

# Light:

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

'LIGHT! MORE LIGHT!'—Goethe.

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

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## GOOD FRIDAY AND EASTER WEEK.

In consequence of the recurrence of Good Friday, next week's 'Light' will—in order to meet the business requirements of the Newsagents—be sent to press on Tuesday, so that any communication intended for that issue must reach us not later than Monday morning.

The offices of 'Light' and the London Spiritualist Alliance will be closed from Thursday evening, the 12th inst., until the following Tuesday morning, and there will be no seance on Tuesday afternoon, April 17th.

## NOTES BY THE WAY.

'The Review of Reviews' for March contains what is called 'A champion ghost story of the sea,' edited from 'The Occult Review'; and, from the same publication, a remarkable story of telepathy which asserts that a cry to be prayed for, from an African battlefield, was heard in Devon, accompanied by the hideous noises of the fight. The reality of the whole thing at the time was afterwards established. Mr. Stead adds:—

There is nothing exceptional in the telepathic transmission of Captain Macleod's own cry for help. That kind of telepathic message is of constant occurrence. What is unique is that Captain Macleod seems to have telepathed not merely the request for prayer, but the hullabaloo made by the savages when they attacked him. That is an extension of telepathic capacity of which I have known nothing.

'The Review of Reviews' is also interested in what it calls the 'Double Personality?' of William Sharp, a very curious puzzle. A writer in 'The Fortnightly' asks 'How far did William Sharp himself believe in Fiona Macleod?' and answers the question vaguely. One who knew the secret all along writes:—

There was no *deception*, however, for the popular way of putting it that he simply masqueraded as Fiona Macleod lacks all real understanding. I don't believe either our physiology or psychology, or even the incipient reunion of both, can yet fully explain any such strange combination of normal and abnormal elements, but that there was a strong tendency to a dissolution of personality into distinct components, and that F. M. represented the highest product of this recurrent process, I have little doubt. You know more or less doubtless of the stories of dual and even triple personality which medical psychologists, especially, have established; of varieties of religious experience and so on. Well, here was the process at work upon a higher type than those as yet observed and recorded, and associated with a definite variety of poetic experience.

'At this rate,' says Mr. Stead, 'every dramatic genius will be a high multiple of personality, and Shakespeare will be another Legion, with *dramatis personæ* instead of Gadarene swine.'

An American writer, Mr. T. K. Sullivan, has been discussing ghosts. He is not exactly a believer in them, but

he very clearly recognises the fact that after all the Psychical Society's running to earth of 'disreputable old ghosts,' and after Mr. Andrew Lang's 'finical witticisms,' there is something in us which responds to the master touch of the skilled hand. Mr. Sullivan refers to Shakespeare's ghostly 'Royal Dane,' and the effect of seeing and hearing him after Andrew Lang's 'admirable fooling' which apparently had almost done for 'the old-fashioned, or, indeed, any-fashioned ghost business.' The ghost's lines were as impressive as ever, and Mr. Lang's chaff was blown away:—

Then, in the face and eyes of Mr. Lang, and the whole Psychical Society to boot, there started up a modern master, Stevenson, who struck a new note upon the old chord, and made it vibrate in a way that no one could resist. And I began to see that its vibrations must go on eternally—at least, so long as our great mystery of the unknowable remains without solution. The essential thing, be the performer ancient or modern, is to strike the chord in the right way—to know the touch of it! That is all. . . . The wise reader has no real confidence in ghosts; he scoffs at the old wives' tales of haunted houses, very properly; when strange footsteps scuffle about in the night, where he knows that no human feet may fall, he whispers to himself 'Rats!' and goes to sleep again. But by and by there turns up some fellow like Stevenson or Turgenev to take his step just over the line into the borderland. He has the skill to give the knock! Then, in the startled scuffer's mind the unexpected happens; something, that he was quite unaware of before, stirs there, inducing him to listen. Half unconsciously, he applauds the masterstroke, and is forced, against his will, into tolerance, if not into approval and admiration.

Yes: sound deep enough, and the great deep of human nature will always yield this suggestion of mystery and reality beneath the surface sensations and the glare of the common day.

'The Spirit in the letter of the Word,' by William Richards (London: Elliot Stock), is a hopelessly arbitrary book. The spirit in the letter really means sanctified artfulness extracting what it pleases from the letter. It is a little on the lines of Swedenborg's Science of Correspondences, but not half as clever. It is a tiresome sandy desert of texts, texts, texts, twisted out of all recognition. Moral: take the Bible for what it obviously is, for better or worse, and take it in its plain literal sense, as history, poetry, preaching or epistle.

'Ancient Tyre and Modern England, or the Historical Type of Ancient Tyre in its prophetic application to Modern England,' by Philo-Anglicanus (London: Elliot Stock), is another of these ingenious but useless books. The author says:—

The object of this book is to point out the analogies which exist between Ancient Tyre and Modern England. The Introduction affirms the principle that ancient countries, cities or persons may have a prophetic and modern application, as may be inferred from our Lord's teaching concerning Nineveh, Noah and Lot; and St. Paul's figurative allusions to Isaac, Hagar, and to Mount Sinai; and to the history of Israel as typical of that of the Christian Church (Gal. iv. 21-31; 1 Cor. x. 1-11).

That is the way in which an incidental illustration or analogy is doctored until it becomes 'prophetic.' It may

all be clever, in a way, but it is neither history nor criticism; and it certainly is not literature.

'Lyrics,' by the author of 'Erebus' (London: Elkin Mathews), is a small book of very short poems,—thoughtful, keen cut and picturesque. None of them can be saluted as great, but all of them contain promise of fine poetic work, as distinct from mere rhyming. It is hard, and may be unfair, to choose a specimen but this appeals to us:—

A SON OF GOD.

Amid the forests and the flowers  
All Nature whispered, 'Thou art ours.'

Across the crowded thoroughfares  
Both good and wicked claimed him theirs.

And creeds with creeds unreconciled  
Hung o'er him, calling him a child.

Lo! at the Judgment Bar he stood  
Between the wicked and the good.

The Judge cried, 'Thou hast sown thine oats  
Among the sheep, among the goats.

There is no place where thou canst be,  
Both Heaven and Hell cry out for thee.

If thou hadst played a single part  
I could have shown thee whose thou art.'

The man made answer at the throne,  
'Though all men's, I am yet mine own.  
(Being all men's, how I am alone!)

Then cried the Judge, 'This is thy place!'  
And drew him to his arms: his face

With love immortal was ashine—  
'O man,' he murmured, 'thou art mine!'

A very stirring story, with a daring theme, is Mr. Arthur Lillie's new book, 'The Workshop of Religions' (London: Swan Sonnenschein and Co.). Time; the beginning of the Christian era. Place; Palestine. Characters: Essenes, Nazarenes, John the Baptist, Jesus. But the stage is crowded with characters, and the story runs on headlong, with exciting incident, from beginning to end. It is rich in 'local colour,' and dramatically clever, with curious sidelights on so-called 'sorcery.'

'Dawn of the New Era: Spiritualism vindicated. All Good v. All Bad,' by Alsiris (London: E. Drew, Whitefriars-street). Doubtless a well-intentioned pamphlet, but O, in such bad taste, full of swagger and swear, with here and there a small resting place of thought. Here is the opening sentence: 'I have read Mr. Godfrey Raupert's letter of "condemnation" of everything spiritual that he gave to the world on January 23rd, 1906, in the "Daily Mail." That is just the kind of "puerile drivel" that some ignorant ones delight in belching out to the world at large'; and so it goes on 'belching' through forty racketty pages.

'The Springfield Republican' presents us with the following pretty little story: 'Little Alice had been put to bed, and was saying her prayers. This was part of her petition: "Oh, God, make all the bad people good, and make all the good people—all the good people—the good people—nice!"' That last clause is particularly naïve and knowing.

SHAKESPEARE AND SPIRITUALISM.

On Thursday evening, March 29th, a large number of the Members and Associates of the London Spiritualist Alliance listened with evident interest and appreciation to an eloquent Address, delivered by Mr. J. W. Boulding, on 'Shakespeare and Spiritualism,' with illustrations from personal experiences. At the close a hearty vote of thanks to Mr. Boulding was passed unanimously. We shall shortly give a full report of this interesting Address in 'LIGHT.'

LONDON SPIRITUALIST ALLIANCE, LTD.

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

THURSDAY EVENING NEXT, 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 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.

PSYCHIC CULTURE.—Mr. Frederic Thurstan, M.A., will kindly conduct a class for *Members and Associates* at the rooms of the Alliance, 110, St. Martin's-lane, W.C., for psychic culture and home development of mediumship, on the afternoon of Thursday next, 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.

FUNERALS AND MOURNING.

Dr. Stenson Hooker, whose clever 'Letters of Little Mary' recently dissected one aspect of our social topsy-turvydom, has now attacked another, which we might call 'death's little irony,' in a little book entitled 'Colour in Mourning' (the Paternoster Publishing Society, 42, Finsbury-square, E.C.). He shows that in the wearing of black mourning apparel there is neither sentiment, appropriateness, nor good taste: it is not done to show respect to the dead, and presumably not to the living, either here or in the beyond, but rather as an act of ostentation, the cost of which falls with crushing weight at a time when the purse is depleted by the cost of illness. Worst of all, from the feminine point of view, mourning is not even becoming.

The injunction not to send flowers would be reversed by Dr. Hooker; no black, no flaring colours in dress, rather any quiet colour consonant with good taste:—

'But flowers—yes! Bright flowers, red and yellow ones, and in profusion; white ones, too, and purple ones, and all others, according to season and practicability; and further let none of my friends mourn as without hope; let them remember that the real *Me* is alive as ever, perhaps more so; an enfranchised spirit now, who, having passed through the short tunnel of physical death, has emerged into the light—into the clearer light beyond.'

'Something after this fashion *will* be the burial ceremony of the future, when men look with different eyes on the death of the mere body.' We might add, when men have learnt to really believe in the religion they profess, and understood the teachings of Socrates and Paul and Tennyson, and all the seers of all the ages.

