for a generation or more, since Darwin ceased to be a startling novelty, has been slipping into the popular consciousness; something which makes the Indian position much more intelligible. Almost imperceptibly, we are beginning genuinely to believe in other modes of consciousness, besides that waking state which, to Locke, was all in all. We are feeling our way through a mass of contradictory data concerning the trance states of mediums, clairvoyance, telepathy, and the like; and if all goes well, we may presently reach the point at which the Indian wisdom began.

Yes, but the 'Western folk,' by building on experience, are on surer ground, and leave far less room for 'vain imaginings.' In India, the facts of telepathy, thought transference, clairvoyance and clairaudience have long been known. The Upanishads teach that man is possessed of an etheric body upon which are imprinted all thoughts and imaginings, a kind of subtle gallery of mind-images. This comes very near to the Spiritualist's conception of the soul, and is a good working theory to explain the mysteries of memory and dream. It goes far also to explain the mysteries of thought transference and suggestion, and is a good help in the attempt to find a scientific basis for belief in a personality that will persist beyond the incident we know as 'death.'

EDUCATIONAL POSTCARDS.—The Country Press, of 19, Ball-street, Kensington, W., are issuing a novel series of educational postcards, the first example of which (Natural History department) is a picture presentment, on seven cards, for the price of sixpence, of the whole of the British ferns (forty-two species, nature prints) from the illustrative plates of Mr. Francis George Heath's work 'The Fern Paradise.' These will be followed by other representations on postcards, of natural history subjects and others likely to have an educational value.

HAUNTINGS.

One of the most puzzling of the phenomena which have occupied psychical researchers is the class of phenomena called hauntings. These hauntings are so various, so casual, so difficult to verify, so liable to be sensationally exaggerated by reporters, that they have perhaps engaged less attention than they deserve.

Professor Barrett remarked recently in an address delivered before the Society for Psychical Research, on the difficulty of retaining an adequate impression of occurrences which have not found for themselves some sort of niche in our mental scheme of things. In the popular mind hauntings have, of course, found such a niche, the common interpretation being that of Shakespeare, that they are souls 'doomed for a certain time to walk the night,' for 'foul crimes' done in their 'days of nature.'

But a little wider acquaintance with the subject of hauntings renders this crude explanation insufficient; and as yet there seems to be found no one solution that adequately co-ordinates all the evidence on record. Indeed, it seems probable that the phenomena in question cannot all be accounted for in the same way.

The subject was, a few months ago, brought before the members of the Psychological Institute in Paris, by Dr. Maxwell, who is all the better fitted to do this because at present he has no theory to offer by way of explanation. It is men in this position who are best able to win a hearing from the body of intelligent persons who for various reasons disregard the subject altogether, and who, of course, can make no advance towards discovering the interpretation of the phenomena until the fact of their occurrence, or, at least, the probability of their occurrence, is established. Dr. Maxwell does not exactly claim that the facts are absolutely proved (although it is easy to recognise what are his personal opinions on that point), but he claims that the evidence for their occurrence is sufficient to warrant serious examination; and he even goes further, for he regards it as a duty of the members of this Institute to examine the subject, and, he adds, 'Do not imagine that it will be futile. We are all at present ignorant of what we may discover as the result of these difficult studies; perhaps we shall discover authentic facts: this seems probable. Their scientific value will be inestimable, for they will be to contemporary science, new facts, which will necessitate a modification of views concerning the manifestations of energy and the capacities of living beings.'

He forestalls the objections which experience shows are likely to arise promptly in scientific minds when they are appealed to in relation to this subject. 'My researches,' he says, 'are a little adventurous, perhaps their object seems to you indeterminate, chimerical and puerile.' Probably they did appear so to his auditors. But this is what always has occurred in the history of discovery, and it is sure to be the experience of anyone who sincerely believes, with Bacon, that, 'The inquiry of truth, which is the love-making and wooing of it; the knowledge of truth which is the presence of it; and the belief of truth which is the enjoying of it, is the sovereign good of human nature.'

After discussing the testimony which exists for hauntings, and classifying the various kinds of hauntings—auditory, visual, local, recognised and unrecognised, and so forth—Dr. Maxwell refers, in passing, to the interpretations which have been suggested. In reference to the spirit theory, he says, 'Mr. Myers does not differ much from this theory, but he modifies it a little and believes that the phenomena are caused by telepathy from the dead. Mr. Podmore admits only telepathy from the living; his explanation is obviously the least satisfactory. Mr.

Andrew Lang, in a recent article published in the March number of the "Occult Review," suggests that the phantom is only a subtle emanation from the living, which is conserved on a plane inaccessible to our senses.'

Here we have three theories. Probably there is an element of truth in each; they seem to supplement one another, and to be connected by a common principle. In our search for unity (in obedience to an imperative and true instinct) we are apt to be too previous and too limited. We want to fit everything into one theory, whereas the real unification lies deeper, in a common principle by which various theories may be co-ordinated. Take these three theories, for instance; telepathy from the (so-called) 'dead,' telepathy from the 'living,' and impressions registered on some interatomic medium, which impressions subsist for a time. Why should not all three be true? At the base of all three is involved the assumption that the effects are originally due to the mental activity of intelligence. Since impressions received telepathically register themselves on the sensitive substance in the brain cells and effect molecular changes there, it is quite conceivable that they may be registered on some finer ethereal medium, which may be as receptive to thought vibrations as the gramophone is to auditory and the camera to visual vibrations. The mistake seems to lie in the supposition that if some phantoms can be thus accounted for by Mr. Lang's theory, as the persistent images of past activities, *all* must be explicable in the same way, however differently they may behave. To think thus indicates, in our opinion, an extraordinarily narrow mental outlook and lack of imagination.

