

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

No. 1,308.—VOL. XXVI. [Registered as] SATURDAY, FEBRUARY 3, 1906. [a Newspaper.] PRICE TWOPENCE.

CONTENTS.

Notes by the Way	49	Transitions	57
Society for Psychical Research ..	50	The Gospel Records.....	57
L. S. A. Notices	51	A Catholic Pronouncement on	
A Promise Fulfilled at Nottingham	51	Spiritualism	58
Another Séance with Mr. Eldred ..	52	Marylebone Spiritualist Associa-	
The Will, a Vital Force	54	tion, Limited	58
Christian Science and Modern		The Status of Mediums	58
Spiritualism. An Address by		Bedclothes Removed by a Spirit..	59
Mr. E. Wake Cook	55	Chambers' Séances at Newcastle	59
The Song of the Divine Man	57	Spiritualism in Montreal	59
A Memorial to Mr. T. Everitt.....	57	Society Work	60

NOTES BY THE WAY.

A late Article, in 'Harper's Magazine,' by Maurice Maeterlinck, on the higher life, beyond the senses, suggests a thought which may some day have great value. To-day it seems far too transcendental. He says that the very things to which we so anxiously cling—memory and the senses—keep us from enjoying the treasures of the universe. Our fatal enemy is 'the hereditary resignation with which we tarry in the gloomy prison of the senses.' 'Our imagination, as we lead it to-day, accommodates itself too readily to that captivity.' We have, he says, a budding or atrophied sense which may yet deliver us from the narrow egotism of our sensuous personality. This sense is oppressed and almost suppressed 'by the rule of our terrestrial life which centralizes all the evolutions of our existence upon the same sensitive point.'

Are there not certain confused moments in which . . . there remains in us something absolutely disinterested that takes pleasure in the happiness of others? Is it not also possible that the aimless joys of art, the calm and deep satisfaction into which we are plunged by the contemplation of a beautiful statue, of a perfect building, which does not belong to us, which we shall never see again, which arouses no sensual desire, which can be of no service to us: is it not possible that this satisfaction may be the pale glimmer of a different consciousness that filters through a cranny of our mnemonic consciousness?

Let us say to ourselves that, among the possibilities which the universe still hides from us, one of the easiest to realise, one of the most palpable, the least ambitious and the least disconcerting, is certainly the possibility of a means of enjoying an existence much more spacious, lofty, perfect, durable, and secure than that which is offered to us by our actual consciousness. Admitting this possibility—and there are few as probable—the problem of our immortality is, in principle, solved. It is now a question of grasping or foreseeing its ways and, amid the circumstances that interest us most, of knowing what part of our intellectual and moral acquisitions will pass into our eternal and universal life. This is not the work of to-day or to-morrow; but it would need no incredible miracle to make it the work of some other day.

There is something a little tangled in this, but the main thought is clear and valuable, and we willingly surrender to the suggestion that in the higher life the often paltry self-circle will disappear, and leave us to 'an existence much more spacious, lofty, durable and secure.'

Good old Dr. Robert Collyer still preaches occasionally, and his sermons are usually printed. Here is the latest, on 'Healing Shadows,' with its quaint text, 'They brought the sick and laid them, that the shadow of Peter passing

by might overshadow some of them,'—an instructive glimpse of the early Christian faith as to what we should call 'Healing Mediumship.' 'This,' said the preacher, 'is the story as it stands on the record and falls into line with the wonders we hear and read of, interpret them as we may. In the Church of Rome, through all the centuries down to our time, in the great Methodist revival in the eighteenth century we hear of them also, and in our own time, as the faith-cures, the mind-cures, and the wonders from those who accept what is known as the Christian Science, pointing toward mysteries in our human life we have not fathomed or (shall I say) verified.'

But the preacher goes on to widen the survey. Miracle or no miracle, he recognises that this shadow-casting for good or evil is always going on, and with all of us. 'There is something in the shadow we cast each on another as we walk through this world not alone for healing, but also for hurt,—the shadow of a deed done of which I may be hardly aware, a word said and in the moment forgotten, a virtue going out of me to heal and bless, or a vice to curse,—a shadow cast from my spirit for good or evil as sure and inseparable as my shadow cast against the sun. This is the truth I would open if I may, hinted in many ways to those who will note with some care their own experiences in the conduct of our life. Note how there is some mysterious instinct quite apart from my will or yours which touches us for attraction or repulsion when, it may be for the first time, we meet a man casting a shadow we cannot master or away with, of blessing or bane. . . This is all a mystery, deep as the springs of life.'

There is consolation as well as warning in the old preacher's conclusion:—

So it is true that the shadow of my soul, my spirit, is a subtle, living substance, and in some deep mystery, if my word can be true when my heart is false, there is a shadow cast which robs my word of its finest essence. If my word is gentle while my heart is savage, the shadow will fall on my word. But as in the fine story, 'Bleak House,' a man is made to say savage things while his heart is a wellspring of gentleness, and a small bird sits all the while on his shoulder, not in the least alarmed, so I may say hard things; but, if my heart is gentle, then the heart will cast the shadow that will not alarm the bird.

Dr. M. J. Savage has just printed a sermon on the unusual subject of 'The Jew in Christendom.' It largely consists of a plea in his favour, both for the good he has done and for the wrongs he has suffered.

The conclusion brings out very strongly the indebtedness of the Christian to the Jew. Was not Jesus Christ a Jew? and the great 'Apostle of the Gentiles,' was not he a Jew? and the glorious dreamer of the Book of the Revelation? And have not Jewish dreams blossomed into Christian confidences? Dr. Savage says:—

When we stand beside the casket containing the remains of our precious dead, it is Jewish words we use for comfort, Jewish hopes we cherish as we look towards the future. It is with Jewish words on our lips that we go out through the mists, and look for the light that we hope is beyond. The Celestial City is a Jewish dream, its gates of pearl, its streets

of gold, its river like glass, its trees whose leaves are for the healing of the nation—the dream of one lonely exiled Jew. The God we worship is largely the outgrowth of the thought and the hope and the inspiration of Jewish thinkers, philosophers, seers and prophets. When we look forward, towards an ideal condition of things here on earth, it is through Jewish eyes we look, it is a Jewish dream of the perfect condition that shall come. And so everywhere, in every department of our religious life, we are face to face with results wrought out by the experience of this wonderful race.

In one respect, Dr. Savage is strangely behindhand. He says:—

I have hoped that the time would come when the Jews themselves would outgrow their antipathy for Jesus. Jesus is the finest outflowering and crown of Jewish aspiration and Jewish life, the last perfected illustration of it. No wonder, however, that the Jews have looked askance at him; for his name and his cross have always stood as the symbol of hatred and persecution for them. But by-and-by I trust that period will be left behind, and the Jews will remember that Jesus belonged to them, and they will join with all the world in loving reverence and in tender sympathy and in loyal following of his spirit and his life.

But this has already happened, though not on any large scale. As an instance, we recall Rabbi Leonard Levy's remarkable Paper last year which was rightly hailed as 'A welcome to Jesus.' 'We can say to the world,' cried this enlightened Rabbi, 'that we cheerfully respect and honour our brother, the Jewish teacher of Nazareth, as one of the glorious lights shed upon a darkened world by the very persecuted and denied Jewish people. I believe that such an attitude may tend to influence vast numbers in their endeavour to find a rational religion.'

Mr. C. L. Moore, writing in the Chicago 'Dial,' deploras the retirement of 'the supernatural' from modern literature, and congratulates the literary world on signs of its return. America, he thinks, has been disastrously matter-of-fact, crashing its way through new scenes and strange experiences, yet evincing no excitement over the unknown, and holding steadily to the practical and to the main chance. We may have won an emancipation, but we have lost an inspiration. We may have found a disillusioning, but we have lost a power. He says:—

For nearly two thousand years Christianity, with its enormous mythology of spiritual and demoniac powers, its angelology, its hierarchies of saints and martyrs, its miracles and its remissions of sins, has filled the civilised world and satisfied man's sense of awe and worship. It has touched all acts with a wand of life, and caused them to blossom in prodigious efflorescence. The poems of Dante, Ariosto, Tasso, Spenser and Milton, the Arthurian legends which it remodelled after its own image, the plays of Calderon and Shakespeare and Goethe and a myriad minor works, testify to its power. No other spiritual influence has had a title of its appraisable effect. . . . We know practically nothing about the Druidic cult, but it looms large as a thing of awe and mystery. Scott and Burns came into a great inheritance of the supernatural, which they bettered and enlarged.

'Man,' says Mr. Moore, 'must have some outlet into the unknown':—

We cannot live by bread alone, nor subsist on a mental diet of stock reports, eulogies of the world's work, and speeches of strenuous politicians. Any change which will deepen our emotions and widen our intellects must be for the better. And if such a change sets in, the literature which deals nobly with the supernatural must come into its own.

An American lady, Miss Anne S. Hall, writes as follows to 'The Literary Digest':—

It is gratifying to read your hopeful declaration that the subject of euthanasia 'finds its advocates almost solely among the tender-hearted, and often among women.' It is to the tender-hearted—to those with sympathy and realisation of duty to the fatally injured and hopelessly afflicted—that I am appealing with the hope of receiving sufficient name-support to enable me to plead with Legislatures for such enactment as may be necessary. . . . Many physicians are in accord with my

aims. One of the most eminent surgeons in the country to whom I submitted my resolutions, approved them. His words were: 'Go to the Legislature; get a Bill passed whereby we physicians may legally show mercy in the hour of death, but do not have the power placed in the hands of one man.' For twenty years he has wished for such legislation, he said. Another, an editor of a medical journal, would welcome it, if sufficiently safeguarded. Many physicians have told me they consider it a duty to make peaceful the end. 'What do you say to the members of the family?' has been my question. Without exception, the reply has been: 'Not a word; I use my own judgment. I put myself in the place of the dying patient and do to that one what I would wish another to do to me.' One said that no one knows what may be the feelings of a person in a dying condition, and that he had administered morphine and chloroform to his precious mother and to an uncle, who, when past speech, motioned that he desired an injection. The latter was in fulfilment of a promise made during health to the uncle, who was himself a physician. I asked the narrator if his conscience smote him. 'Not the slightest,' he replied; he knew he had done right.

SPIRITUAL PRAYERS.

(From many shrines.)