## MATERIALIZATION SÉANCES.

SIR,—Mr. James Macbeth Bain very truly remarks that, 'Those who know most about the subtleties of the mediumistic temperament and constitution, will be most merciful in their judging of the medium as a sinner.' This is undeniably the case, although in the presence of deliberate, premeditated fraud, an uprush of righteous indignation is very properly manifested. In the case of Mr. Eldred, wilful dishonesty has been conclusively proved; in the case of Mr. Craddock it still remains to be proved, but his refusal to allow himself to be searched is strongly presumptive of his guilt. Mr. Rodd *believes* he saw the medium 'remove a small moustache and place it in his pocket.' This is one degree less decisive than *capturing* the moustache.

A few years ago, Craddock was invited to give some séances at a country house in which I was staying at the time, and I had excellent opportunities of observing both him and the phenomena occurring through him. I may say, therefore, with Admiral Moore, that I *know* him to be a medium. He impressed me, at the time, as being a simple, straightforward young fellow, and certainly *not* in very good health. He told me, indeed, that 'sitting for materialisations was making terrible havoc of his nerves.' I do not know whether his health improved after that date, or whether it became worse, but in the latter case it is, of course, possible that he has resorted to fraud in order to keep up the supply of phenomena which could not always be safely and genuinely evoked. I should like to know if Admiral Moore considered the trance was real? He says: 'When Craddock had come out of trance, which he did in about eight or ten minutes,' &c., &c. Did Admiral Moore think the trance feigned, and if *not*, to what extent does he hold the medium responsible for what took place in it?

The fact that Craddock was found struggling in the arms of Colonel Mayhew proves nothing. All spiritualistic teaching hitherto has been to the effect that a psychic form is so largely composed of a 'something' drawn from the medium, that, should it be seized by the sitter, it and the medium must immediately be restored to one another, lest serious harm to the latter should ensue. Whether this be true or not, at least it is what Spiritualists teach. Let us, anyhow, be consistent. My own experience leads me to think that at times it is the medium's physical body which is brought out by the unseen operatives; at other times it is his ethereal body; and at others, again, it may be an entirely independent form. Many mediums for materialisation object or refuse to enter a cabinet lest they should be tricked into personation. How often the late Mrs. Corner used to say: 'I don't mind what they (spirits) do so long as they don't bring me out.' I use the word 'tricked' advisedly. All spirits are *not* guides, philosophers, and friends, but Spiritualists are loth to admit it. They talk too glibly of 'guides,' and fail to recognise the extreme need of caution in apportioning the blame when wrong-doing is detected.—Yours, &c.,

E. BROWNE  
(Mrs. W. P. Browne).

SIR,—I think the late deplorable exposures of materialising mediums may have at least one good result. Surely they force upon us, once for all, the necessity of putting our psychic 'houses in order' and coming to some definite conclusion as to future research?

We are now at the parting of the ways. There are put before us good and evil, blessing and cursing.

Materialisation is either a scientific fact, capable of proof like any other physical fact, or it is the most audacious and contemptible fraud and superstition. How long shall we be content to halt between two opinions? Content to be convinced one month that we have met and conversed with our departed friends and relations, and the following month to be equally well assured that we have been wasting our emotions upon the faked-up figures and stockinette faces and touzled wigs concealed in a convenient chair-back or a musical box?

These demonstrations of fraud are continually cropping up, even when confidential relations between materialising mediums and their clients have been established for years.

The inevitable crash comes some day; half the sitters drop the whole subject in disgust, and the other half will probably elect to trust their hearts rather than their heads, and to conclude that the half loaf of a pleasant illusion is better than no bread at all.

But this is not science; and I am now addressing those who have some scientific interest in getting at the truth of the matter.

Opportunities for fraud could scarcely have flourished so long but for some residuum of truth at the bottom of the well of turbid deceit and misrepresentation.

Some of the explanations and excuses urged in these vexed cases may also have a modicum of truth with a large amount of error; some such explanations *may* be possible in supposititious cases, and yet absolutely untrue in the special case in point. Even stockinette and a wig may eke out an imperfect but perfectly honest materialisation. In America, years ago, I have seen materialised forms with ghastly-looking sockets where the eyes should have been, and have heard them reproved for such indecent haste and sent back to repair the omission, the same form returning in a few minutes in proper order and apologising for the eager haste which had been the cause of the earlier and incomplete appearance. No doubt sceptics will say this was a mere trick, intended to make the imposture less crude and more convincing. Be it so. I am not concerned in arguing the case for the defence. I only wish to emphasise the fact that owing to the ever-increasing number of demonstrated 'exposures,' investigation of the alleged phenomena of materialisation has become impossible under existing conditions, that is to say, with paid and professional mediums.

Pending the arrival of Mr. Thurstan's Glittering Palace (I note that he insists upon the glitter), which will doubtless include amongst other things an immaculate materialisation medium, 'warranted sound,' so far as wigs and other fakes are concerned; we must at last adopt the only really satisfactory solution of the problem—private enterprise and non-paid mediums.

Such a step needs time and much patience and perseverance. But science has never hitherto gone begging for lack of devoted martyrs. Why should we suppose that they will now be wanting? If only eight or ten intelligent and truth-seeking men and women could be enlisted in the cause and had sufficient scientific instinct to make some sacrifice of time, strength, and even prejudice, the investigations could begin at once.

I remember Dr. Younger, of Oxford-street (whose name will be known to some of your readers), telling me of a series of sittings he had instituted for materialisations amongst his personal friends. They sat with dogged perseverance and no very appreciable result, no less than eleven times; but the twelfth séance rewarded them for all their trouble. They obtained a splendid demonstration of the truth in the materialisation of a fine, tall, male figure, and at later sittings Dr. Younger's little son appeared, and ran with glee into his father's arms, whence he was dislodged with some difficulty when a kind guardian spirit came to warn him that he must return to the other sphere.

It is true that Dr. Younger's evidence could only convince himself and his friends; but if these experiments occurred on a sufficiently large scale, many such converts would be made, and it is surely not past praying for that such men as Lodge, Richet, Hyslop, &c., might some day find the problem of sufficient importance to sacrifice even a well-earned holiday in trying to solve it amongst themselves and without the ready-made assistance which is so convenient but which again and again has proved both untrustworthy and unsatisfactory. I think my friend, Dr. Abraham Wallace, will admit that such a suggestion is at least desirable and might become feasible if only the will and determination were present. The only real difficulty lies in getting people to consider the problem *worthy* of such self-sacrificing attention.

An old friend of mine, a consulting engineer of some eminence, said to me a year ago, 'If you will convince me of the truth of materialisation, I will promise to read a paper on the subject at the next Congress of Engineers held in Great Britain.' I closed with the offer, but said it would be useless for him to go to paid mediums. We must have a private circle of so many friends whom he knew well and trusted absolutely. The research might possibly occupy several months in securing the exact quality of mediumship necessary within these limits. He must religiously keep each appointment made, and let no other duty nor pleasure interfere with his punctual attendance. I also added that it would be advisable to give up smoking and wine during the time. At this point I saw my friend's face growing longer and longer, and it was needless to go into further details of the scheme.

'Good gracious! You don't suppose I am ready to do all that!' he gasped.

'No,' was my answer. 'I don't suppose it, and therefore I don't suppose the paper will ever be read at the Congress!'

This is where the real hitch occurs.

'There is no such word as impossible' has been the battle cry of many discoveries and of most inventions. Can we not score another victory by discovering, not a fresh Continent on this old earth, but the Bridge of Life and Continuity between this sphere and the next one—the Jacob's ladder up and down which we and they may sometimes pass for mutual help and encouragement under the unfolding laws of

Being which are now coming slowly, but so surely, within the horizon of our present experiences?—Yours, &c.,

E. KATHARINE BATES.

St. L gier, Switzerland.

SIR,—A careful perusal of the letters on the seizure of Mr. Craddock, appearing in your columns, has suggested to my mind the following questions:—

1. If, as Admiral Moore's third paragraph implies, the medium was in 'trance' throughout the s ance in question, are we justified in laying to his charge (rather than to that of his controls) whatever, if any, fraudulent actions were done?

2. When Colonel Mayhew, after saying that certain forms came up to him and Mrs. Mayhew and groundlessly claimed to be relations of his, adds this remark: 'My wife and I were forced to agree that the performance was a fraud,' does he mean his readers to infer that the fraud was Craddock's, and that the ground on which he based that view was that the form told untruths? But if the form was controlled by a stranger, the falsehood must surely have lain with him, and not with his medium? To impute it therefore to Craddock is to 'beg the question' by assuming, before proof, that Craddock was fraudulent, and then using that assumption as a premiss for the conclusion. Does, too, a mere misstatement of fact, however preposterous, prove on anybody's part an intention to deceive, whether on Craddock's or on that of his control?

3. What does the Colonel mean by a small 'piece of mirror'? If he means a mere flat fragment of quick-silvered glass with sharp angles and edges, is it credible that a deceiver would dream of presenting such an object as a 'spirit-light' to Spiritualists? See, for example, the shapes of these as described by 'M.A. (Oxon.)' or as depicted on a plate in Farmer's 'Twist Two Worlds.' Would not such an idea imply that the spectators, as well as the glass, answered to the description 'flat'?

4. Then as regards the fact—at the first glance a damning one—that the Colonel, who in the darkness caught hold of a 'form,' found, when a light had been struck, that his captive was the medium himself, has the similar experience of Florence Cook, Mrs. Mellon, and others, failed to impress us with the conviction that such an incident is no proof at all of fraud? For it would seem to be the rule that whenever a true materialisation occurs, the body of the form being largely made out of the medium's body, and the two moieties of this being united throughout by an elastic cord, if and whenever the risk becomes great of this bond being severed, an effort is promptly made by nature to recombine the moieties, either the one controlled by the form passing to the cabinet, or the one in the cabinet (which the medium's spirit tenants) rushing outside to join her sister half. [Dematerialisation of the active fraction would prevent the perception of the movement by the sitters.] May not, I ask, this be the true explanation of Colonel Mayhew's experience? And does not the fact attested by the Admiral, namely, that up to the Colonel's discovery and for some minutes afterwards, Craddock was entranced, does not this, I ask, favour the view that the phenomenon was due rather to natural law than to wilful human fraud?

Last, as to Craddock's refusal to be searched, and the discovery of the electric torch, and the pocketing of something, these by themselves surely do not amount to 'proof' of fraud. At the same time a medium should, like C sar's wife, be beyond even suspicion, and therefore we must hope that these points will be cleared up by Craddock.