A case supplied by Lady Radnor and published by Mr. Myers in Part XXIV. of 'Proceedings,' pp. 77-79, illustrates the point we have been discussing. In this case a communicating spirit (the evidence for whose identity is very striking) makes the following statement:—

'You ask me whom I see in this habitation. I see so many shades and several spirits. I see also a good many reflections. Can you tell me if there was a child died upstairs? Was there an infant who died rather suddenly? [Why?] Because I continually see the shadow of an infant upstairs, near to the room where you dress. [A shadow?] Yes, it is only a shadow. [What do you mean?] A shadow is when anyone thinks so continually of a person that they imprint their shadow or memory on the surrounding atmosphere. In fact they make a form; and I myself am inclined to think that so-called ghosts, of those who have been murdered, or who have died suddenly, are more often shadows than earth-bound spirits; for the reason that they are ever in the thoughts of the murderer, and so he creates, as it were, their shadow or image; for it would be sad if the poor soul suffered, being killed through no fault of his own,—that they should be earth-bound; though, remember, they very often are earth-bound too.'

Lady Radnor adds:—

'With reference to the above communication' (which came through the hand of Miss A.) 'I may say that an infant brother of mine died of convulsions in a nursery which occupied a part of the house where the figure of the baby was said to have appeared. I do not see any way in which Miss A. could have known either of the death of my infant brother or of the fact that that part of the house had previously been a nursery.'

Anyone, however, who may try to explain *all* apparitions by a similar theory, will find the task extremely difficult. In our opinion, it cannot be done without doing violence to facts in a quite unjustifiable and even unreasonable manner. If, however, the theory of telepathy is recognised as including the immediate mental operations of discarnate as well as incarnate beings, we have at once a unifying principle by which these divergent and partial hypotheses can be synchronised, and by which also the various hauntings on record can be provisionally accounted for. Not that, of course, there will not remain much in connection with the method by which telepathy acts which will be undiscovered, but it will be possible to see these

curious phenomena in some relation to other known phenomena, and thus they will find that niche in the scheme of things which it is so desirable they should find if they are to be further intelligently studied.

Dr. Savage says: 'It would seem impossible, in accordance with the theory of telepathy, to account for the appearance of apparitions'; and he cites the case of a young man who was warned by an apparition of his father of his approaching death, which prophecy was fulfilled. But it is only when the word telepathy is restricted to denote *incarnate* mental activity that it is rendered inapplicable in a case of this kind. Language fails us, and truth is obscured so long as we will persist in imagining artificial distinctions between man incarnate and man discarnate, and refuse to recognise the fact that man is spirit, under both conditions, and that since the laws which govern spirits are continuous, the language which denotes these laws should be indiscriminately applied to both states.

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.

(Concluded from page 140.)

The generally accepted estimate of Turner would not lead us to expect spiritual teaching in his work, but the spiritual element is very strong in all that he did. Indeed, it was impossible for him to work without it. When Wilkie died at sea in 1841, Turner painted a picture which was exhibited at the Royal Academy in the following year, to signalise the sorrow of the nation and the personal grief of his friend. It was called 'Peace: Burial of Wilkie at Sea.' The scene is just off the rock of Gibraltar, in the early morning. The big ship has black sails, and there is a strong light at the side of the ship where the painter's body is being lowered into the sea. Stansfield visited Turner's studio when the picture was still unfinished. He remarked that no ship's sails would be as black as Turner had painted those, in the morning light. Turner remarked something to the effect that if he knew what to use which would be blacker than black paint, he would use it; for nothing could adequately express the nation's mourning for one of its best beloved sons.

In 'Ulysses deriding Polyphemus,' we get a good illustration of Turner's method. The story of Ulysses and his sailors being imprisoned by Polyphemus, the one-eyed monster, is well-known. Ulysses drugs the giant, and while he sleeps, burns out his one eye with a twig he had heated in a fire. While Polyphemus writhes on the hills, Ulysses puts to sea. Turner has painted the writhing giant among the clouds on the cliff-top. Apollo, the God of the Day, rises in the distance in his chariot of the sun, and the spiritual powers are shown as the white personified foam helping on the vessel to escape.

Dante Gabriel Rossetti was another artist called mad because he dared to depict elements in his scenes which he knew to exist, but which the vulgar eye could never see.

His earthly life is very pathetic. Miss Siddal became first his model, then his wife. But Mrs. Rossetti soon passed from her husband's earthly companionship, never, however, moving out of his spiritual influence. To her all his poems were written; by her were all his paintings inspired. Whenever he worked upon the pictures which dealt with truths he believed so important, her face would come to him, and her spirit rest upon him. There cannot be said to be a picture from his brush, after she had passed on, which did not contain some representation of her influencing spirit. But definitely to her memory he painted the picture called 'The Blessed Damozel.' It

represents a beautiful young woman awaiting, by the golden bar of heaven, the coming of her lover who still dwells on earth, and whom Rossetti painted in a predella, as reclining under a tree, yearning for the lost one as she yearns for him. In another version of the picture, several reunited lovers are embracing behind the Blessed Damozel. The artist's hope was that he also would be united to her who was so much to him. That was the reality for which he lived.

"I wish that he were come to me,
For he will come," she said.
"Have I not prayed in solemn heaven?
On earth, has he not prayed?
Are not two prayers a perfect thought?
And shall I feel afraid?"

In his 'Beata Beatrix,' Rossetti incorporated the thought of Dante's love of Beatrice with his own love for his departed wife. The picture represents Beatrice on a balcony of Florence, as in a trance. The background is the Arno, with the Ponte Vecchio. Dante walks by the well and has a vision of Love, holding a burning heart in his hand. But in Beatrice we have a portrait of the artist's wife Elizabeth.