O Thou who art the God of patience and consolation, strengthen me in the inner man, that I may bear the yoke and burthen of the Lord without any useless murmurs and ineffective unwillingness. Be pleased to fortify my spirit that I may be able to do and suffer everything that Thou pleasest. May I pass through the valley of tears and the valley of the shadow of death with safety and peace, with a meek spirit and a sense of the Divine mercies. Look with pity upon my troubles and infirmities; strengthen my mind, compose my distraction, calm my inquietude and relieve my terrors, that if it please Thee I may run the race that is set before me with peace and patience, constancy and confidence, to the end. Amen.

SOCIETY FOR PSYCHICAL RESEARCH.

THE NEW PRESIDENT.

On Friday, January 26th, Professor W. F. Barrett, F.R.S., in the course of an address before the Society for Psychical Research, on 'Some Objects and Methods of Work,' said that some people thought that their object was to prove the existence of a future life, but he felt that they must attack the outskirts of the subject first, and there was much that needed proving with regard to thought transference, the subliminal consciousness, and involuntary muscular action. In many respects the earliest work of the Society had never been surpassed, and more progress was needed. The subliminal self required training to transmit and to perceive. We knew nothing whatever of the forces of Nature in their essence, only in their manifestation; of life we knew only that it tended to operate and to reveal itself by its effects. Mrs. Henry Sidgwick, who presided, announced that the Council had elected Mr. Gerald Balfour as the President of the Society for the year, and Professor Barrett said that 'few men possessed so profound a philosophical training, and so wide a knowledge of, and deep interest in, the Society as their new President.'

FICTION VERIFIED BY FACT.—Not long since, the daily papers published a confirmation, by actual discovery, of a surmise, contained in one of Mr. Rider Haggard's novels, that a certain lake in Africa had a subterranean outlet. A still more curious story is told by the Mexican review, 'Lumen,' which states that in 1868, General Riva Palacios, having written a novel, consulted his friends as to the name to be given to his hero, who, in time of religious persecution, had offered wood from his own store for an *auto-da-fé*. Three persons made suggestions, each for a different reason, which were combined in the name Balthazar Rodriguez de Salmeron. Several years afterwards some old records of the Inquisition were submitted to the General, who, to his amazement, found that the event he had described in his novel had really happened, and that the name of the man was Balthazar Rodriguez Salmeron! The strangeness of the coincidence is increased by the fact that the name had been supplied by three persons and the incident imagined by still another.

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, FEBRUARY 8TH,

WHEN AN ADDRESS WILL BE GIVEN

BY

MR. FREDERIC W. THURSTAN, M.A.,

ON

'Some Things we want for Ideal Investigation.'

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.

MEETINGS FOR THE STUDY OF PSYCHICAL PHENOMENA.

ILLUSTRATIONS OF CLAIRVOYANCE will be given at the rooms of the Alliance, 110, St. Martin's-lane, W.C., on Tuesday next, the 6th inst., by Mrs. Fairclough Smith, and on the 13th, at 3 p.m., and no one will be admitted after that hour. Fee 1s. each to Members and Associates; for friends introduced by them, 2s. each.

DIAGNOSIS OF DISEASES.—Mr. George Spriggs kindly places his valuable services in the diagnosis of diseases at the disposal of the Council, and for that purpose will attend at the rooms of the Alliance, 110, St. Martin's-lane, W.C., on Thursday afternoon, February 15th, between the hours of 1 and 3. Members, Associates, and friends who are out of health, and who desire to avail themselves of Mr. Spriggs's offer, should notify their wish in writing to the secretary of the Alliance, Mr. E. W. Wallis, not later than the previous Monday, stating the time when they can attend, so that an appointment can be arranged. No fee is charged, but Mr. Spriggs suggests that every consultant should make a contribution of at least 5s. to the funds of the Alliance.

PSYCHIC CULTURE.—Mr. Frederic Thurstan, M.A., will kindly conduct a class for *Members and Associates* at the rooms of the Alliance, 110, St. Martin's-lane, W.C., for psychic culture and home development of mediumship, on the afternoon of Thursday next, February 8th. The class will commence at 5 p.m. and close at 6, and visitors are requested to be in their places not later than 4.55. There is no fee or subscription.

SPIRIT CONTROL.—Mrs. M. H. Wallis will attend at the rooms of the Alliance, 110, St. Martin's-lane, W.C., for conversation with her spirit control, on Friday next, February 9th, at 3 p.m., prompt. *Visitors should come prepared with written questions*, on subjects of general interest relating to Spiritualism, mediumship, and life here and hereafter. These meetings are free to *Members and Associates*, who may also introduce non-members on payment of 1s. each.

A SUCCESSFUL SOCIAL GATHERING.

On the afternoon of Thursday, January 25th, a large number of the Members and Associates of the London Spiritualist Alliance attended the Social Gathering which was held in the Essex Hall, Essex-street, Strand. As there was no formal programme, with no music or singing, and but two brief, interesting speeches by Mr. Henry Withall, vice-president, and the Rev. J. Page Hopps, a good opportunity was afforded to those who assembled for the interchange of experiences and ideas, of which they availed themselves to the full. Judging by the hum of many voices, the numerous groups of friends in animated conversation in all parts of the hall, and by the prevailing atmosphere of sociability and good-will, it was evident that the 'conditions' were good, and that a very happy time was being spent. Refreshments were provided at four o'clock, and at five p.m. many friends seemed to be enjoying themselves so much that they were loth to leave. Altogether it was one of the largest and most successful of the afternoon gatherings held by the Alliance.

A PROMISE FULFILLED AT NOTTINGHAM.

Some of your readers who are halting between two opinions about the survival of personality after death may be interested in hearing a recent experience of my own.

Three months ago I was communicating with a near relative in spirit life through Mrs. Davies, of Portsmouth, the well-known clairvoyante, who, like Mr. Aaron Wilkinson, of Halifax, can give surnames. My relative expressed an earnest wish to materialise in full form, and made it evident that she would endeavour to do so. On December 10th I was sitting with Mrs. Arnold, of Southsea, when the same relative wrote through the planchette: 'Tell W.' (that is myself) 'to go on sitting with Eldridge, and I will fully develop. I have been wanting to show myself fully. I do not like slates.' On December 23rd I was sitting in my library with another sensitive and the following message was delivered through the table: 'Look to the third Monday in January for a test.'

'But,' said I, 'I am not going to any séance on Monday, January 15th': to which came the reply: 'Yes, you are; Eldred.'

On Sunday, January 14th, I attended a séance rich with phenomena at Mr. Craddock's. For the first time in many séances my relative failed to show herself by means of an illuminated slate. However, late in the sitting she appeared as an 'astralisation,' and made herself clearly known. On Tuesday, the 16th inst., I sat with Mr. Eldred at Nottingham, when she appeared in substantial form and her face was distinct enough to be recognised. The circle was composed of thirteen ladies and gentlemen from Leicester, one gentleman from Birmingham, and myself. After the séance was over I learnt that the name of the lady who had made arrangements for this séance, and who brought the party from Leicester, was *Eldridge*.

But this séance was remarkable, and deserves a brief description. I examined the room, the ceiling in the corresponding room beneath, the cabinet, carpets, medium's chair, and the wall in the next room at the back of the cabinet; the medium stripped in the cabinet after the party had taken their seats, and every article of clothing was examined in my presence by four gentlemen of the party who accompanied me inside. I then turned the gas jet on the landing outside full on. I locked the door, and put the key in my pocket. The medium went into a trance, in full view of the sitters, the curtains being drawn back for the purpose. When he had become unconscious I closed the curtains, and from that time no one but myself went into, or very near, the cabinet during the sitting. The following incidents occurred:—

(1) A control passed through the wooden trellis work which forms the side of the cabinet, as an 'astralisation,' and materialised outside close to the door of the room, through the chinks of which a bright light was shining. He built up into a solid figure of a man 5ft. 11in. in height, and came round into the circle, approaching me and some others within eighteen inches, and showed his face distinctly.

(2) Another control, 6ft. high, materialised at the opening of the curtain, came out strong, talked, retired to the cabinet, drew back the curtain and showed the medium in his chair. I went into the cabinet and looked at the medium within a foot. It was Mr. Eldred unquestionably, but shrunk and rigid; his hands had nearly disappeared up the sleeves of his coat. The sight was not pleasant, and I advise no one to insist upon seeing a medium in this condition.

(3) The control then closed the curtain, came out and dematerialised clear of the cabinet.

(4) Three or four forms issued from the cabinet, separately, for private identification, one being my relative.

(5) Two forms of *habitués* came out together. I saw their faces. One was a girl 4ft. 3in. to 4ft. 6in. high; she was twice levitated five to six feet from the floor and within five feet from me.

(6) Finally there was an exhibition of spirit lights; first, with curtains closed, flashes of light showed brightly on the white ceiling; then two forms appeared successively at the opening of the curtains, and were brilliantly illuminated by flashes from the waist similar in brilliancy to a magnesium light. Every feature was plainly visible, and also the entire forms. Both, I think, were controls; one I recognised. The expression of the faces was that of men, but certainly not mortals, though full of vigour and intelligence.

After the séance I consulted with the members of the party about the degree of light in the room during the time the figures were out in the circle. We agreed that the least keen-sighted amongst us could read a watch with a white face.

At the close of the séance a control spoke through the mouth of the medium. He thanked the circle for their sympathy, and said that he and other controls had been able

to achieve much on account of it, but particularly because there was a materialisation medium amongst the sitters from whom they had liberally drawn. His power was unknown to himself, but he would probably find out that he had been drained in the course of the next twenty-four hours. He added that *for once* his medium should strip after he came out of trance, in the presence of the gentlemen of the party.

After the ladies had left the room, and the medium had come to himself, the manager told him what the control had said. He then took every article of clothing off his person and each was searched in my presence, in full gaslight, by the same four gentlemen who had undertaken the duty before the séance began. I again examined the cabinet and the room.

I have sat twice before with Mr. Eldred, but have not seen anybody I knew in earth life. Neither Mrs. Davies nor Mrs. Arnold have ever met him; the latter, who does not take in 'LIGHT,' had never heard of him; Mr. Craddock and Mr. Eldred are not acquainted. The sensitive I mentioned who was with me on the 23rd of December, was ignorant of my intention to go to Nottingham on the 16th of January.

I have no theory to offer in regard to the curious association of the names Eldred and Eldridge; nor with reference to the spirit mistaking Monday, January 15th, for Tuesday, the 16th: but I think here we have evidence of no light weight of a promise given and intelligently carried out by a denizen of the Next State. To my mind the mistakes and coincidences add to its value.