Admiral Moore appears to have propounded 'transfiguration' as a possible solution of the riddle. I am not sure what that word means, but I suppose it stands for a theory quite other than the one I have suggested, and is another name for 'impersonation.'—Yours, &c.,

Sutton Coldfield.

E. D. GIRDLESTONE.

SIR,—Extraordinary emotions have lately shaken the Spiritualist world. I refer to the recent exposure of the materialising medium Craddock, and more particularly to that of Mr. Eldred.

Indignation! consternation! recriminations on all sides. I can readily believe that those who have been constantly, perhaps, dupes of either of the above are indignant. If the shocked and scandalised feelings to which their multitudinous epistles give expression are uniquely the promptings of a genuine and natural pure love of the truth, I congratulate them.

But doesn't the tone of some of the letters betray a little personal feeling—a hint of irritation, of vexation, the vexation of those who, recognising that they have been duped, are more wounded in their self-esteem than in their morals? the vexation of those who, awakened to the fact that their keenness and perspicacity are not above the art of a moderately clever

swindler, secretly bite their fingers in self-reproach, and openly fire and brimstone the culprit?

Of course such writers will say that it was their duty to warn the world against such bare-faced trickery. Perhaps so; but should not ordinary common-sense have dictated a warning to them as to the fittest manner of recording their impressions? 'Look before you leap,' the proverb goes. Do these worthy people, leaping forth with their dismal croakings, imagine that they are displaying foresight?

That Mr. Eldred's services should in future either be dispensed with, or at any rate, subjected to a severe and efficient earthly control, is only natural; but surely, in so far as Spiritualists are concerned, there are facilities for conveying the information in a less obstreperous and loud-voiced manner. As for the general public they need no warning—the general public being, alas! already so sceptical with regard to spiritual phenomena, and so ready to dismiss the whole matter as silly conjuring far beneath its notice. The general public would at the first sitting laugh to scorn 'spiritual manifestations' which for weeks, perhaps, for months, were accepted by Spiritualists as absolutely genuine.

With evident pride, certain Spiritualists have pointed out the fact that the fraud was denounced by Spiritualists; doubtless, they mean in this way to call attention to their honesty (they could hardly mean it as a compliment to Spiritualists' perspicacity); but do they realise what a deplorable effect the extensive advertising of Mr. Eldred's trickery may, and probably will, produce in the public mind?

Do they realise how many wanderers, timidly looking on from afar at the field which their labourers are hoeing, will start with alarm at the blast of the fierce denouncing, and turning, flee back into the night of scepticism from whence they came?

Do they realise the harm which they are doing not only directly to their own field but inadvertently to the plots of ground laboured by the neighbouring hoers who are workers in other, but kindred branches of occult research?

Cannot they weed their garden carefully by all means, but discreetly, instead of blowing up the nettles with dynamite?

Someone writing in your paper sternly qualifies the conduct of certain gentlemen who, it seems, have written letters of sympathy to the medium Eldred. Personally, I honour and esteem the writers as noble and generous hearts. Though unacquainted personally with any of these gentlemen, I feel no hesitation in assuming that it would be preposterous to suppose that the sympathy which they have vouchsafed Eldred was in any sense intended by them to be taken as an excusing or belittling of fraud. No; the sympathy of these kind hearts is derived from the fact that they did not simply look at the fraud as a fraud. Their breadth of view took in all the surrounding circumstances, and not merely the present, but the past and future.

These sympathisers realised that the culprit possibly, probably, was once an honest man and a genuine medium. Is not the intense mental strain inherent to mediumship a matter of general knowledge? Cannot genuine mediums, temporarily and even definitely, lose their powers? Suppose that such a medium one day realises that his powers are waning, if not gone; that his intellect and energy are undermined by the intensity of a continued mental effort; that his reputation is at stake, not to mention his own and perhaps a family's bread. Suppose him in such a condition, fear-stricken and despairing, feverishly anxious to satisfy the impatience of sitters who 'have paid their money'; subject, perhaps, to the strong suggestive influence of some unscrupulous person selfishly interested in his success; suppose that in such conditions he falls. Will you grudge him the compassionate hand which through the deep slough of his shame, perhaps of his remorse, is stretched towards him? Don't you realise that this erring brother may, restored to his primitive powers by a period of repose, one day render signal and genuine services to your cause? Surely in the case of some of you I can appeal to your generosity? If the man was at one time genuine, and I firmly believe he was, was he not the means of bringing joy and comfort to some of you? Will you not have pity now on a crushed man and a wrecked career?

'Vengeance is mine, saith the Lord.' If Eldred is a confirmed rascal, if he always *was* and always *will be* a rascal, he will not escape, be it in this world or another, the ultimate brand of God—the terrible brand of his own conscience.—Yours, &c.,

NICOLAS THIERRY.

35, Holland Villas-road, Kensington, W.

SIR,—Is there, or has there *ever* been, a public materialising medium who has not been charged with fraudulently producing the phenomena? I answer *myself*, No, and that to the best of my knowledge of the subject everyone has undergone

the same terrible ordeal. And whose fault is it? I emphatically say that it is the fault of the Spiritualists themselves. In our ranks are all classes—the wealthy as well as the poor—and it is to the everlasting disgrace of the former that, after having the truth demonstrated to them, they allow the instruments of the spirit world to live in semi-poverty, with the horror staring them in the face of later on in life losing their gifts, and, broken in health through the continued strain, coming to starvation. The truth of the matter is that there is no unity amongst us. The whole system is wrong, and therefore to be condemned. The sacred office of mediumship should be held to be sacred, and mediums should be paid as clergymen are, by the movement in whose interests they labour.

Séances should take place at certain places, and under orderly conditions, congenial both to the spirit friends, the medium, and the sitters. No materialising medium can follow daily employment as well as giving séances, and in saying this I speak what I know. Even in a home circle, where the best conditions obtain, and the medium has the fullest sympathy, phenomena cannot be guaranteed, and it is the gravest mistake to think that the medium controls the spirits, who come and go as they list. The gadabouts who rush to every new medium must have something for their money or the medium is discredited in their eyes. Only a month or so ago a Spiritualist, a very well-to-do person, with whom I am acquainted, went to a materialising medium. The conditions did not exist for that particular phase, and he honestly said so, and though other results were obtained, that didn't suit. And this individual asked for his money back. Thus are mediums tempted to become fraudulent.

People go to them for their money's worth, never heeding the physical prostration which comes through the loss of vitality from the phenomena. This to them is a detail. But to others behind the scenes the matter has a different aspect. Lassitude and depression follow mixed conditions, even in a home circle, and a medium is frequently not in a condition to do physical labour. And yet Spiritualism is based upon physical phenomena, and not upon philosophy. Remember the Rochester rappings!

Therefore it is the duty of those to whom is intrusted the greatest truth ever vouchsafed to mortal, that of knowing that there is no death, to keep and guard as a sacred trust those through whom the precious knowledge has come. If paid by societies there would be absolutely no reason for fraud.

I hold no brief for fraudulent mediums; in fact, I never attend public séances, and the mediums recently discussed are total strangers; but I do hold a brief for right, and I cannot help exclaiming with the poet—

'O God! that men would be a little clearer  
Or judge less harshly when they cannot see.  
O God! that men would draw a little nearer  
To one another! They'd be nearer Thee  
And understood.'

Our mediums ought not to be left to the mercy of any individual who comes along, spirit or mortal; and there is no doubt that individuals haunt the séance-room who do incalculable harm to the medium. Our séance-room should of a truth be the Holy of Holies, a sanctuary from the troubles of life, and spirits of a high order welcomed. Until this is done Spiritualism will continue in the same unsatisfactory state as at present.

'All your strength is in your union,  
All your danger is in discord.'

—Yours, &c., ADELINE V. E. PERRYMAN.

[This correspondence is now closed.—ED. 'LIGHT.']

#### TRANSITION.

On March 7th Mrs. Darling passed from earth to spirit life after a long illness. She was for many years a member of the London Spiritualist Alliance, and a staunch supporter of 'LIGHT.' Her faith in Spiritualism was a great consolation to her, particularly when she felt that the end was drawing near.

Mr. Joseph Moody, of Smethwick, who passed to the higher life on March 19th, at the age of sixty-one years, was one of the founders of the local Spiritualists' Society, and had been connected with the movement about thirty years. His mortal form was interred at the Uplands Cemetery, Smethwick, on Sunday, March 25th, by Mr. Walter Howell, of Birmingham, with whom was Mr. Evans, the president of the Smethwick Society. A large concourse of friends assembled to pay the last tribute of respect to their arisen brother, to whose many sterling qualities Mr. Howell bore eloquent testimony in the chapel, and spoke comfortingly to the widow and children. A large number of strangers were much impressed by the service at the graveside.—H. E. K.

#### PSYCHIC FACT AND FICTION.

In 'The Occult Review' for April, novels and stories dealing with psychical subjects are interestingly analysed, the authors principally represented being Mr. Rider Haggard, Miss Marie Corelli, and Mr. Rudyard Kipling. As most popular writers have written at least one book bringing in subjects which may be classed as psychic, the amount of such literature now current must be very large, but these writers are not as correct in their occultism as they are expected to be in their archaeology; in fact the reviewer finds some fault in almost every story to which he refers. There is also an account of Keats, as a mystic. Mr. Reginald B. Span contributes some further 'Glimpses of the Unseen,' and the writer of a previous article on haunted houses relates some 'Dream Experiences.'

Mr. J. F. Hough contributes a highly curious case of hypnotism, which deserves further investigation. The 'subject' is a practical, matter-of-fact person, who knows next to nothing of crystal-gazing, palmistry, or other modes of divination. When hypnotised by Mr. Hough she is open to suggestion, and remembers nothing when she awakes. After she has blindfolded herself, Mr. Hough, by placing his hands on her shoulder and *mentally* saying 'You are So-and-So,' naming some palmist or clairvoyant whom he has seen, or even merely heard of, induces another phase of consciousness, and, he says:—

'In a minute or so she is to all intents and purposes that person, whether a man or woman. She impersonates them. Altogether I have "made her," to speak colloquially, six different palmists and clairvoyants, and as each one she has different methods, mannerisms, and ways of expressing herself. . . . Always, too, does she get these different persons' power of clairvoyance in their own particular line.'