In 'How they met themselves,' Rossetti undertook a very difficult task. The picture represents two lovers walking in a wood in the twilight hour. They are suddenly confronted with a vision of themselves in the future. They are both startled. The lady sinks to the ground troubled, and the man seeks in vain to draw his sword. The girl can scarcely believe the truth that has been revealed to her, and holds out her arms as if appealing to be saved from such a future.

The American artist, Elihu Vedder, should be better known in England than he is. His designs illustrating Omar's 'Rubaiyat' are very beautiful and suggestive, especially one to accompany the verse:—

'I sent my soul through the Invisible,
Some letter of the after life to spell:
And by and bye my soul return'd to me,
And answered: "I myself am Heaven and Hell."

The soul is shown calm, in a halo of light, mounting upward to peace; and in the lower corner in a circle of flame, in terror and distress, sinking downward. Both are linked to the spirit of the *ME*—the true self.

'Heaven but the vision of fulfilled Desire
And Hell, the shadow from a soul on fire.'

Mr. Holman Hunt might be represented by his 'Triumph of the Innocents.' In the night-time the fugitive family are hurrying towards Egypt; Joseph is looking at the soldiers' camp fires on the hill-sides; Mary has just been arranging the dress of Jesus: the spirits of the Innocents are accompanying the little party, but Joseph sees them not, and Mary is unconscious of their presence though she is startled at the attention which her baby pays to something she does not see. The artist has given a suggestion of the development of knowledge in the spiritual world. The little ones in the air behind have hardly awakened to the new life—they are rubbing their eyes as if awaking from sleep. In differing revelations of sorrow, they show the influence of earthly terror and sufferings still impressed upon them. In the foreground the chief little fellow has looked in vain for the wound which ushered him into the higher realm—the sword-cut is still seen on his little robe, but there is no trace of the wound upon himself.

But no man ever devoted himself to the artistic expression of the spiritual more heartily than Mr. George Frederick Watts. From the time when he first knew how to wield the brush until 1904, when he passed on to realise more fully the deep truths he had sought, he gave always 'The Utmost for the Highest.'

In one small canvas he has represented man as he is normally, with many influences crushing him despondingly to earth. He sits at the base of a tree with eyes turned to the ground. Not looking upwards to heaven, he knows but little hope for the apparently evil circumstances with which he is surrounded. Above him there are a number of forces which seem to prevent him rising; but in another picture, which is a companion to this one, the same figure is shown in an entirely different aspect—he has come to himself, and is about to rise. All the powers above him are now in sympathy with this new

movement; they lift their arms in delight at the birth of a soul. From his side is seen arising the figure of a woman's body. The picture was once called 'The Birth of Eve.' The artist looks upon it as the birth of the spiritual in man; the woman side of humanity being the spiritual side. The same thought is repeated in the picture called 'And She shall be called Woman.' Here woman's form reaches from earth to heaven; her feet are firmly planted on earth, while her face is lost beyond the clouds. The spring flowers of hope grow where she treads, and the lily of purity blossoms at her side. Her face is hidden from our view because she reaches to the highest capacity of humanity, and we who do not so reach, cannot see, much less understand. She ever faces heaven's light to give to earth some of its radiance. (Applause.)

'Love and Life' is very popular. One would like to believe that it is popular because the truth it conveys is a truth believed in. Life climbs the mountain pathway of experience. The road is narrow and difficult to tread, for there are many sharp-edged stones about, and the chasm on either side is deep and dark. In front, there seems so much haze that the traveller can scarcely see how to step, or whither the road will lead. Naturally, the feeble, delicate girl, who is the emblem of Life, is fearful of the consequences. She does not feel equal to her task; her steps are hesitating, and fear bears its impress on every line of her figure. She cannot go backward, and to go forward would be to enter into mist. Her feet are hurt and she is afraid lest she shall fall. That, however, is one aspect; it is the physical side. Just in front of the pale girl there steps a strong, manly figure, full of power and confidence. His wings tell us he belongs to the spirit world. His bearing seems to say that he is sufficient for all the difficulties Life has to meet in its upward climb. The title tells us he is 'Love,'—strong to support, tender to sympathise with weakness, and confident to stand secure even upon giddy heights. How often the physical and mental parts of us cry out, almost in despair, for such a companion when the very being is by our side, though our eyes of sense are so dim that we do not see him. His voice—the voice of spiritual love—is always urging us to leave the lower and seek the highest, though it is involved in mystery, and leads we know not whither.

How often did Mr. Watts combat the generally accepted idea of Death! In 'Sic Transit' we have the figure of a shrouded body with the things which interested him during his earthly life around him. Over the body, written on the curtain, are the words: 'What I spent I had; what I saved I lost; what I gave I have.' The force of the truth is great in the presence of the dead body. All that we can secure during life for our own purely personal gratification is lost at death; while all of our time, talents, or self that we gave to the world, is ours in that crisis. Our genuine gifts constitute our only real riches. True riches are not those things we secure for ourselves, but those things we give of ourselves—character, not accumulation. 'What I saved I lost; what I gave I have.' (Applause.)

We often speak of a warrior dying in battle. In the battle for the ideal the soldier often seems defeated. In the experience we call death, the ideal sought for so long is often realised. Mr. Watts has painted this for us in his picture called 'The Happy Warrior.' The knight has fallen in battle, but at death he sees his ideal. As his physical eyes are closed for ever to earth's struggles, his spiritual eyes behold the ideal he has striven for. Mr. Watts has utilised the old mediæval idea of the knight fighting for the lady. Romance has given us the suggestion: Mr. Watts has done well to keep to it, spiritualising it.