I wish to take this opportunity of publicly thanking Mr. Eldred and his manager, Mr. Ellis, for their courtesy and obliging deference to my wishes; and to assert that I enjoyed full opportunity of satisfying myself of the integrity of the proceedings.—Yours, &c.

W. USBORNE MOORE,

8, Western-parade, Southsea.

Rear Admiral.

ANOTHER SÉANCE WITH MR. ELDRED.

The following communication reaches us from gentlemen deputed by the Nottingham Spiritual Evidence Society to attend a séance on their behalf with Mr. Eldred, and who sat with him at his own house:—

We have read the report of a séance with Mr. Eldred in Nottingham, published in your last issue. As there appears to be no veto upon the publication of reports of a favourable or defensive character, surely no objection will be raised against the publication of a report of a 'test' séance, held on December 12th, with Mr. Eldred.

We attended the séance as delegates from the Nottingham Spiritual Evidence Society, and although we signed a paper to the effect that we should not publish a report, there has arisen such misapprehension regarding our attitude in the matter, that we have, in justice to ourselves and the interests of truth, decided to waive any considerations concerning our signatures, and to publish the subjoined report—which is a plain, unvarnished statement of what we actually observed—in order to make clear our position, which is simply this: that we regard the séance as worthless so far as any real test was concerned; that we cannot swear to the reality of the phenomena; but at the same time are still perfectly open to conviction if satisfactory conditions are afforded.

The committee of the Nottingham Spiritual Evidence Society, having asked Mr. Eldred to grant a séance under test conditions, in order to put the phenomena occurring at his materialising séances beyond the possibility of doubt, it was arranged that three of us should meet his manager, Mr. Ellis, and discuss the nature of the tests. We, Messrs. Leeder, Stevens and Hewes, accordingly waited upon him early in November, and suggested the use of a wire cabinet, to be furnished at our cost, and to be given to Mr. Eldred afterwards; but Mr. Ellis refused. Permission was then asked to view the medium while the spirit was out of the cabinet; this also was refused. Finally we asked permission to fasten the medium in our own way, but again met with refusal.

We then appealed to Mr. Ellis to state the conditions acceptable to him and Mr. Eldred; these were: 1. The wrists to be tied a foot apart. 2. A cord to be then passed *under* the cord connecting the wrists, through the lattice work, carried over the top and the two ends to be held by two sitters in the circle. (We wanted to tie these two cords together but were refused permission, as it was contrary to the wishes expressed by the spirits!) 3. A cord to be tied round each ankle and the ends of these cords to be nailed to the floor and, if we wished, waxed and sealed. As we could not have our *own* conditions and these appeared satisfactory, we agreed to them.

The séance was fixed for a month ahead—the first opportunity they could give us. They stipulated for six sitters from our society and three each from two other Nottingham societies, the rest to be made up of their own friends. We promised, also, at Mr. Ellis's request, to give them a testimonial suitable for framing, if we were satisfied.

On December 12th, at 6.30 p.m., we arrived, and were first asked to each sign a statement that we would not communicate with the Press in any way. A document had been drawn up by Mr. Ellis, which he then read, to the effect that we had all made a thorough examination of the medium, the cabinet, the floor, &c., and were perfectly satisfied that there were no trap doors or places of concealment. This was to be signed after the examination, and before the séance, but was evidently forgotten till the séance had started, judging by an exclamation made by Mr. Ellis when he caught sight of the document lying on the mantelpiece of the séance room.

The cabinet consisted of two frames of lattice work for the sides, about six feet apart, the opening in front being covered with thick plush curtains (movable). The lattice work was also covered with plush curtains, fastened to the lattice. The wall at the back was covered with a dark curtain, nailed to the wall. The floor of the cabinet was covered with linoleum, which appeared firmly fixed down. The linoleum was partially covered with a heavy rug (movable). Finding everything apparently satisfactory the medium then took his seat on a plain café chair close to one of the sides, and Mr. Ellis was particular to have the cord from the ankles nailed on the *edge* of the cabinet, just inside the curtains. Permission to put the nails in the centre of the cabinet was refused. We should also state that Mr. Eldred undressed in the cabinet in the presence of three witnesses, and put on a fresh suit of clothes.

The tying was done by Mr. Leeder, who used waxed thread for the wrists, and he was, according to agreement, going to use it for tying the ankles, when Mr. Ellis stopped him, and said he had stipulated that tape must be used. Although this was not true, Mr. Leeder, rather than dispute the point, had to use rather thick cord. He made the best knots possible, leaving about a foot at the ends, which were made into a knot and a nail driven through each into the floor. Mr. Hewes then melted some sealing wax, making a flat surface on the top of each nail. He carefully made a good impression with his seal on one fastening, and another sitter (a Dane) sealed the other. Mr. Eldred was tied round the waist, but, owing to the fact that Mr. Leeder was being urged to make haste, he did not tie the medium in such a way that it was impossible to get through if he so wished. Mr. Eldred wore cloth slippers. The door had initialled gum paper stuck across the opening and over the keyhole.

The curtains were drawn, and singing was started. Messrs. Ashworth and Hewes held the ends of the cord which hung from the top of the cabinet. An electric battery was humming all the evening and the singing was kept up, with a few breaks, the whole time. Mr. Newbold (one of Mr. Eldred's managers) held the hand of Mr. Hewes, to whom he remarked that, contrary to their usual custom, they held hands to-night, to help the conditions.

Soon after the curtains had been drawn together, a bright light was noticed at the height of the medium's seat; then it appeared with intermittent rays close to the floor and near to the position of the seals. It was noticed that the curtain was pressed down inside the cabinet till it touched the floor in two or three places where an inch or two of space had been left, but the bright light was plainly visible through the curtain nevertheless. The chair creaked a good deal about this time.

Perhaps half an hour had elapsed when general interest was aroused by the appearance between the curtains of a form, the height of Mr. Eldred, clothed in white.

A tap inside the cabinet controlled the two lights on the opposite side of the room, and before the form appeared the light had been lowered till there was very little left.

The form then advanced to Mrs. Twelvtree, who had specially welcomed it; it then came to Mrs. Veary, and pointing to a photo of Mr. Everitt on the mantelpiece, said that that was his likeness. Some of us knew Mr. Everitt but could not see any resemblance to him in the figure before us; indeed the face was in such shadow on account of the drapery that it could not be seen distinctly.

The form then retired from the gas jets and beckoning a Danish gentleman to the cabinet pointed to his (the form's) hand. After some difficulty, on account of the light, the Dane said he could see no marks. He had previously put three strokes on the medium's hand. The form then exposed a foot, which looked peculiarly white. It then slipped between the curtains. Unfortunately, no one seems to have thought of looking at the medium's hand after the séance. But, as Mr. Ellis had given out that this Dane was an expert conjurer, his

omission to carry his test to its logical conclusion must be considered a sad piece of negligence or forgetfulness.

The singing ceased, and also the organ playing, and then Mr. Ellis advanced towards the cabinet, but a voice from the inside said, 'Keep back! we were about to dematerialise the chair, and had partly accomplished it. If you will sing as heartily as possible we will give you a more convincing test than sending out forms; we will try to pass matter through matter.'

During the singing everyone could hear the chair creaking again a great deal. A momentary reflection of yellowish light was observed on the ceiling above the cabinet, and at least five of the sitters smelt the peculiar odour of burning sealing wax; the intermittent bright light inside the cabinet was also seen again close to the position of the seals. After a pause the light in the room was increased a little, then a little more. Mr. Ellis, asking if all was ready, went up to the curtains, and slowly drawing them aside, exposed to view Mr. Eldred sitting bolt upright, with a soft 'wide-awake' hat, belonging to one of the Danes, on his head; on the floor were two vases of flowers, with water, and a wallflower, with earth clinging to the roots. Mr. Hewes felt the earth and considers it was *far too dry* to be consistent with the claim that it had just been brought from the garden; the plant was limp, and the leaves were dry; while the condition outside was that of *liquid mud*.

We were now asked to quickly—'as quickly as possible, as his life was at stake'—examine the tyings of the medium, which we did in the poor light allowed and found they were apparently the same as we had left them. Mr. Hewes went down on his knees to examine the seals but could not see them, it was too dark. He passed his fingers over the wax, but could find no impression of the seals. But we were being urged to conclude the examination, so he decided to wait till the gas was turned up. The bindings were cut, and the chair, with the medium still seated, was lifted out into the middle of the room. After absolute silence for some minutes, Mr. Eldred very impressively said, 'Mr. Ellis, please have everyone leave the house at once; the house must be in absolute silence.' Getting up he was escorted out of the room, and Mr. Hewes at once got a lighted taper, and going on his knees made the announcement that both seals were gone, and that he was not satisfied. One of the fastenings had been *re-waxed* with three little pats of fresh wax on the top of that made by Mr. Hewes—but there was no seal. This was the one sealed by the Dane. The other fastening which had been sealed by Mr. Hewes had not been re-waxed, but the seal was gone and the top of the nail left bare. The nails were loose in the floor and came out quite easily.

Mr. Ellis now came up to Mr. Hewes and demanded that he should sign the testimonial, according to promise. As Mr. Hewes said that he must read it over again, Mr. Ellis told him he 'was not an honest man, as he had promised to sign it.' After reading it again, and finding it declared, in effect, that there were no trap doors or means of concealment, Mr. Hewes refused to sign it. Mr. Ellis then shouted at him to get out of the house at once. Mrs. Eldred had come in, and, with a face white with rage, called Mr. Hewes 'a pig.' Mr. Hewes at once left the room, and was followed by one of the medium's assistants (Mr. Newbold), who also ordered him out of the house.

The five gentlemen of the committee who signed the testimonial, owing to the hustling, have since written to Mr. Ellis repudiating their signatures and giving their reasons.

The committee would have been perfectly satisfied if their first suggestion, that Mr. Eldred should sit inside a wire cabinet, had been carried out. As already said, the committee offered to purchase and present such a cabinet to Mr. Eldred.

A week or so before the séance we were told that at any time Mr. Eldred's mediumship might fail him.

The following is a copy of the repudiation above referred to:—

'To Mr. F. Ellis, 36, Bridgford-road, Nottingham.