Whatever sensitive she personates she refuses to use any method not employed by that individual, although sometimes the correctness of her imitation has had to be verified afterwards. A suggestion that she has a particular power takes no effect upon her unless a definite person, who has such power, is thought of, and when she is in this peculiar state she does not recognise her own friends. She is said to be then actually clairvoyant, in the sense that she can read a book placed in her lap while blindfolded, but the assertion that she is not amenable to suggestion (except as to the person to be personated) is rather discounted when we are told that she gazes into golf or tennis balls, thinking that they are crystals!

#### HUDSON TUTTLE ON MATERIALISATION SÉANCES.

In a friendly letter from our old and esteemed friend, Mr. Hudson Tuttle, of Berlin Heights, Ohio, U.S.A., he draws the moral of the recent exposures, and points out the path of duty for Spiritualists. He says:—

'I see you, too, are struggling with fraud. One dark circle "materialising" exposure hurts us more than we can gain by our efforts for a long while. We know that darkness is not essential—then, why should not Spiritualists demand that all circles shall be held in the light; and say at once that whoever demands darkness is a fakir? That would stop the whole business.'

PSYCHICAL PAMPHLETS.—The Birmingham Ethical and Psychical Society has commenced issuing a series of penny pamphlets called the Psychical Research Series. No. 1, entitled, 'Metapsychic Phenomena and their Cause,' is by Mr. F. Horsman, M.R.C.S., L.R.C.P., and follows somewhat the lines laid down by Professor Richet in his inaugural address last year, insisting on the fact that when we call an event miraculous or supernatural we merely state our own ignorance of the laws by which it is produced. The second pamphlet, by Eldred Hallas, entitled, 'It can See as well as Hear,' gives a clear and useful account of the 'Rochester knockings' and the origin of Modern Spiritualism, the discovery of which may be said to have commenced with the phrase forming the title of the pamphlet. Various incorrect assertions with regard to the later lives of the Fox Sisters are put right on good authority, and this little pamphlet should be read by all who are doubtful as to the genuineness of the Hydesville manifestations.

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE,  
LONDON, W.C.

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## Light,

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

### A SIGN OF THE TIMES.

The two ministers of the Anerley Congregational Church, H. C. Wallace and Dr. J. Warschauer, have just published a series of sermons, as a commentary on the Apostles' Creed, called 'Credo' (London: A. H. Stockwell). The preachers are evidently very modern men, and we hope they will not resent it if we call them rationalists (we mean it as approval). They rationalise everything and make it modernly believable. But they are spiritual as well, without being fanciful or giving way to arbitrary flights of imagination. Their sermons ought to appeal to the Anerley men who crowd to London every morning to face stern facts. We believe a good many such men do attend the services at the beautiful Anerley Church, once the scene of Mr. Halsey's enlightened ministry.

We feel moved to look into these sermons and their obvious departures from the conventional type, and we select three for our scrutiny—those on 'The Incarnation,' 'The Resurrection' and 'The Life Everlasting.'

The first thing that arrests attention is the simplicity of these sermons. They are limpidity itself: the very thing for men who are accustomed to good clear business letters. The preacher of the sermon on 'The Incarnation' quotes a letter in which the writer, a Churchman, said, 'Faith in God and the mysteries of the Christian creed naturally entail some submission of intellect.' The preacher stamps that as 'lamentable' just as a banker would stamp across a cheque 'no account' or 'no effects.' We come to the subject, he says, 'fully awake and alert,' to 'strike a road through the dense jungle of superstition'; and he at once proceeds to handle the phrase 'conceived of the Holy Ghost, born of the Virgin Mary,' like an old doll,—not over vigorously and disagreeably but as with the fullest intention of having the musty sawdust all turned out.

The sermon on 'The Resurrection of the Body' exhibits the same disposition and intent. The preacher has no pity for the venerable old superstition. He calls it foolishness, and challenges his hearers not to pretend to believe what they do not really believe. But he thinks that the 'I believe in the resurrection of the body' is nearly bankrupt of belief, and yet people go on saying it. There is something very painful, almost revolting, in it. Canon Hensley Henson does not believe it. Archdeacon Wilberforce does not believe it. Do even the bishops really believe it? The story of the resurrection and after-life of Jesus, as told in

the Gospels, is confused and, on the face of it, contradictory. We have to feel our way through it very carefully, and make the best of it; and the best of it is that the resurrection of Jesus was not the resurrection of his body, but the persistence of the spirit into the plane of visibility; and that the disciples or Gospel writers and editors somehow got entangled too much with the physical side of it all.

The preacher of this sermon has no belief at all in the resurrection of the body, neither of Christ's nor of anyone else's: but he does believe in 'the real resurrection of Christ and in the real resurrection of all God's children.' He says:—

No, I believe that Christ is living in all His fulness, in all the power of His radiant personality. If the life of Christ has any meaning for us, we must believe in the power of His Resurrection, and the victory of His real and natural life. . . . What happened to Christ must, in the nature of things, happen to us. . . . Our Golden Day is not behind: we are moving towards the better and the best.

The sermon on 'The Life Everlasting' is, in the highest sense of the word, a spiritual one, quite in harmony with the emancipated ideas of the sermon on 'The Resurrection of the Body.' This clause of the Creed, 'I believe in the Life Everlasting,' is the one that comes nearest home to us, as most intimately and practically concerning everyone. A chance paragraph in such a paper as 'The Referee,' says the preacher, brought down upon the writer an avalanche of letters. 'This was what these men of the world, these patrons of the turf and the music-hall, athletics and the Sunday Press, really wanted to know and were interested in; . . . If a man die shall he live again?'

But doubt is widespread; and yet this doubt is not a sign of lack of interest or lack of seriousness. It is the doubt of a man who has been turned out of one house before he has found another. It is more worry and restlessness than doubt. What has happened is that the old reliances have gone. 'Belief in a verbally infallible written revelation has become less and less easy to accept; while the whole idea of immortality has suffered through being associated with certain other ideas which the modern mind almost instinctively rejects—ideas like the resurrection of the body, a final day of judgment, a localised heaven and hell, the scenes of monotonous bliss and senseless cruelty': and, all the time, science seemed to be dispelling a dream.

A reaction, however, is setting in. Even science is rubbing its eyes, adjusting its glasses, and trying strange experiments of which, a few years ago, it would have been ashamed. Presently it will be a race as to who shall have the credit of getting in first. The preacher of this sermon does not appear to have much sympathy with or belief in these experiments. He says that science has nothing to do with this matter, that its business is with things that can be weighed and measured and analysed. Possibly, but even so it may come up with spirit people in the Unseen. He says:—

Not because some deem that the departed can be communicated with, that phantasms of the dead have been seen, or for any such reason, do I believe in the life everlasting; but because I believe in the justice and goodness of God, because I acknowledge the weight of the authority attaching to the unanimous confession of the greatest spiritual thinkers of all ages, because I know that where my own faith burns dim and my own vision falls short, I can trust the insight and discernment of the Son of God.

That is getting on to the old ground, but it has its value.

DR. BARADUC will be in London, at 16, South Audley-street, from April 6th to April 9th. He will lecture on Nervous Conditions, and demonstrate his Biometric Method on Saturday, April 7th, at 8.30 p.m., at 16, South Audley-street (by kind permission). All communications should be addressed to the hon. secretary, 16, South Audley-street, London, W.

## THE JOY OF SUFFERING.

The approach of Good Friday suggests the question—What is the place which suffering should hold in the Christian ideal?

There are some who would tell us that physical suffering has no place there at all, that this is but 'error' due to 'mortal mind' and ought not to be recognised as a part of the ideal of the Christ-life. How they manage to reconcile this position with acceptance of the Gospel narrative we are unable to perceive; for of the Life recorded there, not only mental but also physical suffering formed a conspicuous part. In that Life, however, suffering did not originate in the Sufferer. There is no instance recorded of Christ having suffered from any self-originated cause, and it is not conceivable that he should have done so. We must acknowledge, therefore, that disease, and sufferings which are the result of wrong-doing or negligence on the part of the sufferer have no place in the Christian ideal. An ideal Christian should, like his Master, be without such sufferings. What a large amelioration in the conditions of mankind would result, if a large number of such ideal Christians existed! Let us suppose that no one who aspired to be a disciple of Christ ever suffered from those ills which follow upon self-indulgence or negligence, or from the large class of nervous diseases brought on and aggravated by fear, worry, morbidity, the haste to be rich, or self-regard in any unhealthy form. Is it possible that non-Christian nations could long withstand the attractive force of such a religious life as this would present to the world? The beneficial effect would be immediate and increasing; for by cutting off the entail of a large class of nervous diseases succeeding generations would enter upon life better equipped to meet and overcome infection, and unhealthy liabilities due to other causes.

The problem of suffering, though much limited, would not, however, be altogether eradicated by this greater consistency in the realisation of the Christian ideal. There would still remain the ills due to circumstances, that is to say, the sufferings which are involved in choosing the higher path of duty and service, rather than the lower one of personal ease. A man who elects to be a pioneer must risk exposure to suffering. A Livingstone, a Gordon, and many another servant of the race will be its martyrs. Because Christ chose the path of service he suffered hunger, and weariness, and homelessness; and he refused to allay hunger at the cost of stooping to a lower ideal than that which presented itself to him as the will of God.

Moreover, there will still be earthquakes and floods, and also there will remain that large class of suffering inflicted by the carelessness and cruelty of the selfish and hard-hearted. The innocent, all down the ages, are constantly bearing vicarious suffering, and suffering with Christ on the cross to which human ignorance and malice nail them.

Sufferings of these kinds, the pains which are the price of service, and the pains which result from wrong-doing on the part of others, were obviously a large part of the experience of Christ, and must hold a place in the ideal of the Christ-life for his followers. Much disease may be traced to one or both of these sources. Spiritual methods may, however, greatly modify suffering even in these cases, and sometimes may even remove it. We have an example of this in the case recorded of the man whose ear Peter cut off, who is said to have been healed by the touch of Christ.