In the 'All Pervading,' and 'The Dweller in the Innermost,' we have two pictures dealing with the most difficult of all subjects. The great spirit pervading all, governing all, guiding all, and the voice in the inmost heart of man, which we call conscience. In the latter picture the artist has given material form to a soul, and made the voice within us almost visible. In the midst of mingled cloud and light, which seems to have great depth, is seated a dark, patient, kind, yet firm figure. She has arrows on her lap, and a trumpet. A small ruby heart

is hanging round her neck upon her bosom. She has a star upon her forehead, and eyes of light, which, in the painting, seem to pierce you through and through. The lips are painted as though about to speak with a still, small voice. The soft voice is not always heeded. Then the trumpet is brought into use, and if its sounds are unheeded, the arrows are effectively used to arouse to a sense of danger. The arrow hurts, but even in the hurting, the wounds are made by weapons directed by love. That is the meaning of the ruby heart upon the breast. The star on the forehead is the Star of Truth, by which the spirit observes our doings and even our thoughts.

The picture called 'Love Triumphant' was conceived and painted after the artist's eightieth birthday. In it Time, Death, and Love are shown to have been running a race across the plains of life. They have arrived at the goal. Time is dead, and Death is dead too. Over their prostrate forms Love reaches upward, and with face beaming with joy, and arms outstretched, sends forth his song of praise to heaven. The Spirit is the victor; Love is the conqueror, and God is Love. When all that is material passes away, the life of the spirit still will live. (Loud applause.)

The address was illustrated by a number of lantern reproductions of famous pictures. At its close a hearty vote of thanks was accorded, on the motion of Mr. R. Stapley, seconded by the Rev. J. Page Hopps, to the lecturer; and also to Mr. Isaac for his services in exhibiting the lantern slides, which added greatly to the value of the lecture and the interest of the audience.

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.

A Recollection of Henry Sidgwick.

SIR,—The review of 'Henry Sidgwick: A Memoir,' brings to mind a fruitful Sunday afternoon I once spent with him. In the course of conversation, I ventured to say that, so far as I could see, all his work was critical and even destructive; that he always pulled things to pieces and never built up. He admitted it in a way, and then made this curious remark: 'I never go to hear anything without reflecting, "This man is going to take me in. I must resolutely set myself to prevent him."' I told him this would shut him out from finding the truth, and fix him in a habit of criticism and negation. I forget whether he admitted it, but rather think he did. What I do remember is that he blushed. But it happened to him as I said.—Yours, &c.,

J. PAGE HORRE.

A Successful Prediction.

SIR,—In a recent article I adverted to the fact that our family doctor, who passed on in 1886 (early in February, I think), informed our clairvoyante that I need not worry myself about an old class-fellow of his, who would never come back to his post, as before his leave of absence expired he would be unable to resume his public duties. My anxiety arose more from the fact that he held an important public position, and long before he was compelled to ask for leave of absence his public appearances showed clear indications of mental and physical deterioration, very distressing for us to witness. Very soon after this prediction was given my friend emerged from his seclusion, called for me and left his card when I was absent, and paid a number of visits to other friends, who reported to me that he appeared better, but not his old self, but he confidently announced to them that he was returning to duty on a certain day in April when his leave expired. I was therefore extremely anxious that no catastrophe would occur again, as from previous dismal experiences and breakdowns, I dreaded a repetition of these as soon as public duty was resumed. It was therefore with much satisfaction that, on March 20th, I learned from a mutual friend that this gentleman had (I have no doubt with great reluctance, as he was a man of strong will) sent in his resignation of the appointment he has held for many years, and had applied for his pension. The prediction of my late family doctor, made early in February last, has thus been verified, although at the time it was given I had great doubts as to its coming to pass.—Yours, &c.,

AN OLD CORRESPONDENT.

'Christian Science.'

SIR,—In closing this correspondence I must express my surprise at Mr. Dixon's lack of intelligent appreciation of the situation, which traps him into treating me, an outside helper, as an opponent, and forcing me in self-defence to make damaging criticisms which I had charitably withheld.

I note also the naïve assumption that, because I do not swallow his creed whole, I, therefore, do not understand it. I understand it too well to accept more than a part of it; and I contend that those who only know Christian Science, cannot Christian Science know; any more than a Little Bethelite can know the bearings of the great world-religions, as the moment he understands that all creeds have some fragment of infinite truth he ceases to be a Little Bethelite. In like manner, as soon as a follower of Mrs. Eddy really understands the true bearings of her teaching he will take the few golden grains of truth and leave her padding of chaff, as I do.—Yours, &c.,

20, Fairlawn Park, W.

E. WAKE COOK.

The Alleged Exposure of Mr. F. Craddock.

SIR,—This is assuredly the time for experienced Spiritualists to reiterate the statement of their conviction in the genuineness of the evidences on which the Modern Spiritualist movement is based, and also to stand by a medium whom they know to be honest. Not having been present at the séance at which Lieut.-Colonel Mark Mayhew and Rear-Admiral W. Osborne Moore allege that Mr. Craddock practised imposition upon the sitters, I cannot say anything concerning it. But having conducted, in a strictly honorary capacity, nearly a hundred séances for Mr. Craddock during the last ten years, I feel it to be a moral duty on my part to state that I never had the slightest cause to distrust him.

I have travelled with and slept with him. Whether or not I am too dull-witted to detect imposture if it existed, I must leave others, who know me, to decide.