'This document showeth:—

'That on December 12th, 1905, we, the undersigned, being delegates appointed by the Nottingham Spiritual Evidence Society, attended a so-called test séance at your address with the hope of seeing a demonstration of occult phenomena known as materialisation of spirits, through Mr. Eldred; and that we affixed our signatures to a document in which appear words to the effect that "there are no trap doors or places of concealment in or about the séance room."

'That we, after mature consideration and bearing in mind all the incidents of the séance, are of the opinion that the so-called tests were, as tests, worthless, we having since discovered that the cord passed under the binding of the wrists of Mr.

Eldred, and held outside by two sitters, could be removed by a simple trick; and the seals placed upon the cords attached to the feet being missing after the séance, the cord passed round Mr. Eldred's body also being no test; and sundry suspicious incidents, making it impossible for us to feel satisfied that the phenomena were genuinely occult; and, further, that we cannot swear there are no places of concealment in or about, or attached to the séance room.

'We, therefore, hereby do *repudiate absolutely* our several signatures on the document referred to above, and held by you.

'Further, we wish to indicate that we reserve to ourselves the right to take whatever step or steps we may deem necessary to uphold our attitude and position, should the document or our signatures be used at any time to imply that we are satisfied with the so-called tests or the séance in general on the occasion named.

'In witness whereof we have subscribed our names hereto this 31st day of December, 1905.

(Signed) W. J. LEEDER, Vice-President.
(Signed) ROBERT BIRTLE, Treasurer.
(Signed) ALFRED R. STEVENS, Trustee.
(Signed) THOMAS L. REES, Secretary.
(Signed) T. SQUIRES, Financial Secretary.

'I fully endorse the above attitude.

(Signed) J. FRASER HEWES, President.'

(Copy of reply to above.)

Holmlea, Bridgford-road, Nottingham.
January 2nd, 1906.

'Dear Sir,

Your document received, for which we thank you. We have had previous one photographed (in *fac simile*), and shall have this one in hand to-day. It is good of you to take so much trouble on our behalf, and we realise how very foolish your remarks must appear after due contemplation.

'We thank you, yet at the same time do not desire your opinions, good or bad, Mr. Eldred's mediumship being beyond minds as appended signatures on your last communication. You must give us credit for some amount of common sense in dealing with the public. Unfortunately we find so many *alleged truth-seekers not only inadequate to judge spiritual phenomena, but dishonest* without. Your attempt to make one a fraud has rebounded, as you might expect. Naturally as one is, so one sees. In this case *your opinions are worthless, as previously stated*, and we do not desire them. It is strange that all mediums who have visited Mr. Eldred (and he has sat under the best) have pronounced him *honest and trustworthy*. Either they and their spirit friends are liars and incompetent (this being so there is no truth in Spiritualism) or you must all be incompetent, or biassed, we say both.

'In brief, we intend, owing to the childish position you have taken up, to fight you on your own ground, and to deal blow for blow. We have acted, and are now acting, under spirit guidance, and, *in conjunction with them, brook no material opposition*. We give you a chance to act as men should act, failing which, any measure necessary will be taken to make your present position untenable. We enter into no explanation *re* weapons to be used, but you may rely on them being sharp, and your position in the movement is, to say the least, not an enviable one.

'Yours sincerely,

(Signed) FRED ELLIS.

'The above has my approval.

(Signed) CHARLES ELDRED.

'Thos. L. Rees, Esq.,

'Nottingham Spiritual Evidence Society.'

[One of the two Danish sitters referred to in the above report, Mr. Sigurd Trier, has sent us a pamphlet of 165 pages, in Danish, with facsimiles and illustrations, entitled 'An Account of Materialisation Phenomena in England,' in which he expresses himself as being thoroughly satisfied with the genuineness of séances at which he was present with Messrs. Husk, Craddock, and Eldred. We have also had sent to us a copy of the Copenhagen paper 'Politiken,' containing a completely adverse account, by Mr. Trier's companion, Mr. Faustinus, of the séance of December 12th, together with an illustration of the scene, drawn by a Copenhagen artist from a description furnished by Mr. Faustinus. We mention this in order to show how impossible it is for those not present to form any well-grounded opinion, when those who were actually present differ so diametrically in their accounts of what took place.—Ed. 'LIGHT.']

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE,
LONDON, W.C.
SATURDAY, FEBRUARY 3rd, 1906.

Light,

A Journal of Psychical, Occult, and Mystical Research.
PRIOR TWOPENCE WEEKLY.

COMMUNICATIONS intended to be printed should be addressed to the Editor, Office of 'LIGHT,' 110, St. Martin's-lane, London, W.C. Business communications should in all cases be addressed to Mr. E. W. Wallis, Office of 'LIGHT,' and not to the Editor. Cheques and Postal Orders should be made payable to Mr. E. W. Wallis, and should invariably be crossed '—— & Co.'

SUBSCRIPTION RATES.—'LIGHT' may be had free by post on the following terms:—Twelve months, 10s. 10d.; six months, 5s. 5d. Payments to be made in advance. To United States, 2dol. 70c. To France, 13 francs 86 centimes.

'LIGHT' may also be obtained from MESSRS. SIMPKIN, MARSHALL, HAMILTON, KENT AND CO., LTD., 4, Ave Maria-lane, London, and through all Newsagents and Booksellers.

THE WILL, A VITAL FORCE.

'The Will, as a means of Prolonging Life' is the title of a lively Paper, by Jean Finot, in 'The Contemporary Review.' The writer belongs to the growing army of thinkers who have put themselves right with the past by recognising the significance of certain derided happenings in the present. He starts on precisely the right note:—

To the nineteenth century may be ascribed the virtue of having sanctioned and explained the actual existence of certain disturbing facts which have been pointed out by chroniclers and historians for many centuries gone by. These facts, formerly regarded as lies, have suddenly changed their aspect. The power of suggestion, which has been verified, controlled and admitted, has at the same time reduced the number of the impostors and miracles of past times. The most unlikely phenomena have regained their veneer of reality. They are no longer contested, because they appear to us natural, possible, verifiable.

Charles Richet and Barthélemy tell of a mother who was frightened by seeing a heavy curtain rod threatening to fall on her child. On the neck of the terrified mother a ring of erythema formed at the very place where the child might have been struck. The cures at Lourdes are undeniable and well known, but it is not so well known that Charcot has cured by setting up an imaginary hypnotic Lourdes and curing in it. His patients are put to sleep and the idea of being in the sacred grotto is suggested to them. The Holy Virgin is dramatically made to intervene: a little common Marne or Loire water is given to drink, and the cure is effected. Charcot tells of burns or ecchymoses appearing on the bodies of people by suggestion. But the influence of suggestion upon the body is no longer disputable.

Following up this subtle law, M. Finot starts the theory that it might be utilised for the prolongation of life. 'We are,' he says, 'somewhat in the position of an owner of land in whose depths lie hidden rich veins of gold.' Growing old at a given period he regards as a bad habit, and asks, 'Why should we not endeavour to live by auto-suggestion instead of dying of it?' 'Holy Writ' tells us that the days of our years are threescore years and ten, and we forthwith accept that, and begin to put up the shutters at 60. It is absurd:—

There is no doubt that ill-directed suggestion shortens life. Arrived at a certain age we poison ourselves with the idea of, or with thoughts about, our approaching end. We lose faith in our own strength and our strength leaves us. On the pretext that age is weighing heavily on our shoulders, we take to sedentary habits and cease to pursue our occupations with vigour. Little by little, our blood vitiated by idleness, and our feebly renewed tissues, open the doors to all sorts of maladies. Precocious old age lays siege to us and we succumb earlier than we need have done as a result of injurious auto-suggestion.

M. Rigaud, the senior mayor of France, whom I met during the Exposition of 1900, told me that at the age of ninety-two he was in the habit of rising at four in the morning and immediately beginning work, after rubbing himself with cold water.

'How about your ninety-two years?' I asked, smiling.

'I never look at them,' he said good-naturedly.

'So we see,' says M. Finot, 'how important it is to shut the door of one's heart, or rather of one's brain, to all injurious ideas as to stingy limits of life.' 'What a fragrant bouquet of delicious and fortifying herbs might be culled,' he says, 'from the delicate thinkers who have meditated long on old age! Try to train yourselves in it, and you will taste, little by little, under their influence, the charm of quiet, in the place of the worries of fear.'

We use the body badly. Having abused it for years, it at last succumbs under the burden of our contempt, or of a certain suggestive terrorism. We do not venture to protest against the sentence of 'senility,' but bow to the reproach and do our best to deserve it. 'We withdraw from life and it in turn withdraws from us.' What is wanted is a course of wise, persistent and cheery auto-suggestion. The derided counsel to keep saying, or writing and reading the words 'I am happy' has, nevertheless, value in it. The happiness professed begins to find a lodgment in the aspiring spirit, and the trusting aspirant becomes the creator of the peace for which he prays.

In truth, inward peace and heart happiness are very much the results of stored up suggestions. How wonderful, at times, the effect upon us of the passing radiance of a pleasant gossip or bit of good news! Or, on the other hand, how frequently dark and desponding thoughts fade in the light of a little calm thought and broadening of the view! 'Often, in the grip of analytical melancholy or of unlimited despair we sit down to think over our case,' says M. Finot. 'After careful examination we find it by no means so exasperating. If we continue our thinking, the calmer aspects of the event stand out with reassuring clearness. They even smile at us good-naturedly, and we may confidently abandon ourselves to their tender mercies':—

Thus unhappy impressions fade away, injurious or depressing sentiments become less acute, and just as the surface of a lake which has been disturbed by the invasion of some body from outside regains its habitual stillness, so our conscious mind regains its equilibrium. For, in Nature, there is nothing either absolutely good or absolutely bad. In the saddest things there is an element of sweetness, if not of gaiety. It is our business to seek it, and having found it to make good use of it.

A wise man will do still more. Instead of having recourse, on special occasions, to this beneficent fairy, he will wish to keep her always close to him. Looking into her smiling face he will acquire renewed strength for each misfortune.

Here is the mainstay of our hope for the heightened happiness of mankind;—a release from the small environments of custom, of ideas, of centralised broodings, and an opening up of larger views, of more varied interests, of deeper sources of knowledge and higher influences, resulting in emancipation from melancholy absorption in self-contemplation. 'What endless resource,' says M. Finot, 'is provided in this way against the invading years!'