After we have allowed for all those cases, however, in which suffering is no part of the Christian ideal, but is either due to preventible causes or could be remedied by accessible methods, there still remains a large residuum of

sufferings which do not seem to be thus preventible or removable. Take, for instance, the sufferings caused by the recent colliery disaster in France. Whether the disaster could be accounted for by carelessness on the part of someone or not, the majority who suffered were obviously not responsible for it. And in the case of children born with organic defects a similar problem presents itself. Some tell us that this is explicable by the law of 'Karma,' and is the result of wrong-doing in previous lives. But Christ, when such a problem was presented to him, stated that it was due neither to 'this man's sin nor his parents' that he was born blind.' Is this theory of pre-natal wrong-doing the only way in which we can reconcile such cases of suffering with the righteousness of God? That depends on what we mean by the righteousness of God. Do we understand 'the righteousness of God' to imply a nicely adjusted balance between demerit and suffering? Is this our ideal of Divine Justice, or is it something vastly more sublime?

St. Paul does not speak much about justice, perhaps because the word had become saturated with a legal significance; but he speaks a great deal of 'the righteousness of God,' and 'the righteous judgment of God,' and 'the wisdom of God.' And such expressions absorb and transcend the bare conception of justice. For by them he did not merely mean that we should suffer just as much as we deserve, and no more and no less; he meant something very different and infinitely greater than this. He had caught a glimpse, in his apprehension of the truth in Christ Jesus, of a Divine possibility of love, which he sets over against the legal conception of deserts, and which he calls 'the righteousness of God.' And this Divine life of love necessitated, in his conception of it, the joy of suffering with others and for us. He would have endorsed the words of Trench, which are but an echo of his teaching:—

'Give me a heart that beats  
In all its pulses with the common heart  
Of human kind, which the same things make glad,  
The same make sorry.'

To be 'made sorry' and to suffer what mankind suffers was to him 'a light affliction' in comparison with 'the eternal weight of glory' which is involved in so doing. What is that weight of glory? Is it some exclusive heaven of repose? Not at all. It is the joy of becoming, like Christ, a saviour, of stooping to the lowest to raise them to the highest; of presenting souls to God as a 'joy and crown,' by hanging with them on an unmerited cross.

Elizabeth Barrett Browning writes, 'Grief may be joy misunderstood.' But the secret of Christ, as St. Paul discerned it, was just this. He did not misunderstand. He saw unmerited suffering as a Divine process of welding his individual life into solid unity with the life of mankind and quickening in him those sympathies which are the noblest experiences of the soul, thus making him partaker of the afflictions of men in order that they and he might be enriched by larger experience and more abundant life.

It would have seemed to him a poor exchange, to offer for thus sharing in 'the righteousness of God' (i.e., the life of love) the assurance that he should have measured out to him only such sufferings as he had personally brought upon himself by errors in this or previous lives. That view has a legal flavour; and the legal view St. Paul had cast away as refuse that he might gain the Christ ideal, and might 'taste the fellowship of his sufferings becoming conformed to his death.' Not that he regarded suffering as an end in itself, for he expressly says that he valued suffering as a means of rising to the life of the ages, which is 'the upward calling of God in Christ Jesus.'

We gather then that no suffering due to human lethargy, to wrong thinking or wrong living, to preventible ignorance or lack of faith, can claim the sanction of Christ,

or be in any way praiseworthy; but that the suffering which cannot be traced to such causes has a great place in the Christian ideal, and may be filled with light and joy by being recognised as 'filling up the sufferings of Christ for his body's sake,' in other words, as being in very truth a means of entering into union with the race and becoming, like the Master, its servant and its saviour. This aspect of suffering may be easily missed. Plato has wisely said, 'I ought to be careful that I do not lose the eye of my soul.'

H. A. D.

### SNOW FAERIES.

It was March 21st, and, according to the calendar, the birthday of Spring. Upon the table at which I was reading were some wild anemones, picked for me in the woodland where they dwell so daintily, each poised like an alighting fairy, standing for a moment on tiptoe, ere taking flight again. There were also plants of Moschatel, or muskweed, which now grows everywhere on our hedgerows, whose leaves are somewhat like those of the anemone, but whose light green-gold flowers, inconspicuously winsome, have won it the name 'adoxa,' i.e., without glory, because so many pass it by, unheeding of its delicate beauty. Through the open French window, primroses were seen to keep their tryst as harbingers of the spring time, and daffodils tossed their shining heads of canary-yellow amid the green world they live in. The sun was streaming into the room though the breeze blew toward chill.

Presently I felt a light, wet touch upon my hand, and looking up I saw a company of snowflakes dancing into the room, unannounced and unexpected.

Everybody knows the glad surprise awakened by seeing familiar things in unfamiliar surroundings, or the unfamiliar amid familiar conditions. I watched the fluttering flakes with the joy of a new experience, as they flew far into the room. I had seen this commonplace event before, but we see things often a hundred times ere we begin to perceive them, that is, *catch* their meaning *through* their outward symbol.

These snowflakes seemed to me like living presences. They wheeled round a plaster bust of Wagner, ran down his face and sat on his strong lower lip. One or two coquetted with a damsel of Japan, sitting on a silk cushion beneath cherry trees in everlasting bloom, save that they are somewhat fading under the cat's devotion to its comfort. Some alighted on the fruit-dish and looked strangely out of place on the oranges, reddening with sense of insult at such trifling with their warm and sunny complexions. Timidity overcame a few, for they entered reluctantly and turned out again. Others made bold enough to dare the very hearth, and were transformed into vapour as a penalty by the fire-beams. Some sprang up against the ceiling, but not being used to percussion fell flat upon the floor. One did not know a sage from an onion in that it irreverently blobbed a picture of Emerson, and turned his smiling face all to tears.

And so they came in, floating, floating, like released spirits in a dream; or whirling, whirling, like sylphs in a dance; or gliding, gliding, with motion sedate and slow, like wearied age craving for repose.

Thus they crowded in, the denizens of another world, having no relation to the territory they invaded, caring nought for its material symbols of comfort and worship, but suggestive of a world other than these, a world of upper air where they were born and whence they fluttered down into a lower, dying in witness of their mission, lost in the soilure and the sorrow of the world.

As I gazed upon them, gladder in and gently falling, falling outside, and thought how each flake held a colony of crystals of ineffable beauty,—more than a thousand forms have been registered—as I beheld these treasures of the snow tossed on the palings, hung into the mire, they seemed to me to symbolise the cheapness of the most precious boons of life, the severe succours of purity and grace despised of men, the sweet influences of other and higher worlds we pass unheeding, in the way we tread these miracles of design beneath our feet.

Thus swimming into my ken, they brought me many fancies—memories of childish thought when I looked up through the falling feather-shower, believing the flakes to be shed from angels' wings, and awed by sense of their vast multitude. Then, mingling with the outward tokens of spring and summer in winter frolic, they seemed to blot out seasonal division, and again suggested the erasure for the soul of all conditions of time. While the sky became filled with these hosts and the mind became haunted with dreams not to be uttered, I, too, lost count of time and 'in my day the sun did pale his light.' I moved in worlds not realised. I was attended by the vision splendid. The great Illusion rent its veil and revealed the light it hides more than reveals.

I awoke only to push away my foolish books and bid the Lady of the Snows to work her spell again upon me. O Presences of the pure realm where the shining crystals are born as stars upon the brows of the spirits of the air, weave your silent chain around me again, take away my theories and speculations and give me the wonderment of childhood and its closeness to the unseen! People once more the Void with Beings of Grace and Beauty; rekindle the faith which the cold winds of doubt have quenched; bring the influences of an Upper World through doors our hearts have opened, and gates the reason has left ajar; restore the great land of the Invisible in flutterings of strange visitants whose touch is as pure as the snows of springtime, whose footsteps are soft and silent as the flakes whose falling, falling fills me with unwonted dreams.

J. TYSSUL-DAVIS.

### THE SPREAD OF SPIRITUALISM IN LONDON.

A correspondent informs us that the promoters of the new Spiritual Mission are endeavouring to make the public religious services which they hold on Sunday evenings, at the London Academy of Music, 22, Prince's-street, Cavendish-square, W., as attractive and helpful as possible. Mrs. Fairclough Smith is doing valuable work, both as a speaker and a clairvoyante, and among others Miss Violet Burton, Mrs. M. H. Wallis, Mrs. Effie Bathe, Mr. J. J. Morse, Mr. E. W. Wallis, Mr. J. W. Boulding, and Mr. John Lobb are expected to occupy the platform during the coming months. A splendid organ, in the hands of a gifted organist, and solos by accomplished singers, add to the harmony of the meetings, which, we are glad to learn, are much appreciated by large audiences.

The number of societies in London devoted to the proclamation, on Sundays, of the truths of Spiritualism, so ably led for many years past, at the Cavendish Rooms, by the Marylebone Association of Spiritualists (which is now registered as a 'Limited' Society), is steadily increasing, and there is a growing tendency to uphold the dignity of the movement, to maintain a high spiritual and ethical tone in the meetings, and to make them contribute to the religious well-being of those who attend them. The Church of the Spirit is coming because it is needed; and Spiritualism, when rightly apprehended, will deepen our convictions and sweeten our daily lives, because it appeals to and confirms the best and noblest sentiments and intuitions of the human heart.

A NEW ANTI-MATERIALIST REVIEW is soon to be brought out by a gentleman calling himself 'Teder,' a pupil and friend of 'Papus,' the well-known philosophical occultist of Paris. This review, which will be called 'INRI,' is to be, in aim and form, practically the double of 'L'Initiation,' published by 'Papus,' and its object will be: in science, to synthesise the ancient and modern methods of investigation; in religion, to realise for morality the truths underlying every creed; in philosophy, to rise above the current experimental and logical methods in order to synthesise science and faith, physics and metaphysics, the visible and the occult. It will investigate impartially all the phenomena of Spiritualism, magnetism, hypnotism, and magic, not belonging exclusively to any school, but aiming to unite the scattered particles of truth into a homogeneous body. We wish our new contemporary much success in these laudable ambitions. The first number is to appear on April 15th, price 1s. net, and the office is at Market-chambers, South-parade, Nottingham.

## THE CRITICAL SPIRITUALIST.

Almost every branch of natural study has at some period of its existence suffered from wild, superstitious excrescences quite unworthy of the name of science or philosophy, and resulting from unrestrained imagination and an undue stifling of critical judgment. It is, then, the first essential of the true scientist that his greatest love shall be the love of truth, his greatest aim the attainment of it and the unravelling of difficulties and apparent contradictions. He has to clearly distinguish between assumption and fact; theories, however interesting and instructive, must be given up as soon as facts adverse to them are demonstrated.