In my opinion a rigid examination of would-be sitters at materialisation séances, as to their good faith and fitness, is very necessary. Your readers would do well to read up the case of the 'Volckman' seizure of a spirit form at Professor Crookes' séance with the medium Miss Cook.

The medium Slade was convicted of a slate-writing fraud, and afterwards gave remarkable evidence to Professor Zöllner, in Germany, and under the most rigid test conditions.—Yours, &c.,

J. W. MAHONY.

[Fraud on the part of a medium is not to be excused on the ground that he had not cheated before, or at any rate had not previously been detected.—ED. 'LIGHT.']

SIR,—In his welcome exposure of Craddock, Rear-Admiral Moore makes the following erroneous statement: 'I know Mr. Craddock to be a medium, for I have seen and heard manifestations when he has been in trance . . . which are inexplicable by any theory of jugglery known to man.' Surely this is a 'large order.' Colonel Mayhew evidently means that these manifestations were inexplicable by any theory of jugglery known to himself! The production of several ghosts by a medium working single-handed is quite easy. Test conditions are worthless if arranged by the uninitiated. For instance, the mosquito net test is easily overcome by a medium who knows his business, as is also the iron cage. Where a medium performs in his own house it is not necessary for him to take part in the illusions at all. They may be produced by concealed assistants.

After this exposure it seems to me mere foolishness to believe that Craddock possesses any *genuine* powers as a medium. Would any self-respecting spirit use such a disgusting swindler through whom to demonstrate?—Yours, &c.,

JULIAN WYLIE,

Maida Vale, W.

Conjurer and Illusionist.

Does Clairvoyance Fail?

SIR,—In the light of the recent exposure of Mr. Eldred, it would be interesting to know of what use is the clairvoyant faculty in cases of simulated materialisations. Many mediums have visited Mr. Eldred's séances, but I have not heard of any who by their psychic faculties were able to 'sense' that the forms were not those of the spirit people. One would think that even if mediums themselves were satisfied, their 'guides' would be able to perceive that fraud was being perpetrated. It would appear, in view of the fact that the séances in question have deceived so many, that clairvoyance fails just at a time when it would be most useful.—Yours, &c.,

R. P.

A Demand for Real 'Test' Conditions.

SIR,—As a member of Mr. Gambier Bolton's 'Inner Circle,' and in face of the frauds we have all suffered under lately, I appeal to all other members to combine and insist on *all* mediums being made to sit under proper test conditions. If the mediums are genuine there can be no objections. If they are fraudulent I suppose no one cares to go and see them masquerading in beards and wigs and impersonating our lost friends?

It is high time something was done to promote proper investigation, which is what I joined the Psychological Society for. The mediums can and should be treated with all sympathy and consideration, and the sitters should encourage and help them in honest proceedings by *not* expecting results each time and invariably. Materialisation phenomena cannot be commanded or obtained at will, and if nothing occurs, let no one grumble, but wait patiently, feeling at any rate that no fraud is being practised. But fraud should be made *impossible*. Then we shall advance, and when we do get results we shall know that they are the real thing, instead of, as at present, feeling that we are probably looking at a third-rate conjuring performance, rendered all the more sickening and blasphemous by being introduced with prayers and hymns.

I trust that all honest and earnest Spiritualists will give their support to this movement.—Yours, &c.

ONCE BITTEN, TWICE SHY.

Mr. John Lobb Replies to Mr. Hill.

SIR,—Mr. J. A. Hill, of Bradford, is anxious that the public should know what my opinions are of materialisation séances now, having regard to the recent exposures in which I have had a hand.

May I say, first, that I had not met with Mr. Eldred before the sitting at Mr. Ronald Brailey's house, on February 22nd? As far back as January last I endeavoured to secure a sitting with him on the occasion of my visit to Nottingham for the Sunday services on the 7th, but for some reason was shunted. The appearance of Mrs. Lobb and myself at Mr. Brailey's was for the purpose of testing the genuineness of the phenomena through Mr. Eldred. We were, therefore, invited to the two sittings as guests. The conditions were all that could be desired. Mrs. Lobb, however, was gravely suspicious; I preferred to wait for the second sitting. Eldred's speedy recovery and the folding up of the chair, which he alleged was necessary to retain the magnetism, aroused my suspicion. Added to this, Mr. Brailey's guides impressed him to examine the chair, which he did, and made the discovery of the locked space in the back. He telephoned me to join him, and the chair was photographed, and the arrangements made, with the assistance of Dr. Abraham Wallace, for some strong men to be within call on the occasion of the second séance. Dr. Wallace had been refused admittance at any of the circles with Eldred on account of his suspicions, so the doctor and his friends were kept in the background. When all was ready I seized the chair, and with a key we had had made opened the back and took out the various articles used by Eldred for simulating the return of the so-called dead. We called in the doctor and his friends. Eldred confessed his guilt and owned that for the past six weeks he had perpetrated the fraud for financial considerations. I then took charge of all the articles and accompanied Dr. Wallace to Harley-street, where I left them until they were transferred to the office of 'LIGHT.' With regard to another professed medium, I was present at two sittings held in the rooms of the Society for Psychical Research on December 15th and 16th, when he was discovered to be an impious fraud. I have not on any occasion of my public addresses referred to any appearances of the so-called dead through either of the individuals referred to above, for the reason that I have not believed in them.