Let us accept them with confidence and look on them with the softness which befits men of wisdom. Let us ever keep before our eyes comforting examples of serene old age and probable longevity. Little by little our optimistic visions will become a guard of honour. They will be on the watch that poisonous fears do not take possession of our consciousness.

Let us especially put ourselves under the most powerful influence of all, that of work. Let us prolong our youth under the protection of these illusions. Let us use our minds rather than enfeeble our bodies for want of occupation. In a word, let us not give ourselves time to grow old!

Then, when the end must come, old age and death will be welcomed as guests, not to be dreaded but desired.

CHRISTIAN SCIENCE IN THE LIGHT OF MODERN SPIRITUALISM.

By E. WAKE COOK.

An Address given to the Members and Associates of the London Spiritualist Alliance in the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall, on the evening of January 11th, 1906; Mr. H. Withall, vice-president, in the chair.

(Concluded from page 45.)

Love, Faith, Prayer, and Conversion.

Love is also a potent factor in healing; the loving desire to help a fellow creature would make of the healer a medium of the finer forces of Nature.

Faith, which was good enough for Jesus Christ, is apparently not good enough for Mrs. Eddy, for she claims nothing less than Understanding. Such a claim we might expect in the very shallowest form of materialism; but in these high regions we must meet it with instant dismissal, as an illusion of her mortal mind. Her writings contradict it in every sentence.

Prayer, both on the part of patient and healer, is also a powerful adjunct to healing. Indeed, Mrs. Eddy's chapter on Prayer, in her text-book, 'Science and Health,' is admirable. The chapter on Marriage is also fine; but she, having had three husbands, writes from experience. (Laughter.) In nearly all her writings there is something poetical, stimulating, and suggestive; it is only when she is posing as the religious philosopher, or the hierophant of a new cult, that she writes pretentious nonsense. She is a poetess, and if her teaching had been given in verse, or with Emersonian suggestiveness, it would have been entitled to nothing but admiration. When I first read her book I was stirred to enthusiasm and greatly helped; and I can well understand that many people have been healed by reading the work.

That curious psychological change so common in religious experience, known as 'conversion,' is a potent force for good. It brings new light and life, and a feeling of exaltation and exhilaration which enables the convert to trample under foot almost any disease from which he is suffering at the time. This spiritual exaltation may be produced by conversion to any and every creed. It is the joy of a larger life, and would tend to cure almost any disease. This is an important factor in all mental healing; but the healing does not prove the truth of the particular creed, it only proves its fitness to meet the mental and spiritual needs of the convert at the moment. Where the healer cannot bring in new light to produce this spiritual exaltation, he is shorn of half of his power. So while I believe that Christian Science will spread very widely, it will have to alter its character greatly in the future or its healing powers will steadily diminish; and the best healing will be done by more progressive systems. I can discern no true principle of progress in Christian Science; the teachings are so confused and nebulous that much time is needed to understand them, and almost anything may be deduced from, or read into them. Progress by such means will be precarious, and cause divisions. (Hear, hear.)

The Eddyites believe that the healing proves the truth of the teaching, which they therefore accept as infallible, and if they cannot understand it they think it is their own fault, and they struggle with it until they do evoke some meaning. The concentrated attention this demands causes the book, in some cases, to act the part of the crystal to the crystal gazer, and new light flowing in is attributed to the book. Ideas coming in this way seem peculiarly intimate and real; so that anyone who differs from them, or from Mrs. Eddy, is held not to understand the teaching.

The Summing Up.

The well-attested cases of healing really prove, not Mrs. Eddy's theological teaching, but the following significant points:—

(a) That by dismissing materialistic doctors, and discarding drugs, Nature gets a fair chance and heals the patient.

(b) That, as researches into the wonders of the psychic forces, and of hypnotism, have proved, there is great power in the mysterious psychical processes called into play by suggestion.

(c) That will is largely operative, whether consciously used or not.

(d) That thought forces have great potency, when rightly directed; that love is life-giving, and that anger and hate are suicidal.

(e) That faith is a powerful factor, whether as an essential condition for directing thought forces, or as an adjunct of will.

(f) That mesmeric and magnetic forces are brought into play (without producing actual hypnosis), and that by restoring the equilibrium of the semi-spiritual forces in the patient health and harmony are produced.

(g) That the receptive, or prayerful, attitude of mind permits a larger influx of the great vital principle of the universe, which may be mediated or directed by the subliminal self, which is the body builder and repairer, or by the higher self, the transcendent spiritual genius residing or imprisoned in each of us; the spiritual entity that will be liberated and soar to its sempiternal heritage at so-called 'death.'

The Christ Principle in all Men.

All the foregoing potencies, powers, or agencies are, I believe, raised to a higher power, to higher efficiency, when reinforced by the name of Jesus Christ, or by the Christ idea. Whatever view we may take of the historical Jesus, or of the accuracy of the Gospels, there can be no doubt that the Christ idea is the highest ideal mankind has yet achieved. The Christ principle is resident in each of us; and the sentiments, emotions, and associations evoked by the honoured name of Jesus Christ, the embodiment of Love and Self-Sacrifice, stir the soul depths in a way that no cold intellectual conceptions can ever do. So while I am as free as the freest of free-thinkers, I yet recognise the magic potency of the name, especially with those whose religious feelings have not yet crystallised into thought.

All these principles and agencies are called into play, and are proved by the healing; but Mrs. Eddy knows nothing of these deeper mysteries, except the last, and names them only to discredit them, so that all are blindly repudiated by the narrower section of her followers, while actually, but unconsciously, using them! (Hear, hear.)

Suggestion, a Potent Means of Cure.

Suggestion in its various forms is one of the most powerful agencies brought into play. Hypnotic suggestion has worked all the different kinds of cure that Christian Science has done, and has done some things that the latter has failed to do. It has robbed the dentist's chair of its terrors; it has cured nearly all forms of disease, and it has robbed child-birth of its pangs, rendering it painless. It has cured the dipsomaniac, and the even more hopeless victims of the terrible morphia habit, and it has taken a criminal maniac of the most violent type, one who spat at and fought with the doctor who was trying to mesmerise her, and has cured her completely after a few repetitions of good suggestions, so that she became an exemplary nurse in the hospital.

What can be done by hypnotic suggestion can be done almost equally well without hypnotism; indeed, hypnosis is largely a self-induced state, and suggestion is really almost entirely self-suggestion. In America Mr. C. M. Barrows conducted a course of experiments, extending over seven years, on 'Suggestion without Hypnotism,' an account of which was read before the Society for Psychical Research in January, 1896. Taking several hundreds of cases of the kind of diseases most successfully treated by Christian Scientists, he cured, or greatly relieved, seven out of eight cases, which is an unusually high average in mental healing. It is clear, therefore, that the healing is effected with the potent aid of suggestion, and the other mental and spiritual forces named, but that fact in no way proves the truth of Mrs. Eddy's theological doctrines. The religious exaltation and the peace of mind which follow the acceptance of the system, only show that it meets the

present needs of its recipients. The Salvation Army and the Revivalists, in every form of religion, produce the same kind of exaltation when the sinner finds 'grace,' and the converts are so enthusiastic that they often shout for joy; but that does not prove the truth of the doctrines they proclaim. (Applause.)

The Moral of it All.

While Christian Science has little to teach us, it has many things to remind us of—things which we should do well to keep constantly before our mind, and among them are the following:—

That each one should put his (or her) best foot down firmly with the affirmation: *I will be well!* We should claim our birthright of good health; breathe deeply of the breath of life; brace ourselves up to show a bold front to all ills; and, when necessary, 'take arms against a sea of troubles, and by opposing end them!' We should, to use the expressive term of Davis, determine to be not a mere circum-stance, but a centre-stance—a centre or focus of force, which is God's own life energy. We should be positive and defiant to all disease; it is the cringing, negative state that invites disease or discord. Davis says: 'The paragon of all remedies, the faultless curative power within the pharmacy of every immortal mind, is the *Will*.' Will in its higher aspect, when rightly directed, we must regard as God's Will. Fear is the most potent agent in epidemics—it opens the door to all the ills that are most talked of; we should banish all Fearthought, which too often brings about the thing most dreaded.

The Right Attitude and Spirit.

We should join with the Christian Scientists in the optimistic affirmation of the Allness of Good; the Omnipotence of Love; and the nothingness of sin, sickness and death. We should realise our Divine Sonship, and all the potencies and powers that it confers. The divine, the 'miraculous man' within us, is not, as Mrs. Eddy asserts, a mere likeness or reflection of God. A likeness may be of marble or of paint; and a reflection may have the nothingness of a reflection in a mirror. The real man holds the more intimate relation of sonship, and is a partaker in the life, mind, soul, and spirit of the Great Father and Mother Spirit of all existence. As such, the divine man, the Christ within us, is from eternity to eternity a partaker in all the Divine Attributes, and is perfect and free from all the disorders incidental to his pilgrimage through the lower forms of matter. By realising these inner perfections, and living on what may be called the Christ Plane, we lift ourselves above the sorrows of the mundane sphere; the body responds to its archetypal idea and discord is banished.

It would appear that the subliminal self, which is the body builder and repairer, has not always perfect control over the energetic atoms of that miraculous something we call Matter. Adverse mental and spiritual influences may be at work to disturb the operations of the subliminal mind, and the willing atoms may lack direction, or get a wrong direction, and disharmony and morbid growths result, especially when there are morbid fears and an involuntary picturing of disease. The healer, by picturing the perfect man and encouraging the patient to banish his perturbed thoughts and realise the right idea, helps and strengthens the subliminal self, so that disturbing influences are removed, the atoms obey the right command, and the body is made whole.

Healers Helped by Spirit People.

Sometimes the healer unintentionally acts the part of a medium, and enables spirit friends to come to the aid of the sufferer. This was so in one of the most remarkable cures by a Christian Scientist of which I have yet heard. The case was the most hopeless of the hopeless, according to the doctors. The lady had taken no food and had not slept for four days and nights. The healer came, and the treatment was so successful that the patient fell into a quiet sleep, from which she awoke in a state of ecstasy, declaring that God had stood at her bedside and assured her that she would be healed. She was healed, and in so short a time that the doctor, who had attended her for ten years, declared that it was miraculous.

Since fear and the picturing of disease are among the most deadly of the causes of sickness, we should avoid all sick talk as we would avoid malaria or infection. Sickness, troubles, and horrors of all kinds rank next to the weather as a subject of conversation. People who will nurse their troubles and inflict them on others, need putting in quarantine as much as those suffering from dangerous maladies. (Laughter.)