Considering the issues that are at stake the condemnation hurled by some among us at the critical Spiritualist becomes an injustice, aggravated as it is by a silly and unworthy prejudice. The very name of 'sceptic' sounds inhuman in the ears of many good Spiritualists, but is there so great a difference between the ordinary phenomena around us and metaphysical phenomena that the one class should be diligently studied and experimented upon, while a similar analysis of the other class should bring discredit on the investigator? I have witnessed, I am sorry to say, instances of real animosity on the part of Spiritualists against an investigator who is slow to reach conviction!

Could we but regard psychical phenomena less as oracles and more as evidences, less as complete in themselves and more as conditioned and human, we should soon escape from the séance-room fetish, with its autocratic free-will of the medium and temporary submission of the sitters. Our séances would become more valuable and convincing if we took a reasonable view of the matter and judged every phenomenon fairly on its merits, but so long as we hold communion with our friends behind the veil in a fashion eminently favourable to fraud, with minds comfortably settled as to the absolute reliability of everybody and everything, we cannot hope to impress our claims as truths upon the world.

If, as we believe, the phenomena of Spiritualism provide evidential foundation for the beautiful religious structure built upon them, it is most important that experimental tests should be frequently applied, and a rational plan established for their successful repetition. It should not be difficult to determine what conditions are essential for the production of the phenomena, and how the conditions are related to the facts. We have, however, become so accustomed to regard dark séances, cabinets, joined hands, &c., as essentials that we veritably offer ourselves up to fraud in our anxiety to provide 'good conditions' for the spirit people. There is great need of careful study in this direction, and the student will be aided in his research by a wide acquaintance with evidence, both traditional and observed, of psychical phenomena which have been manifested under undoubted test conditions in daylight and without apparatus of any kind.

Encouragement should be given to rising sensitives, and a more detailed knowledge applied to make development rapid and more perfect. Above all, it should become harder and harder for pretenders to succeed, and this can only be realised if mediums remain true to their best ideals, and sitters engage in earnest, critical, and reverent investigation.

HERBERT E. CLARKE.

20, Grosvenor-road, Jesmond,  
Newcastle-upon-Tyne.

**A SPIRITUAL HEALER FINED.**—The Paris correspondent of the 'Daily Telegraph' states that a healer named Cyprien Pradier, formerly a tailor, has just been fined £2 by the Seine Correctional Court for illegal practice of medicine. He told his clients that he cured by mental prayer, and by the assistance of the spirits, and only took whatever his patients chose to give him. One lady said that he had cured her of a dangerous growth, another that she had been advised by her deceased husband to see him, as her heart was bad, and he had relieved it. An old cavalry officer said he was formerly lame and could not be cured by ordinary doctors. M. Pradier straightened the leg and restored his general health so that he had tried to get back into the army. The accused claimed that he exercised a special gift in the name of a religion, but the Court found that he had acted as a doctor of medicine without any professional qualifications.

## G. K. CHESTERTON ON SPIRITUALISM.

Mr. G. K. Chesterton, writing in the 'Illustrated London News,' of March 31st, on the recent exposures of Eldred and Craddock, says that journalistic comments upon the matter 'seem to be singularly lacking in a logical sense,' and that there seems to be 'an underlying assumption that the more often you discover a dishonest medium or a fraudulent séance, the more you have diminished the credit or probability of Spiritualism; but,' he continues,

'as a mere matter of intellectual justice or mental lucidity, it is desirable to protest against this confused argument which connects the proved falsity of knaves with the probable falsity of psychic phenomena. The two things have no logical connection whatever. No conceivable number of false mediums affects the probability of the existence of real mediums one way or the other. This is surely obvious enough. No conceivable number of forged bank-notes can disprove the existence of the Bank of England. If anything, the argument might as well be turned the other way; we might say with rather more reason that as all hypocrisies are the evil fruits of public virtue, so in the same way the more real Spiritualism there is in the world the more false Spiritualism there is likely to be.'

This is not bad from a man who 'has never been at a séance' in his life. He further says, and there is much truth in his contention, although it is somewhat whimsically put:—

'I do not object to Spiritualism in so far as it is spiritualistic. I do object to it in so far as it is scientific. Conviction and curiosity are both very good things. But they ought to have two different houses. There have been many frantic and blasphemous beliefs in this old barbaric earth of ours; men have served the deities with obscene dances, with cannibalism, and the blood of infants. But no religion was quite so blasphemous as to pretend that it was scientifically investigating its god to see what he was made of. . . . When I hear that the Spiritualists have begun to carve great golden wings upon their flying tables, I shall recognise the atmosphere of a faith. When I hear them accused of worshipping a planchette made of ivory and sardonyx (whatever that is) I shall know that they have become a great religion. Meanwhile, I fear I shall remain one of those who believe in spirits much too easily ever to become a Spiritualist. Modern people think the supernatural so improbable that they want to see it. I think it so probable that I leave it alone. Spirits are not worth all this fuss; I know that, for I am one myself.'

## A FATAL ACCIDENT PREDICTED.

In the 'Southport Guardian' of March 28th, (a copy of which I forward by this post), you will observe a report of a fatal accident which occurred on Monday afternoon last, when a carter, in charge of a heavy load of furniture, was thrown to the ground by the sudden swerving of his horse, it being frightened by a passing motor-car, and the wheels of the cart passed over his body. This fatality was predicted by Madame Burchell, of Bradford, who arrived here on Saturday afternoon last, in order to fulfil her engagement at Hawkshead Hall the following day, and stayed with Mr. and Mrs. Wood, of the Imperial Hotel, Albert-road. On Saturday night, in the presence of Mr. and Mrs. Wood and family, and a gentleman visitor, she suddenly saw, and fully described, an accident, with the exclamation: 'O God, a man is killed!' Mr. Wood had just previously said that he was going for a motor drive on the Monday afternoon.

On Sunday afternoon the vision presented itself once more and Mrs. Burchell made the same exclamation. She again warned Mr. Wood to be careful, saying that a man would be killed during the journey. The fatal accident occurred as predicted, and Mr. Wood and another gentleman assisted to carry the dead man into a cottage on the road-side. By a curious coincidence a brother of this man was killed a few months ago on the same road.

March 20th.

E. BEARDSWORTH.

## TO CORRESPONDENTS.

'J. M. S.'—We regret that your experience has been unsatisfactory, but 'infallibility' is not claimed for any medium, and negative results cannot invalidate positive testimony.

## INTERESTING VISION EXPERIENCES.

A lady, who for thirty-eight years has been a Spiritualist, and for fourteen years a subscriber to 'LIGHT,' sends us the following interesting account of some of her psychic experiences:—

'One morning about a month ago, I had been vaguely dreaming of various persons, including my father. I do not even remember recollecting the details of the dream. I think that while dreaming I lay with my face to the wall, and while still asleep, turned round towards the room. I then suddenly woke, with a feeling of having been awakened. In a moment my eyes were wide open, which is unusual with me, and I saw the room and each object as clearly as possible, considering that the blind was down and the hour only about seven. As though partly conscious of some one's presence, I looked more towards the head of the bed, and there saw, standing close beside the bed and facing me, a figure which I instantly recognised as my father's. It had his height, shape and general air. I could not distinguish the face, but he seemed to be looking at me. The figure was uniformly dark, and opaque. The outline was that of an overcoat and low hat, all intensely familiar. Almost immediately it was gone, I felt no fear or awe, only electrified, as it were, with a happy sense of the nearness of the invisible world, and of my father's sympathy. At the time, however, I was feeling particularly well and had nothing special on my mind.

'That I had really been visited by my father, who left this life thirty-four years ago, seemed too delightful and wonderful to be true. And yet, since such things happen to other mortals, why not to me? The circumstances had been altogether peculiar—the sudden awakening, the definite outline of the figure, the unmistakableness of the identity, the impression left. The reality of the room on my waking had quite dissipated that misty dream which had preceded my vision, and between it and what followed there seemed no connection. Or had the dream been suggested by the presence?

'Except for the vision, unpleasant though not alarming, of an abstract female figure, recurrent during ill-health in my childhood, which vision I always knew was a delusion, I had never before seen anything abnormal.

'Thirty-five years ago, about nine years after my mother's death, as I lay sleepless one night, in physical pain and mental trouble, I was suddenly aware of her presence. I had not been thinking of her, but all at once I knew she was in the room. She seemed to approach from the door till she was beside my bed. I had partly forgotten the feeling of her presence, but then recalled it fully, and without the aid of any external sense. It continued vivid for perhaps a minute, after which it faded away towards the door, leaving me not only soothed and comforted but overjoyed. This experience remained unique in my life, and has been a precious memory, as is now also the appearance which I have tried to describe.

'I should not like to speak of either to the indifferent or sceptical, but readers of "LIGHT" are generally earnest, unprejudiced seekers after truth, and I think we owe it to each other to tell of such psychic experiences as may interest and help others.'

D.

'THROUGH THE MISTS' REISSUED.—We noticed, not long since, a new work by Mr. R. J. Lees, entitled, 'The Life Elysian,' which forms a sequel to his well-known book, 'Through the Mists.' A third edition of the last-named work has now been issued, uniform in appearance with the new volume, so that those who do not already possess 'Through the Mists' can obtain the two books in similar style and binding. These works rank among the standard books on Spiritualism, and we observe that in a preface to the third impression Mr. Lees re-asserts the literal truth of the account given in the original edition as to the manner in which the book was produced, and emphasises the fact that spiritual gifts were not intended to be withdrawn, but were 'given to every man to profit withal,' as permanent acquisitions for the human race. 'Through the Mists' and 'The Life Elysian' are published by Philip Wellby, and can be had from the office of 'LIGHT,' price 6s. each, post free.

## WILLIAM AND MARY HOWITT.

While I was spending an evening at Mr. and Mrs. Howitt's in Rome, during the winter of 1872-3, the conversation turned on Spiritualism, and Mrs. Howitt related to me the following incident.