Now let me inform Mr. Hill and the public that recent experiences of fraud have not altered my opinions, they remain unchanged. I have therefore no need 'to arrange a lecturing tour to dispel erroneous ideas from the minds of my hearers.' Mr. Hill's suggestion is as misplaced as it is uncalled for. May I remind Mr. Hill that the false can never destroy the true, while the true never justifies or condones the false. A medium may be true to-day and false to-morrow, a phenomenon genuine to-day and spurious to-morrow. Mediums are no worse than other classes. Cheating and fraud go on in all departments of life. Take the Liberator fraud; thirty thousand Nonconformist shareholders lost between seven and eight millions sterling, and there are two hundred Free Church members proud to represent that body in the House of Commons to-day. Despite the fraud, Nonconformity lives. Take the legal profession; during recent years about five hundred solicitors have been struck off the Rolls for fraud, and many of the profession are to-day His Majesty's guests. Are there not honest solicitors left? The

felt want in Spiritualism is scientific investigation under proper conditions, and less financial greed. So long as unsanctified human nature is what it is, fraud will turn up when and where you least expect it.—Yours, &c.,

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

JOHN LOBB.

'Should Certificates be Granted to Mediums?'

SIR,—Your article, 'Should Certificates be Granted to Mediums?' is to the point and concisely sums up the case against the frauds and charlatans who thrive on the credulity of the simple and foolish. But there is unfortunately a demand for these exhibitions and hence the plentiful supply. The real searcher after truth generally is conspicuous by his absence from these so-called materialising shows. Common-sense tells him that spirits cannot and will not be at the beck and call of any medium. Spiritualism is a science, not a vulgar amusement. In over thirty years' experience I have only come across six genuine trance mediums. I have certainly met with many inspirational mediums, but when one talks with the dead or departed spirits a genuine trance medium is a necessary intermediary, and in my humble opinion a real trance medium who can give undeniable tests is a 'rara avis.' At the present time the movement is infested with parasites who claim various phases of mediumship and possess none. I strongly advise all would-be Spiritualists to cultivate their own spiritual gifts by reading and study before seeking for materialisation. When they know something of the philosophy of Spiritualism and are ready for the phenomena, let them form a circle at home, and with patience they will find what they seek. To the gentlemen who are fond of running to earth fraudulent materialising mediums I give this advice: Do not fix your attention too much on the sham medium, for, as a rule at these sésances, it is the confederate who performs the tricks and is the person least suspected. The dear medium implores you to hold him tightly and so hoodwinks the poor dupes. Although I became a Spiritualist in one year through reading up the subject, it took me ten years to find a genuine materialising medium, and that was a private lady, and I have never come across a substantial fleshly spirit in my life such as appear at these sham sésances. Such figures as I have seen have had but a very diaphanous resemblance to the human form, but possessing great knowledge and powers were able to levitate heavy tables and mortals. I have repeatedly seen such phenomena whilst 'sitting' at home with my wife and three children. Messrs. Morse and Wallis and other good and true mediums have been preaching and instructing people how to investigate for many weary years, but alas! people pay too little heed to their valuable advice, but expect to run before they have learned how to walk, and so come to grief.—Yours, &c.,

ROBERT H. RUSSELL-DAVIES.

30, Buckingham-road, Brighton.

Mr. A. V. Peters.

SIR,—On Thursday morning, the 22nd inst., I received a letter from my husband, Mr. A. V. Peters, written on Wednesday, in which he asked me: 'Were you sitting in the dining-room yesterday, about three o'clock, writing? I tried to touch you and make you feel my presence.' Now, I have a gift for painting, and almost every afternoon I give from two till four for this work; but Tuesday, the 20th, was a dull day, and for some unexplained reason I did not feel like using my brushes, and having business letters to answer I sat down in our dining-room, and was writing the whole afternoon. I cannot say I felt the presence of my husband, but this is the second time lately that he has visited home in the spirit, and just as he reported so it was exactly. I have received hundreds of different tests, at different times, through him, of the truth of unseen things, which are helping to convince me. It is never my custom to give this hour for writing, and my husband would expect to find me at my brushes, as he knows my time for this work.

What a glorious gift this is! Should not one make the best possible use of it to the glory of God?—Yours, &c.,

FRANCES EAVERY PETERS.

A Correction.

SIR,—I am grateful to you for inserting my letter in 'LIGHT' of the 24th inst. I felt sure you would do so, but the printer has printed what I wrote, viz., 'in this the hour of his *direct* need,' as 'in this the hour of his *direct* need,' and this is a mistake. I am thankful also for the spirit which is manifested in Edith N. Chubb's letter. It is the spirit of mercy and wisdom, and it is the most potent to cleanse from sin.—Yours, &c.,

JAMES L. MACBETH BAIN.

Thanks to Mrs. Fairclough Smith.

SIR,—Will you kindly allow me, through the pages of 'LIGHT,' to offer an apology to Mrs. Fairclough Smith for my lack of courtesy to her on Sunday night, March 18th? A friend and I went to the 'Spiritual Mission' in Prince's-street, Cavendish-square. We were only just in time to gain admission, so of course had to sit quite at the back of the hall. Mrs. Smith gave an eloquent trance address on 'Prayer,' followed by clairvoyance. Messages from loved ones were given, with an accurate description of those sending them, and in all cases (with the exception of my own) their recognition was publicly announced, and the clairvoyante was thanked for her kindness. But, sir, when she pointed over to me and said, 'There's a lady sitting at the back of the room who is short in stature, rather thin, with dark eyes, and wearing a red hat, and I have a message for her from a tall lady dressed in black,' I was so taken by surprise that I really could not answer. Then Mrs. Smith went on to describe the lady's appearance and dress, saying that she was tall, had her hair carefully parted over her forehead, wore a mob cap, had lace at her neck, and when in earth-life coughed a great deal, and seemed to have difficulty in lying down, and that she wished to thank me for my love and kindness to her. A locket and chain were mentioned and the name of Jane or James was given, followed by the message, 'I am *always* with you, dear; God bless you.' Then immediately Mrs. Smith had a message for someone else, so that really I had not a chance of speaking without causing confusion. But I wish now to thank Mrs. Fairclough Smith most sincerely; and to say that I immediately recognised the lady to whom she referred, as an aunt of mine who came to live with me after her husband's death. She wore her hair exactly as Mrs. Smith said, and also the dress and lace described. She fell asleep on January 27th, 1904, having suffered for years with bronchial asthma, and *Jane* was the name of a relative who was very intemperate, and for whom she often asked me to pray. I really cannot express in words the joy I felt when I knew that one whom I loved so dearly was with me in spirit every day.—Yours, &c.,

ANNIE MARKS.