These poor people are piteously seeking sympathy, of which we all stand in need; but the most helpful sympathiser will try to bring sunshine into the gloom, teach them to look only at the bright side of things, and will divert their thoughts into other channels, lifting them to the higher realities, to their divine lineage and powers. (Applause.)

We should banish worry and its deadly brood of ills, for it meets and multiplies all troubles. Anger, rage, jealousy, and envy are all suicidal—they produce actual blood-poisoning. The expression 'bad blood' is a true physiological description. Anger and worry are merely bad habits, and can be got rid of like other bad habits. When this revelation came to Horace Fletcher through a Japanese professor, he thought it impossible until he tried it and found it true, and then, he says, 'the whole world suddenly turned good to him; all the worries, vexations, and incivilities of travel disappeared, and there seemed a general conspiracy to make everything go happily.' Thus do our inner moods reflect themselves in our circumstances. We see what we look for, and our surroundings echo ourselves—looking for good we find it, haloed with beauty. Selfishness begets selfishness: hate begets hate; malice, envy and all uncharitableness beget their like. On the other hand love and its angelic companions beget a heavenly host of winged benedictions. (Applause.)

By living in the higher regions of our wondrous nature, thinking harmonious and beautiful thoughts, the body will respond with health and harmony. We have the best physician in the world within us, whose remedies are always at hand, and by steady cultivation we may become the mediums of finer forces of measureless potency. We should all try to realise the latent powers which we possess by right of our divine genesis, and they should be used in physical, mental, and spiritual healing. The example of Christian Scientists should stimulate us to higher endeavour. If they, with their narrow creed, can do so much good, how much more should be expected from Spiritualists who have the grandest religion yet vouchsafed to mankind?

What Spiritualism has Done.

Spiritualism has united, in a way hitherto thought impossible, science, philosophy, and religion. It has given a meaning to existence never before so clearly discerned. It has brought consolations never before so clearly demonstrated. It has been in the van of all the light-giving movements. It gave us Theosophy before the Blavatsky Theosophists; and it gave us spiritual and mental healing before the Christian Scientists. It gave us the grandest conception of the Cosmos that ever penetrated the mind of man.

It made discoveries that the scientific men are only just beginning to discern, and it will be generations before the world comes abreast of our advanced conceptions. In touch with Mysticism on one side, and with Modern Science on the other, it has added vast new territories to Psychology and it has made Materialism look childish. (Applause.)

In touch with Theosophy in one direction, with Christian Science in another, and with its present-day revelations and inspirations from the unseen as a basis, thus harmonising with true Christianity, it embraces the most advanced thought in all directions. It has demonstrated the reality of the after-life, and given us the first rational conception of it; and it has been blessed with all the Pentecostal gifts!

It is not possible for present-day Spiritualists to fully fathom the profound significance of this far-reaching movement of ours; but they know something of its value, truth and beauty. Realising this and the spiritual powers within them, and the higher powers so ready to help, they should do the best of all healing. Every one should cultivate these healing powers systematically, and gradually reduce healing to a real science.

We should remember the grand destiny,—the ineffable glories awaiting us, and we should let them fill our thoughts, until we live in an atmosphere of healthful and beautiful suggestions which would gradually remould our bodies to the higher ideals, and turn this world into a real Mount of Transfiguration! (Loud applause.)

The very able Address by Mr. Wake Cook was followed by an interesting discussion, in which, among others, Dr. A. Wallace, Mr. McKenzie, Dr. Berks Hutchinson, and Dr. Riley took part. Dr. Riley spoke from the Christian Science standpoint and claimed to have effected a large number of cures. He repudiated hypnotism as a means of cure, but admitted that a large percentage of so-called Christian Science treatments are in reality suggestive, or hypnotic. Mr. Wake Cook briefly replied, and the proceedings closed with a hearty and unanimous vote of thanks to the lecturer for his valuable Address.

THE SONG OF THE DIVINE MAN.*

The 'Bhagavad Gita' is by this time tolerably well known to Western readers, to some through Sir Edwin Arnold's translation, entitled 'The Song Celestial,' to others through Mr. William Oxley's 'Philosophy of Spirit,' or Mrs. Besant's inexpensive and handy little version. Mr. W. L. Wilmshurst has just published an essay, entitled 'The Chief Scripture of India (the Bhagavad Gita),' which will not only serve as an introduction to the study of the Gita, and induce many to read the poem itself, but will doubtless be read with appreciation by those to whom the 'Song' is familiar.

Mr. Wilmshurst reminds us that although it is proverbially difficult for the Western mind to follow Oriental thought, yet there are certain truths which have been unfolded to mankind at various times and by various teachers, who exemplify them by reference to current conditions and modes of thought, transformed and illuminated by the spiritual guidance from within. Two such works are the Gospel of St. John and the Bhagavad Gita.

This poem has been incorporated into a great national epic or cycle, corresponding in Hindu history to the Homeric poems, or to the 'Niebelungen Lied,' or to the Arthurian legends. This epic dates from the fifth century B.C., but Mr. Wilmshurst thinks that the Gita was probably written about the third century of our era, and draws an interesting parallel between the Logos in the Fourth Gospel and Krishna in this poem. Each brings out the essentials, and proclaims the necessity for personal religion, that is, 'direct contact and at-one-ment of the soul with the Spirit of Truth.' 'Whoso loveth Me,' said Krishna, 'cometh to Me'; 'the true of heart are not "Mine," but I, even I myself.' 'They are in Me and I in them.' This is what Mr. Wilmshurst calls 'pre-Christian Christianity,' for he thinks that this work may have 'proceeded from a non-Christian mind entirely upon its own merits,' and 'may have been produced quite independently of influence from, or contact with, Christian doctrine.' He holds that 'ultimate religious truth is one, and the human heart in all ages is the same. . . Give the heart free rein to its own intuitions, and there is, and can be, only one ultimate prize awaiting discovery. . . In the inevitable course of the world's evolution, all races of men will form one fold under one shepherd.'

* 'The Chief Scripture of India (the Bhagavad Gita) and its relation to present events.' By W. L. Wilmshurst. London: Philip Wellby, Henrietta-street, W.C. Price 1s. 6d., net.

A MEMORIAL TO MR. T. EVERITT.

Several members of the Marylebone Spiritualist Association, Limited, being very desirous that a fund should be started amongst the members and friends, to place in the Cavendish Rooms a fitting memorial to the memory of our late President, Mr. Thomas Everitt, in appreciation of his long and honourable service to this association and to English Spiritualism generally, the council have, therefore, opened a fund for the desired purpose, and donations will be gratefully acknowledged by the Hon. Sec.

A. J. WATTS.

18, Endsleigh-gardens, N.W.

TRANSITIONS.

On January 22nd last Mrs. Elizabeth Kentish Beeby passed to spirit life in her ninety-first year, at Walden, Worplesdon, Surrey, after a long and painful illness. Mrs. Beeby was for nearly half a century a devoted Spiritualist, and took an active interest in the furtherance of the cause, as well as other progressive reforms. The many friends of Lady Coomaraswamy and Miss Beeby will, we feel assured, sympathise with them sincerely in the outward loss they have sustained by the passing of their beloved mother, and will rejoice with them in the knowledge that she knew, as they know, that she will still be near them in spirit to bless them with her love.

Mrs. Chamberlain, of Ashford, near Exeter, passed to the higher life on January 19th last. A well-known medium in the time of the late Mr. J. Burns, and the first to start the Cause in Exeter with the Rev. Charles Ware, Mrs. Chamberlain was beloved by all who knew her, and many of the readers of 'LIGHT' may remember her.

THE GOSPEL RECORDS.

Reference was made on p. 597 of 'LIGHT' for December 16th last to a book published a year or two ago by Miss H. A. Dallas, entitled 'Gospel Records Interpreted by Human Experience' (Longmans and Co., price 5s. net), a copy of which the author has kindly presented to the library of the London Spiritualist Alliance.

In this work, which is original, thoughtful, and reverentially written, the author suggests the connection and correspondences which may be found 'between the experience of Jesus and the inner life of every man who strives and aspires.' She draws attention to the parallel between the Gospels and the Jewish literature current at the time, notably the Book of Enoch, which is largely quoted, and refers frequently to the facts and teachings of Modern Spiritualism.

In her little book entitled 'Objections to Spiritualism,' Miss Dallas deals with many of the scruples felt by religious-minded persons with regard to attempts at spirit intercourse, and in this work on the 'Gospel Records,' she proves that a belief in spirit life, and a realisation of spiritual consciousness, are necessary results of effective Christianity, for only by attaining spiritual perfection can we justify our beliefs. Miss Dallas says:—

'A creative Spirit who should fail to ultimately perfect the human ideal would be unworthy of the worship of beings capable of conceiving and desiring this ideal. Such a failure would rob the universe of God. God and man stand and fall together, because essentially, fundamentally, they are one; therefore man's ultimate failure to realise himself would be God's failure. Every noble aspiration, every vision of an age of restitution, is a pledge inspired and given by God, which He must and will undoubtedly redeem. Nature does not betray us; every faculty and instinct she implants has its corresponding correlative and satisfaction. It would be unreasonable to suppose that spiritual nature is a realm of unrelated faculties, of unsatisfiable instincts, and of empty hopes.'

Those who have the deep intuitive perception of a spiritual world, and who need no further assurance of its reality, should not, in Miss Dallas's opinion, question the utility of phenomena, and she pertinently asks, 'Who shall dare to say what may be the ultimate result in the eternal purpose which these perplexing and marvellous occurrences are intended to serve? If they are God's facts, they must have a meaning worth learning.' In another connection she says:—

'Christ's own testimony proves the value of such evidence of survival, not indeed as a means of spiritually regenerating hardened sinners, but as a means of intellectually convincing doubting inquirers. And this conviction is not without moral results; when once fully established it is a lever of great power. If a man is assured that life is worth living, that it has issues in the life beyond, that it is interpenetrated by influences from an unseen world of spiritual beings, and that its reactions upon this invisible realm are manifold and continuous, he is equipped with a motive of tremendous power, and the springs of life are protected by a shield of faith.'

Suggestion and its potency are well dealt with in a chapter on 'Demoniacal Possession,' and in a note on spirit control;

while in the three closing chapters the higher aspects of the subject are treated in an admirable manner, and we can warmly recommend this book to all who desire to trace the connection between Spiritualism and religion in the highest sense of the words.
S. F.