Some years previously, when they lived in London, she was one morning overcome by an impression that her son in Australia was dead. When last heard of, he had been in his usual good health, and her husband vainly tried to persuade her that her impression was mere fancy and quite groundless. An hour or two later, however, he confessed to her that the same certainty of their son having died had just come to him. In the afternoon their married daughter brought a letter which she had that day received from Australia, telling of her brother having been accidentally drowned. She meant to break the tidings to her parents, but found them quite prepared, as they had already sustained the first shock of grief on knowing what had happened. Mrs. Howitt thought the impression reached her with the arrival of the letter in England.

After this the parents had communications from their son through automatic writing, and he gave particulars of the fatal accident, which particulars were subsequently verified. He had been engaged in the making of roads, and he told them that in a way which he could not explain, his present employment in spirit life was of a similar nature.

Only recently it occurred to me that the above reminiscence might be of interest to some of the readers of 'LIGHT.'

D. W.

## THE DEMAND OF THE AGE.

A well-known clergyman, in a recent sermon, expressed his opinion that 'the times demand of the clergy, just what we often hear it said that the times have outgrown—a revival of the theological study.' Commenting on this assertion in the 'Banner of Light,' Miss Lilian Whiting asks:—

'Instead of "a revival of theological study," is not the demand, rather, for living truth of a kind applicable to daily life? The living truth is found in the religion of Spiritualism; in so developing the conviction of the absolute one-ness of life (unbroken by the change we call death) into a philosophic spirituality, and a spiritual philosophy, that it shall be the living coal on the altar and the bread that came down from heaven. This religion is that of hope, for it recognises man as in a state of orderly, evolutionary progression. It is that of faith, for it has great convictions of deepening realities. It is the religion of knowledge, for it can demonstrate immortality and the life that is to come. The manifestation of that life is a part of the world's daily experiences.'

## 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.*

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

SIR,—I am not at all surprised to read the letter of Mr. Fraser Hewes in 'LIGHT' of March 31st, as I knew well that I should expect such a word from those who do not yet see as I see. I can thoroughly understand Mr. Hewes' indignation at my 'maudlin sentiment,' and when we thus understand one another there can be no bitterness nor abuse. The time was when I might have written in the same way.

Is it indeed necessary for me to repeat in a spiritual paper the teaching of all the spiritual teachers of the ages? The greater the sinner, the greater his need for, aye, his rightful claim on, our pity (not our indulgence), and on our will for his upliftment. Brother Eldred is a great sinner, and his sin has touched every true Spiritualist on a very sensitive point, therefore I shall continue (and I know I have the co-operation of many spiritual souls in this) to pity and serve such as brother Eldred, and to follow him with the cleansing power of the Great Love—the only God in us—for it alone slays the sin and saves the sinner, whereas the merciless spirit of the world will, as in capital punishment, slay the sinner or consign him to hell, and so perpetuate the sin.—Yours, &c.,

JAMES L. MACBETH BAIN.

SIR,—One sees with regret the attempts to excuse Mr. Craddock. I entirely agree with the views of Mr. Fraser Hewes about the misplaced sympathy and maudlin sentimentality accorded to Mr. Eldred. If the outside public saw fraudulent mediums shown up and prosecuted, instead of being screened and forgiven, they would believe more in the good faith of our cause. In my letter last week I appealed to the members of the 'Inner Circle' to refuse to sit with mediums except under test conditions, and I again say, let us insist on these conditions, and the most perfect tests.

In conclusion I would add that I yield to no one in my belief in the main great and glorious truths of Spiritualism, for I have investigated and proved for myself, but it has not been done by sitting in the dark and accepting just any fraud that the medium chose to perpetrate.—Yours, &c.,

ONCE BITTEN TWICE SHY.

#### Killed in War.

SIR,—I was much interested in Mr. Venning's letter in 'LIGHT,' March 17th, concerning the fate of those killed in war, as I had been rather perplexed by an incident related to me lately. A girl of the Venetian populace was with her mother at the Church of the Frari, when she saw her uncle, who had recently died under an operation at the hospital (his body was open as when under operation). He told her that having died before his natural time, he would have to spend the remaining time of his allotted life in that church. (Probably he said 'on earth,' and himself chose to stay in the church.)

I have heard of a similar fate befalling suicides, but should be glad to know if it often happens to the victims of accidents. Can it be a self-delusion?—Yours, &c.,

C. T. VESEL.

Calla Boldù, S. Caterina, Venice.  
March 20th, 1906.

SIR,—In reply to Mr. Venning's letter, I have to say that in all the military messages, numbering about thirty, which appeared in 'The Two Worlds' some years ago, the prevailing characteristics were: (1) distinctive caligraphy and signature; (2) minute and most accurate descriptions of the career, cause of death, &c., of the communicators; (3) no reference was given to present surroundings in the other sphere except now and again the statement that another officer (named) was either ready to follow and control, or that so-and-so, a previous communicator, had told the person controlling to come and write. As I pointed out in a recent article, in almost every case where transition has taken place suddenly and in good health, when automatic writing does come the power is much stronger than in the case of one who has passed over through wasting disease.

I may here recall a singular episode in one of these military messages, all of which, I may remark, came entirely through a visit to our house of an officer who had gone through several campaigns in the East. One of the communicators, designating himself as Major L. C. S., gave me a written message detailing a large portion of his career, but made no reference to his transition, or how he came by his death; but in answer to a request by me (prompted by my military friend) informed me his nickname among his brother officers was 'Bumpy Major.' This I could not verify.

Two years later I had a séance with Mr. Craddock, and 'Jimmy' (one of his controls), addressing me, said: 'Major S. is here and sends his kind regards to you.' I said: 'I want to know from him how he came by his end.' The reply was immediately given: 'He says he was wounded at Majuba Hill, under General Colley, and died of his wounds.' This I verified by searching the files of the 'Illustrated London News,' where I found he had lingered for some months and died at a place in South Africa where there was a sanatorium. His portrait in the 'News' was also thereafter identified by my daughter, under strict test conditions, as that of Major S., who had come and written through her hand two years before.—Yours, &c.,

AN OLD CORRESPONDENT.

#### How to Spread 'Light.'

SIR,—I am informed that in answer to the appeal on behalf of 'Nurse,' in 'LIGHT' for March 24th, p. 134, a number of letters have been received from friends of the cause who are willing to gratuitously dispose of their copies of 'LIGHT' after perusal. May I remind our generous friends that inquiries are often made as to whether 'LIGHT' can be obtained at the various free libraries, and suggest that it would be a meritorious action if such friends would see that their copy is placed, a few days after issue, on the table of their local institution for perusal by general readers, who may thus be led to become earnest inquirers?

A CONVERT TO 'LIGHT.'

Mr. W. J. Colville.

SIR,—As I am once more setting sail for Australia I venture to remind my many English friends through your hospitable columns that I still keep in touch with them, both mentally and through the Press, and also that the Union Jack will still float over the place of my abode. My address will be care of Henry Cardew, the editor of 'Progressive Thought,' 5, Moore-street, Sydney, N.S.W.

My recent lectures in Toronto have been well attended and I find Canada a very good field in which to sow seeds of spiritual philosophy. 'LIGHT' is eagerly welcomed in the Toronto Public Library. Excellent work is done by the local Society for Psychical Research, which meets in Wolseley Hall. All spiritual books are supplied by Mr. Evans, 357, Yonge-street, and the city in general is permeated with liberal thought. I shall hope to reach England, *via* Suez Canal, after concluding my work in Australia.—Yours, &c.,

W. J. COLVILLE.

Professor Haeckel.

SIR,—In your issue of March 24th I find that you refer to 'Professor Haeckel's old-fashioned atheistic materialism.' Surely you are in error? Surely it is clear that the professor is rather a transcendental mystic?

In my dictionary I find 'materialism' defined as 'the metaphysical doctrine that matter is the only substance, and that matter and its motion constitute the universe.'

Now Professor Haeckel explains the universe as consisting of nothing but a closed circle (?) of unending evolution and devolution. But he does not stop there. He holds, also, that these processes take place under the control of 'the eternal, iron laws of Nature.'

Whatever these eternal, iron laws of Nature may be, they are certainly not material. Therefore Professor Haeckel makes the universe subject to, and governed by, *what is not material*. He is, therefore not a materialist. But he cannot certainly know anything about them except their manner of governing our little speck of a universe. In spite of this he tells us they are self-existing. In this he shows himself a mystic. Again, while he says *all faith* is sheer nonsense and men must be subject only to scientific ratiocination, he yet tells us that to accept his theory we must have scientific faith, a new form of belief revealed by himself. In this he is transcendental. He is, in fact, a transcendental mystic.

I admit that Professor Haeckel may believe himself to be a follower of atheistic materialism and that he would jeer at being termed a transcendental mystic. But he himself holds that all belief is irrational and, therefore, as he is only one of fifteen hundred millions of human beings he must admit that his own belief is irrational. If so, his belief that he is an atheistic materialist is worthless.

Some of your readers, sir, may suspect me of irony. If any such there be I would ask them to explain how 'the eternal, iron laws of Nature' can be brought within the four corners of materialism.—Yours, &c.,

F. C. CONSTABLE.

#### A Premonition.

SIR,—In January last I went to see Miss MacCreadie, and while chatting with her, her spirit guide came with a message to me from my father, who is in the spirit world. It was this: 'Take care of "mother," she is not well and you are likely to have trouble with her back, but we will be with you.'

My mother had been staying at Matlock, and a few days afterwards I went to meet her, and to my disappointment, I found she was not herself, but after my father's message I was not surprised to find that she rapidly grew worse. She has since been very ill in bed for six weeks with inflammation of the nerves of her back, an illness we did not dream of. I need not say how glad I have been of my father's warning; it helped me greatly, and I was ready for anything which might come.

Summerland Villa, Barking-road,  
Plaistow, E.

R. AVES.

#### Spiritualist Fund of Benevolence.

SIR,—Will you kindly permit me to acknowledge in 'LIGHT' the undermentioned amounts received on behalf of the Fund of Benevolence, for which I return grateful thanks on behalf of the committee and the recipients? The disbursements during March have been £5 5s.—Yours, &c.,

68, Crown-street, Halifax.

HANSON G. HEY.

Stanley, Stockport, 5s.; J. Fraser Hewes, £1 1s.; Miss Boswell Stone, 2s. 6d.; E. H. E., Keswick, £1; J. Aldcroft, proceeds of a séance given by Mrs. Roberts Johnson, 15s.; Mrs. Kate Taylor Robinson, 5s.; Mr. F. W. and Mrs. M. H. Wallis, £1. Total, £4 8s. 6d.