119, Oxford-street, W.

Spiritualism in South Africa.

SIR,—Mrs. Ellen Green has done a great work in Johannesburg. Not only has a revival taken place and Spiritualism been recognised as a religion, but, as a pioneer, with the aid of her spirit controls, Mrs. Green has broken fresh ground and new societies have been formed. Wherever she has gone her success has been great. Her journey was broken on the way here, and meetings were held at small places, some of which were convened by clergymen of the Church of England—a great sign of the times; and at one of these meetings a clergyman stood up and announced that what Mrs. Green had been preaching was the true religion.

Our first meeting in Johannesburg, held at the Trades Hall, which holds about six hundred people, was an overflowing one, and so it continued during the visit. Meetings were held on Monday and Wednesday evenings for a month, and sésances during the week. At our Lyceum Mrs. Green spoke encouragingly to the children and officers, and enrolled all who were willing as members of a 'Band of Mercy.' She gave greetings from many friends and societies, which made our children feel that they had hosts of friends across the sea. A pleasant farewell social was held, and a presentation took place of a karros and certificates showing our appreciation of Mrs. Green's work.

At Pretoria, where a Spiritualist meeting had never been held before, the Masonic Hall, which seats about four hundred people, was packed, many people having to stand. Owing to the crowd it was deemed wise to charge for admission, with the result that £40 was taken at the Wednesday evening service. Great excitement was caused when it was made known that the late President, 'Oom Paul,' had appeared to Mrs. Green, and sent a message to the Transvaalers to the effect that 'he was still with his people and working for them.' On her departure for Kimberley Mrs. Green was presented with a valuable gold watch and chain as a souvenir of her visit to Pretoria.

Our platform speakers at Johannesburg are few and we feel the want of speakers who have the cause at heart. No doubt Mrs. Green's great reception here will remove the prejudice which mediums at home have against South Africa. People are hungry for spiritual knowledge and the mediums required are those who can give clairvoyance and psychometry as well as lecture. I should be pleased to receive communications from any well-known medium who would like to journey to this country, either permanently or for a season. All requirements should be stated so that I can place the same before my com-

mittee. All letters must be addressed to P. O. Box 6,209, Johannesburg.—Yours, &c.,

G. M. HORNE,
Hon. Sec.

Johannesburg Society of Spiritualists (Incorporated).

Amulet Maker's Address Wanted.

SIR,—Some time ago I read of a French amulet maker in London. I have been trying to discover his address, but, as yet, have been unsuccessful. Permit me, through your columns, to ask if any reader of 'LIGHT' can oblige me with the information I desire, or the name and address of any other maker of amulets, and oblige—Yours, &c.,

75, Lamb's Conduit-street, W.C.

JEANNIE KYDD.

Help Wanted in a Private Circle.

SIR,—I and a few friends desire to commence a private circle, and shall be glad of the assistance of some experienced Spiritualists.

I would like, therefore, to ask through 'LIGHT' if any Spiritualist residing in this neighbourhood will kindly volunteer to assist us, and communicate with me.—Yours, &c.,

D. R. WILLIAMS.

George-street, Pontardawe, Glam.

Spirit Identity the Basis of Spiritualism.

SIR,—I should expect that if spirits can communicate with us they would strive to prove their identity rather than perform conjuring feats, such as are frequently described as occurring at séances. Mr. Frank Podmore's book on psychical research is considered by some inimical to Spiritualism, but it does not seem so to me, as the last chapter concludes with the belief that Mrs. Piper's mediumship practically proves the survival of human personality after death, and that, I take it, is what we want to prove.—Yours, &c.,

Redruth.

W. J. FARMER.

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

SIR,—I wish to protest against the false attitude of mercy and pity advocated by Mr. Macbeth Bain. If ever the Beatitude, 'Blessed are the merciful,' &c., was wrongly applied, it is emphatically so in the case of Eldred.

Mr. Bain says: 'But keen as may be our pain, I am very sure that it cannot equal in intensity the pain of his sorrow,' and pleads for the 'helping hand of holy brotherhood' for 'brother Eldred.' Really, isn't this maudlin sentiment, and calculated to hold us up to the deserved contempt of the outside public? It seems to me to be the height of absurdity to plead for pity for a creature who is so far from being ashamed of his wicked conduct that, after his humiliating exposure in London, he proceeded to Paris to still further trade upon the credulity of people.

Surely, it is time enough to talk about 'brother Eldred' and sympathy and pity for him, when he commences to show sorrow and remorse for his evil conduct. Fancy the *victims* making the first overtures! The coursed hare forgiving its unrelenting pursuer! A man who is so hypocritical as Eldred (who night after night posed as the dead mother, child, wife, or husband of the sitters, and aroused the deepest emotions of the bereaved, and all for the sake of his victims' money), such a man, I say, must laugh to scorn such an epistle as you publish from Mr. Bain. For heaven's sake do let us have more common-sense! If there had been more of that in the past the movement would not have been such a happy hunting ground for vampires; and those who attempt to clean the Augean stables would not be looked upon as 'no Spiritualists' by the class who fail to use their senses.