A CATHOLIC PRONOUNCEMENT ON SPIRITUALISM.

According to the 'Imprimatur,' signed by the officials of three Monastic Orders, a little work* entitled 'The Unseen World' contains sound and useful doctrine for the present time. It is written by the Rev. Father Alexius M. Lépicier, O.S.M., S.Th.M., Professor of Divinity in the College of Propaganda, Consultar of the Congregation of Propaganda, and member of the Bible Commission, all at Rome, and it is described as 'An exposition of Catholic theology in its relation to Modern Spiritism' (the author purposely avoids saying 'Spiritualism'). It is intended to show 'where the pathway of safety may be found, not only for Catholics, but for all believers in historic and dogmatic Christianity.'

The author freely recognises the antiquity and universality of 'the attempt to hold intercourse with the inhabitants of the unseen world,' and the substantial identity in aim which underlies them, though not in the methods employed. Setting aside actual fraud, the objectivity of spiritualistic phenomena is granted, and the book discusses the nature and knowledge of the inhabitants of the spirit world, 'seeking to determine to which class the phenomena occurring at séances are to be attributed.' Nearly everything that we, as Spiritualists, claim to have established with regard to the spirit world, is admitted; indeed certain portions of this book would form an excellent manual of Spiritualism, and it is only when we come to what we consider the arbitrary restrictions of dogmatic theology that we find how far the writer is from sharing our views as to the possibility of spirit communication.

The Rev. Father Lépicier ascribes to angels all the powers of perception, communication by voluntary transference of thought, power to move matter, to control the muscles of a medium, to materialise and otherwise render themselves visible, that we ascribe to the spirits of the departed; but he declares that the souls of deceased persons have no knowledge of what takes place on earth, unless, by special favour, it is communicated to them by God or His angelic messengers. As the author cannot suppose that the Deity would personally interfere, or specially command His angels every time a medium wished to exhibit phenomena, he concludes that it is only 'fallen angels' 'who respond to the invocation of the experimenters, masquerade as the souls of the dead, and display before wondering multitudes their great natural knowledge and power, with the object of bringing about the ruin of souls.' Father Lépicier's theological conclusions are old, and do not affect the main point. What is of value is his clear admission of the power of spirits in general, whether angels or demons, to produce all kinds of séance phenomena. For 'angels' read 'human spirits of various degrees of progress,' and we have Spiritualism fairly well set forth, and with great clearness of diction.

* 'The Unseen World: An Exposition of Catholic Theology in its relation to Modern Spiritism.' By the Rev. Father A. M. Lépicier. London: Kegan Paul, Trench, Trübner & Co., Limited.

TO CORRESPONDENTS.

'A SEEKER AFTER TRUTH,' AND OTHERS.—Next week.
'A. S.'—You have not given us your name and address.
'BENARES CITY.'—Your language in regard to Mrs. Besant is such that we cannot possibly publish your letter.

SPIRIT CONTROL AN ADJUNCT IN SURGERY.—'The Progressive Thinker' of January 13th says: 'Dr. H. A. Cross writes: "I have, within the past few days, performed an act of surgery on a nervous medium while she was under the control of an Indian spirit. The spirit took control of the medium for the express purpose of having the operation performed upon the medium painlessly. It was pre-arranged with the spirit, and was entirely successful in every particular, the medium not knowing that the operation had been performed until recovering from the control, and then, upon being informed of the fact, she expressed pleased surprise and satisfaction."'

MARYLEBONE SPIRITUALIST ASSOCIATION, LIMITED.

INCORPORATED DECEMBER 14TH, 1905.

The council of the above association desire to give notice that the Marylebone Association of Spiritualists (Cavendish Rooms) has become incorporated under the Companies Acts, 1862 to 1893, the new title being, MARYLEBONE SPIRITUALIST ASSOCIATION, LIMITED. In making this announcement the council desire to heartily thank the following members for their generous donations, which have been used for the above purpose.

LIST OF DONORS: Mrs. Curtis, £20; Mrs. Atkinson, £2 2s.; Mrs. Everitt, £3 3s.; Mr. G. Spriggs, £1 1s.; Mr. W. T. Cooper, £1 1s.; Mr. W. Laughton, £1 1s.; Mr. Hawkins, £1 1s.; Miss C. Rosoman, £1 1s.; Mr. E. S. Skeels, £1 1s.; Colonel and Mrs. Grierson, £1 1s.; Miss MacCreadie, £1 1s.; Mr. Copping, £1; Mrs. Copping, £1; Mrs. Scott Rowland, £1; Mrs. Kenyon, £1; Mr. F. Spriggs, 10s. 6d.; Mrs. Wortley, 10s. 6d.; Mr. Jarmin, 10s. 6d.; Mr. and Mrs. Fairclough Smith, 10s. 6d.; Mrs. Bell, 10s.; Mr. H. Perkins, 10s.; Miss Mack Wall, 5s.; Mr. W. S. Doyle, 5s.; Mrs. Barker, 5s.; Mrs. Towns, 5s.; Mr. Burdett, 5s.; Mrs. Spalding, 5s.; Mrs. Stecher, 3s.; A Friend, 1s.; A Friend, 1s. Total, £42 11s.

A. J. WATTS,
Hon. Sec.

THE STATUS OF MEDIUMS.

Mr. Samuel Blodgett, writing in 'The Sunflower' under the title of 'Phenomena Mongers,' says:—

'The mass of Spiritualists will hardly like to have this title applied to all who make a business of producing or invoking spiritual appearances, yet I do not know where to make the dividing line. True mediums and fakirs are alike in this; they are seeking phenomena; they are seeking something that appears wonderful to the lookers-on.

'A high grade of spirits, whether in the form or out, will not encourage any kind of gambling; the spirits who are worth listening to manifest for a higher purpose. I do not doubt that at some times friendly spirits may warn of danger, and that good and true spirits may assist people in their honest efforts to make a living and acquire a comfortable competence by legitimate enterprises, and so be better able to do good in the world; but they will not waste their time in telling people how to speculate at the expense of others. The less we have to do with such spirits as assume to teach how to get from others in a speculative way, the better it will be for us spiritually, and no amount of temporal gain can compensate for spiritual loss. Individuals naturally endorse those mediums who seem to them fit; but when organisations endorse them it is very often done by a few speaking for the many, who have no knowledge of the persons endorsed or their works. This is not right, for an endorsement means a mark of approval of the character as well as the mediumistic qualifications of the person endorsed. It is easy for me to believe that a person may be a real medium, and also a fraud. The conditions are not always favourable, and they must be favourable or an honest result will not prove satisfactory. The temptation is great in many cases to try and produce, by supplementary tricks, phenomena that do not come without them.

'If societies do not endorse any mediums, Spiritualism will not suffer from fakirs or semi-fakirs, and those who are doing good, moral work will come to their merited recognition. I believe in letting all find their just place in social esteem without such help or hindrance.'

A GOOD TEST.—'Le Spiritualisme Moderne' gives an instance of automatic writing which afforded a good proof of spirit presence. Miss B., a writing medium, was asked by a very sceptical person if she could obtain a communication for her. The next day, at home, she took a pencil and wrote an affectionate and touching message beginning, 'My dear little child,' and ending with 'Your old *culé*.' Miss B. could not understand this strange signature, but when she showed the message to the person who had asked for it, this lady was quite astonished, and told her that it was from a good old priest who had watched over her education, and who always called her by the words written. She, as a child, could not pronounce her r's, and therefore turned *curé* into *culé*, as the communicator had written it. The medium was quite unaware of these circumstances.

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.

Bedclothes Removed by a Spirit.

SIR,—I can vouch for the truth of the following incident, which can be attested by the principal actors in it.

Some years ago, in a village in Gloucestershire, a little girl was strangled in her cot by getting her head wedged between the rails. Her father was so deeply affected by the circumstance that he was never the same afterwards, and, since passing over, he is supposed to haunt the little cottage.

After some time the cottage was let to a family, one of whom I know very well. They did not believe in hauntings or ghosts and therefore were not afraid. In the room in which the child was strangled, and in a cot in the very same corner, they put their little girl, five years of age, to sleep, and in a bed in the same room her brother, ten years of age, slept. The little girl was covered with an old blanket of four thicknesses, which she called 'my four times blanket.' The door of the room was locked on the outside, lest the children should walk in their sleep and fall down the stairs. The lock could not be opened from the inside of the room.

One night, about twelve years ago, the mother heard the little girl screaming and called from her room to ask what was the matter. The boy said, 'Sister is out of bed and says a man has taken her out and put her on the floor, and taken away her blanket.' The mother shouted out that the child must have been dreaming, and ordered the boy to lift her back into the cot. When she went into the room in the morning she found the little girl covered with pieces of carpet off the floor. On being asked the reason the boy stated that his sister had declared that the man had taken her blanket and she was cold, so he had covered her up. Upon going down the stairs the mother found the blanket at the foot of them. The girl, who has now grown up, still avers the truth of this account, and says that she remembers seeing the man with the blanket in his arms going through the door, and recognised him as the man whose child had died in the same cottage, and who had himself died about six months previously.

E. M. A. Hook.

Chambers' Séances at Newcastle.

SIR,—I think that Mr. Mould's report of the Chambers' séances at Newcastle-on-Tyne, which appeared in 'LIGHT' of December 16th last, should not pass unnoticed. Seeing an advertisement in the local paper, I went to a séance at the Gateshead Spiritual Institute with a friend. At the end of the sitting the president, Mr. Fred Easthope, asked for opinions, and every gentleman who had the courage to speak affirmed the unsatisfactory nature of the phenomena. I openly said that such meetings would do more harm than good, and subsequent events have amply justified that statement. On the Saturday following I was promised 'test conditions'—so-called—but the medium absolutely refused to divest himself of his under-clothing. I reported that fact to the meeting, with the result that although I was promised, from the cabinet, some test, nothing of a test nature was forthcoming. At the end of the meeting I openly challenged Mr. Chambers to allow himself to be searched for drapery on his person, by any two strangers present, but he treated the matter with silence. Mr. Easthope announced that from that time forward no tests would be allowed, with the result that exactly fourteen days later Chambers was caught red-handed. Mr. Easthope's testimony is as follows: 'I denounced him as a fraud because he acted fraudulently at my meetings. When caught he crouched down in the corner of the cabinet, personating, and dressed up as "Geordie." He was quite conscious and alive to the fact. He was divested of his clothing, which was on the chair! The calico he was robed in did not materialise in the way he means. It was Chambers' own work. After he was found I closed the curtain to allow him to dress and conceal, or dematerialise, his calico. He came out in a quarter of an hour. I then caught hold of his arms, which were quite bulky. I asked him to give me an explanation of his conduct, but I got no reply.'