**Eusapia Paladino's Mediumship.**

SIR,—In thanking you for the notices in 'LIGHT' of March 3rd and previously, of casts of spirit forms obtained at my house through Eusapia Paladino, I have pleasure in informing you that Madame Paladino recently passed through Genoa on her way to Paris, where she will stay for a month or two and hold sittings with distinguished scientists, which will, no doubt, arouse considerable interest among Spiritualists and others.

Madame Paladino arrived in Genoa on March 19th, accompanied by M. Serge Youriévitch, Secretary of the Institut Général Psychologique of Paris. In the evening a séance was held, at which finger-prints on clay were obtained under conditions which exclude fraud. A materialised form also appeared, wrapped in white, which spoke in Russian from behind the curtains of the cabinet, and said that he was the father of M. Youriévitch; he replied to his son, who also spoke in Russian; the form spoke in a low tone, but I heard it distinctly. It should be noted that the Russian language is unknown both to me and to the medium. A full report of this séance will probably appear in 'Luce e Ombra,' of Milan.—Yours, &c.,

Genoa.

EUGENIO GELLONA.

**Help for Mrs. Ayres.**

SIR,—Kindly allow another appeal through 'LIGHT' on behalf of the veteran Spiritualist, Mrs. Ayres. Mr. Vango collected a few pounds through the same source some months ago, but unfortunately most of that was swallowed up by the expense of a forced removal, through her house partly falling down. Now that Mrs. Ayres is too old for work (she is eighty-six years of age), she is practically penniless, with nothing but the workhouse before her. In the past she was for many years a staunch worker for Spiritualism, and suffered financially for her principles. Her dread of the workhouse is mainly due to the fact that she would never be alone. She has outlived her relatives and is alone in the world. I believe the Spiritualist Benevolent Fund has allowed her 15s. a month and, until quite recently, she was able to earn a little, but is now past doing anything in that way. Permit me, therefore, to appeal to those to whom Spiritualism has brought comfort, to contribute towards helping to keep this old lady's one little room over her head.

I shall be very pleased to receive contributions on her behalf, and to acknowledge them through 'LIGHT.'—Yours, &c.,

W. L. HULL.

228, Old Church-road, Bournemouth.

**SOCIETY WORK.**

[AS WE SHALL GO TO PRESS EARLIER THAN USUAL NEXT WEEK, CORRESPONDENTS ARE RESPECTFULLY REQUESTED TO TAKE NOTICE THAT WE SHALL BE UNABLE TO PUBLISH ANY CONTRIBUTIONS UNDER THIS HEAD IN OUR NEXT ISSUE.]

**BRIXTON.**—8, MAYALL-ROAD.—On Sunday last, Mrs. J. W. Adams gave an excellent address and conducted the after-meeting. On Sunday next, at 7 p.m., address by Councillor D. J. Davis.—J. P.

**STRATFORD.**—IDMISTON-ROAD, FOREST-LANE, E.—On Sunday last Mr. Hough gave an interesting address on 'Foolish Opposition to Spiritualism.' On Sunday next, at 11 a.m., discussion; at 7 p.m., Mr. O. Pearson. Thursday, at 8 p.m., investigators' circle.—A. G.

**CHISWICK.**—110, HIGH-ROAD.—On Sunday morning last several mediums gave healing treatments and spiritual addresses. In the evening Mr. H. Fielder spoke on 'The Open Book,' and urged Spiritualists to let their lives be open books. On Sunday next, at 11 a.m., circle; at 7 p.m., Miss V. Burton.—H.

**CLAPHAM INSTITUTE,** GAUDEN-ROAD.—On Sunday last Mr. Card's discourse on 'The Resurrection' interested his audience. Selections by the band were admirably rendered. Mr. H. Boddington presided. On Sunday next, at 11.15 a.m., circle; at 7 p.m., Mrs. A. Boddington, clairvoyante. Thursday, at 8.15 p.m., psychometry. Silver collection. Good Friday, social gathering. Tickets, 1s. each.—H. Y.

**BALHAM.**—19, RAMSDEN-ROAD (OPPOSITE THE PUBLIC LIBRARY).—On Sunday last, after a ceremony for the upliftment of unprogressed and unhappy spirits, Mr. Fred Wilson's address on 'The Faithist's Bible' was discussed, and Miss Milam gave clairvoyant descriptions. In the evening Mr. George Morley gave a fine address, 'A Message to Inquirers,' followed by clairvoyant descriptions. On Sunday next, at 11.15 a.m., Dr. Sharples will give an address.—F. D.

**HACKNEY.**—SIGDON-ROAD SCHOOL, DALSTON-LANE, N.E.—On Sunday last an intensely spiritual address by Mr. James Macbeth Bain, M.A., on 'The Principle of Universal Mediation as Applied to Healing,' was much appreciated. On Sunday next, at 7 p.m., Mr. Ronald Brailey will give an address and clairvoyant descriptions.—N. Rist.

**SHEPHERD'S BUSH.**—73, BECKLOW-ROAD, ASKEW-ROAD, W.—On Sunday last Mrs. Ball's fine address on 'The Use and Abuse of Phenomena' held the attention of a crowded audience. Sunday next, at 7 p.m., Mr. Townshend. Monday, at 8 p.m., Mr. Ronald Brailey. Easter Monday, at 7.30 p.m., social gathering at Cobbold-road Schools, Askew-road.—S. H.

**CAVENDISH-SQUARE,** 22, PRINCE'S-STREET.—On Sunday last Mrs. Fairclough Smith spoke, under control, to a deeply interested congregation upon 'Mediumship and its Development.' Mr. Harling's organ solo was much appreciated. Sunday next, at 6.30 p.m., Mr. J. W. Boulding on 'Things Seen and Things not Seen.'—P. E. B.

**ST. LEONARD'S-ON-SEA.**—109, LONDON-ROAD.—A Psychic Investigation Society has been formed, meeting at the rooms of Miss Chapin, the blind medium, every Saturday, at 7 p.m., and on Tuesdays at 3 p.m. The president, Mr. W. Moon, testifies to the happiness and blessings derived from Miss Chapin's mediumship, and says that visitors and friends will be cordially welcomed.

**FULHAM.**—COLVEY HALL, 25, FERNHURST-ROAD, S.W.—On Wednesday, March 28th, the members' first quarterly meeting was held, and we hope by these meetings to get more in touch with one another, and to gather matter for the good of the society. On Sunday last splendid addresses by Mr. W. E. Long were much appreciated. On Sunday next, at 7 p.m., also on Wednesday, April 11th, at 8 p.m., Mr. George H. Bibbings. Good Friday, at 6 p.m., conversazione. Tickets, 1s.

**BRIGHTON.**—COMPTON HALL, 17, COMPTON-AVENUE.—On Sunday last, morning and evening, addresses by Mrs. M. H. Wallis were greatly appreciated. The one in the evening, on 'Modern Spiritualism: Its Advent and Mission,' was perfect. The clairvoyant descriptions and replies to questions were also very excellent. Next Sunday, at 11.15 a.m., circle; at 7 p.m., address by Mrs. Hopkinson. Hall open on Thursdays, from 3 to 5 p.m., for inquirers.—A. C.

**PECKHAM.**—CHEPSTOW HALL, 139, PECKHAM-ROAD.—On Sunday morning last Mr. Ray spoke instructively; in the afternoon Mr. H. Boddington ably dealt with 'Practical Spiritualism,' answering many questions; and in the evening a good audience was much impressed by addresses given by Mr. M. Clegg, Mr. J. Adams, and Mr. Tayler Gwinn. On Sunday next, at 11 a.m., Mr. Ray; at 7 p.m., Mr. G. H. Harris, trance address. April 15th, Mr. J. Sloan, psychometric descriptions. Wednesdays, at 8 p.m., members' circle.—L. D.

**ASHFORD,** MIDDLESEX.—9, CHAUCER-ROAD.—On Sunday last an instructive address was given by Mr. W. Millard, on 'Spiritualism: Its Hopes Realised.' Investigators welcomed.

**WISEBCH PUBLIC HALL.**—On Sunday last Mr. Ward's interesting address on 'Do Soul and Body Meet Again?' was followed by good clairvoyant descriptions.—H. S.

**STRATFORD.**—NEW WORKMEN'S HALL, ROMFORD-ROAD.—On Sunday last Mr. S. Keyworth gave a deeply interesting and uplifting address on 'What is Man?' and ably answered numerous questions.—W. H. S.

**SOUTHEND-ON-SEA.**—VICTORIA HALL, ALEXANDRA-ROAD.—On Sunday last Mr. R. Boddington gave an address, 'Some Theological Puzzles Explained,' and successfully answered numerous questions.

**EDINBURGH.**—5, QUEEN-STREET.—During March Mr. Alfred V. Peters, Mrs. G. Young, Mr. E. S. G. Mayo and Mr. George S. Low occupied the platform of the Edinburgh Association of Spiritualists.—C. D.

**MANOR PARK AND EAST HAM.**—COLERIDGE-AVENUE.—On March 30th, Mrs. Webb gave well recognised clairvoyant descriptions. On Sunday last Mr. Kinsman's excellent address on 'The Dangers of Spiritualism' was well received.—P.

**LINCOLN.**—UPPER ROOM ARCADE.—On Sunday last Mrs. Myers gave addresses on 'The World hath Felt a Quickening Breath' and 'Our God is Love,' to large and attentive audiences; also good clairvoyant descriptions.—H.

**BOURNEMOUTH.**—21, CHARMINSTER-ROAD.—On Sunday last Mr. P. R. Street, our secretary, handled his subject, 'The Greatest Thing on Earth,' in a splendid manner, showing how Spiritualism is the greatest thing on earth.—J. W.

**LEAMINGTON.**—PRIORY-TERRACE (NEAR G.P.O.).—On Sunday last Mr. and Mrs. Kelland were greeted by good audiences. Mr. Kelland spoke on 'Spiritualism of the Nineteenth and Twentieth Centuries,' and Mrs. Kelland's interesting clairvoyant descriptions carried conviction. A duet was sung by Mr. Kelland and Mrs. Bartlett, jun.—S. B.