My very earnest advice to Spiritualists is to cease talking about forgiveness when there is no evidence of contrition; and, in all future cases of exposure, to *prosecute* the fraud. Letting Eldred go free does not prevent him starting again, and is mistaken kindness. If there is the prospect of imprisonment for frauds, I am sure we shall hear less of them; as things are now, the profits are so great that tricksters risk the humiliation of exposure. It is a very great mistake to allow such scamps to cheat with impunity.

One last word. Is it possible to hope that these experiences will have the effect of causing sitters in future to avoid all public materialising séances which are held in the dark or without test conditions? If mediums refuse to sit in the light or submit to absolute test conditions, my earnest advice is keep away from them till they do.—Yours, &c.,

Nottingham.

J. FRASER HEWES.

SOCIETY WORK.

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

BRIXTON.—8, MAYALL-ROAD.—On Sunday last, in the absence of Miss Earle through illness, Mr. J. W. Adams gave an inspiring address, and a good after-meeting followed. On Sunday next, Mrs. J. W. Adams, trance address.—J. P.

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.

HACKNEY.—SIGDON-ROAD SCHOOL, DALSTON-LANE, N.E.—On Sunday last Mr. Robert King dealt ably and exhaustively with 'Materialisations.' On Sunday next, at 7 p.m., Mr. J. Macbeth Bain, on 'The Principle of Universal Mediation and its Application to Healing, with Experiences.'—N. RIST.

STRATFORD.—IDMISTON-ROAD, FOREST-LANE, E.—On Sunday last Mr. Wrench's address on 'Mediumship' was well received, followed by psychometry. On Sunday next, at 11 a.m., discussion; at 7 p.m., Mr. Hough. Thursday next, investigators' circle.—A. G.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD, ASKEW-ROAD, W.—On Sunday last Mr. T. B. Frost's able address was much appreciated by a large audience. Sunday next, at 11 a.m., discussion; at 7 p.m., Mr. Frank Clarke. Monday, at 3.30 p.m., Mrs. Ball. Thursday, April 5th, at 8 p.m., Mrs. Gore.—S. H.

PECKHAM.—CHEPSTOW HALL, 139, PECKHAM-ROAD.—On Sunday last, morning and evening, Mr. Roy and Mr. Darby gave addresses, and Mrs. Webb good clairvoyant descriptions. On Sunday next, at 11 a.m., Mr. Roy; at 3 and 7 p.m., London Union Conference. On April 8th, Mr. G. H. Harris. Wednesdays, at 8 p.m., circle.—L. D.

CHISWICK.—110, HIGH-ROAD.—On the 20th inst., at Wycombe Hall, Hammersmith, Mr. John Lobb's address was much appreciated. On Sunday morning last, at the circle, a splendid test was given to a visitor. In the evening Dr. A. D. Deane spoke interestingly on 'What is Truth?' Sunday next, at 11 a.m., spirit circle; at 7 p.m., Mr. H. Fielder, address.

TOTTENHAM.—193, HIGH-ROAD.—On Sunday morning last Mr. T. May's interesting paper on 'The World's Saviours' was discussed. In the evening Mr. H. Boddington's able answers to questions gave unbounded satisfaction. On Sunday, April 8th, at 7 p.m., Mrs. Effie Batho, lecture on 'Death, and the So-called Dead.' Discussion meetings Sundays, at 11.30 a.m.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday evening last Mr. A. V. Peters gave seventeen clairvoyant descriptions to a crowded and interested audience; the remarkable details given in most cases proved to be splendid tests. Mr. W. T. Cooper, president, occupied the chair. On Sunday next Mr. J. W. Boulding will give an address. Doors open at 6.30, commence at 7 p.m., prompt.—A. J. W.

CLAPHAM INSTITUTE, GAUDEN-ROAD.—Thursday's meeting for inquirers was very successful. On Sunday last Mr. Butcher gave an instructive trance address on 'A Spiritualist's Experience.' The clairvoyant descriptions given by Mrs. Boddington were nearly all recognised. Sunday next, at 11.15 a.m., circle; at 7 p.m., Mr. Card, clairvoyance. Thursday, at 8.15 p.m., psychometry. Silver collection. Good Friday, social gathering. Tickets, 1s. each.—H. Y.

BRIGHTON.—COMPTON HALL, 17, COMPTON-AVENUE.—On Sunday morning last a spiritual feast was provided by controls of the mediums present. In the evening, a cultured and intellectual address on 'Spiritualism: and the Mystery of Sleep and Dreams,' was given by Mr. R. D. Stocker. Sunday next, at 11.15 a.m. and 7 p.m., Mrs. M. H. Wallis. Silver collection. Hall open on Thursdays from 3 p.m. to 5 p.m. for inquirers.—A. C.

FULHAM.—COLVEY HALL, 25, FERNHURST-ROAD, S.W.—On March 21st Mr. T. H. Holden lectured instructively on 'Our Wives, and how to Manage Them,' the essentials being love and sympathy and kindly consideration. On Sunday last Mr. D. Davis, in an earnest address on 'Clean Service,' drew attention to recent exposures. A special service followed, in memory of Mrs. Robinson, one of the pioneers of this society (and who had previously been connected with the Battersea Society), who passed to the higher life on the 19th inst., at the early age of forty-two. Her transition was sudden and peaceful. She possessed strong mediumistic gifts and conducted a developing class during the last few years. On Sunday next, at 7 p.m., Mr. W. E. Long. Wednesday, April 4th, at 8 p.m., Mr. Spencer. March 31st, at 7 p.m., fancy dress dance. Tickets, 1s. each.—W. T.