After this exposure Mr. W. H. Robinson, of Newcastle, organised a series of six test séances, with the result that at the end of the fourth he stopped them, and at a meeting of the committee he presented a report, which was unanimously agreed to. It was to the effect that not a single form, apart from the medium, had made its appearance; and Mr. Robinson wrote to the local papers, saying that Mr. Chambers stood totally discredited as a medium, and Mr. Robinson dissociated himself from him as a public worker.

Those upon whom the unpleasant duty of exposing fraudulent mediums falls are often stigmatised as 'phenomena hunters,' but they do not cause the mediums to provide themselves with calico (and undress themselves in the cabinet) so as to masquerade in white as materialised spirit forms.

I have a copy of the 'Medium and Daybreak,' of September 10th, 1880, p. 578, in which a report appears that Mr. Chambers, who was then giving a séance at Gateshead, told the sitters that it was difficult to materialise whiskers and moustaches, so the 'guide' had made a false moustache, and it was left as a souvenir!

The facts to be remembered are these. Mr. Chambers was caught playing the part of the spirit form. His ordinary clothes were on a chair, and he himself was covered with calico. The report of the Gateshead exposure ran through the Press of England, and Mr. W. H. Robinson, in order to give him a chance to re-habilitate himself and prove his mediumistic powers, formed a committee and arranged for a series of test séances. Mr. Chambers himself said, when sitting, that the conditions were 'excellent,' yet, although satisfactory proofs of independent materialisation were promised, they were not forthcoming, and even Mr. Robinson, ardent Spiritualist though he is, was so dissatisfied that he felt compelled to close the séances before the full number had been held. Under these circumstances, in my opinion, no subsequent appearance, at a private séance in Jesmond or elsewhere, can be of the slightest service to Mr. Chambers or to our movement.

Newcastle.

JOHN WILSON.

'Ahrinziman Publication Fund.'

SIR,—As the response from the general public to the proposal to establish a permanent fund to help the publication of psychically produced works has not been very encouraging—only £2 14s. having been subscribed since the first list of subscriptions was published in 'LIGHT' on December 9th last, page 586—the author of the 'Story of Ahrinziman' has decided not to avail herself permanently of the fund, and she asks only for an advance of the amount contributed, to help the publication of the first edition of her book. In return for this advance she offers 1,500 copies, to be sent to this country. When these are sold the net proceeds are to be placed to her credit, to repay the sum advanced. This offer has been accepted; an order for the production of a first edition of 2,000 copies has been placed with an American firm, and it is hoped that copies will reach London to supply subscribers, and for sale, shortly before Easter.

Under the circumstances I have decided, when the sale of the said 1,500 copies has been completed, to return subscriptions to donors—*pro rata*, should there be a deficiency, and if there should be a surplus, to hand it over to the London Spiritualist Alliance, as a contribution to their publishing fund.

Subscriptions received to December 1st (acknowledged in 'LIGHT,' December 9th last) ... £108 13 6

Amounts since received:—

Medicus	£1 1 0
Miss MacCreadie	0 10 0
E. A.	1 1 0
Mrs. Jesel	0 2 0
	2 14 0

Total amount received £111 7 6

Yours, &c.,

January 25th, 1906.

FREDERIC THURSTAN.

Spiritualism at Montreal.

SIR,—I promised many of my friends that they would hear of me occasionally through your valuable journal, and Mr. W. J. Colville has mentioned me in some of his letters to you.

The French people here, many of them, are much interested in Spiritualism and kindred subjects, and some of them did not miss one of Mr. Colville's lectures. A good French medium would do very well here. The Montreal Society for Psychical Research is an enterprising one, and during the second week in January of this year secured the services of Mrs. Pettingill, a well-known test medium, from the United States. She spoke for the Society for four evenings, and from the first meeting was a decided success. Her tests were very fine. One gentleman told me that he had had a magnificent test. He had been to mediums in Boston, New York, California, &c., and for seven years had been seeking to get into communication with the spirit who manifested to him through Mrs. Pettingill. He was so overcome with emotion and delight at the proof given him by Mrs. Pettingill that he was unable to speak at that meeting, but told me of it the next evening. Many people attended all her meetings, they were so delighted with the tests

and the honesty and sincerity which she displayed in her work. She also gave some good psychometry. The chairman of the society, Mr. John Maclean, and the courteous and indefatigable secretary, Mr. George Mann, deserve hearty congratulations for their work.

All the members of the Society who have seen 'LIGHT' have expressed themselves as delighted with it. Wishing all my friends in England a very happy New Year.—Yours, &c.

(MRS.) BELL LEWIS,

Librarian of the Montreal Society of Psychical Research.
108, Mansfield-street,
Montreal, Canada.

Mrs. Ellen Green in South Africa.

SIR,—It is nearly twelve years since I became a Spiritualist through reading the works of Sir William Crookes, Dr. Alfred Russel Wallace, and Robert Dale Owen, and, I need scarcely add, I have been a subscriber to 'LIGHT' ever since. During the period named, beyond some interesting and highly suggestive experiences through the Ouija board and automatic writings and drawings—in which last I may include paintings—I have had only two absolutely clear and unmistakable demonstrations of spirit presence, and these were given to me by Miss MacCreddie and Mrs. Ellen Green. The first was in 1895, an account of which was published in 'LIGHT,' and it is respecting the latter that I would now write, as I feel strongly that not only are evidences of spirit identity interesting to your readers, but they are of the greatest importance as supplying indisputable proofs of communication with our loved ones, who indeed are 'not lost but gone before'! Another motive, equally strong, prompts me to send you this account. It is one of heart-felt gratitude on the part of my wife and myself, to Mrs. Green, and of happy recognition of her great and beneficent gifts of mediumship.

The Durban (South Africa) Society of Spiritualists is to be congratulated on its good fortune in securing Mrs. Green's services. She will, however, soon leave for Pietermaritzburg, Johannesburg, Pretoria, and Kimberley.

My wife and I are spending a short holiday in Durban, drawn to this place chiefly—notwithstanding the hot season—on account of Mrs. Green's presence here. We first met her on December 22nd, so that we were entire strangers, and although cavillers might suggest that mutual acquaintances and friends could furnish her with the desired particulars, that solution happens to be barred by the fact that the persons with whom she is staying were, at that time, utter strangers to us.

Among other relatives and friends who have 'crossed the bar,' and whom she described correctly to us, Mrs. Green went fully into detailed descriptions of our two beloved daughters. She gave us their names, and stated the manner of their passing out of earth life. The descriptions were as clear and exact as photographs. With regard to the circumstances of their transition, or so-called death, I need only mention that one daughter 'died' in two days from the effects of swallowing a loquat pip, in October, 1893, and that the other 'died' of small-pox, at the lazaretto, in August, 1904, during the epidemic in Pietermaritzburg.—Yours, &c.,

HENRY F. MARTINDALE.

Durban, South Africa.
December 30th, 1905.

Acknowledgments.

SIR,—Kindly allow me to thank, through 'LIGHT,' some unknown friend who recently sent me a large parcel of back numbers of 'LIGHT' and the 'Harbinger of Light.'

The post-mark was Bristol and I trust this acknowledgment will meet the eye of the kind sender, whom I should be glad to have a chance of thanking personally.

Dublin, January 25th, 1906. 'NOININ.'

SIR,—Kindly permit me to acknowledge, through 'LIGHT,' the receipt of three postal orders, amounting to 13s. 8d., and two parcels of clothing, which we have distributed to people in need. Further help is urgently required. We have vacancies for four deaf and dumb children in a seaside home where they will be fed and clothed and taught trades free of charge. Applications may be addressed to

FLORENCE RIDLEY.
Bayswater and Paddington Christian
Spiritual Mission,
59, Porchester-road, W.

SIR,—On December 30th we acknowledged the receipt of twenty-two books for our new library, in answer to our appeal in 'LIGHT' of December 9th. We have since received the following works, for which we heartily thank the donors:—

'A Blank Page'; 'In the Fire'; 'I Awoke'; 'Footfalls on the Boundary of Another World'; 'Miracles and Modern Spiritualism'; 'Heaven and Hell'; 'Modern Christianity and Modern Spiritualism'; 'Rustlings in the Golden City'; 'What came to me in the silence'; 'An Unconventional Maid' (two copies); 'Jesus: Myth, Man or God'; 'A Basket of Fragments'; 'The Bible the Word of God'; 'Christ and the Resurrection'; 'Christ the Corner Stone of Spiritualism'; 'The Fall of Man'; also several pamphlets and several volumes of 'LIGHT' and 'Two Worlds,' unbound.

Permit me also to ask our friends to please note that all letters should now be addressed to

L. DARBY,
6, Amersham-road,
New Cross, S.E.
Hon. Sec., South London
Spiritualist Mission.

SOCIETY WORK.

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

UNION OF LONDON SPIRITUALISTS.—A public meeting will be held at Sigdon-road Schools, Hackney, on Sunday next, February 4th, at 7 p.m. Speakers: Messrs. W. E. Long, R. Boddington, J. Adams, and A. Rex.

UNION OF LONDON SPIRITUALISTS.—A conference will be held at 25, Fernhurst-road, Fulham, on Sunday, February 4th. Speakers: at 3 p.m., Mr. Underwood on 'The Dead do not Live.' At 7 p.m., Messrs. Gwinn, Wright, and Underwood.

NOTTING HILL.—141, LADBROKE-GROVE, W.—On Sunday last Mr. Jarman, of Colchester, brought greetings from the Spiritualists of that town, and gave an interesting address on 'Spiritualism.' Speaker on Sunday next, February 4th, Mr. G. F. Tilby, on 'Thoughts.'—G. F. T.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD, ASKEW-ROAD, W.—On Sunday last Mr. Townshend's address on 'Astrology' was much appreciated, and Mr. Ruffle gave good clairvoyant descriptions. On Sunday next, at 7 p.m., Mr. Abbott. Please attend early. Thursday, at 8 p.m., circle.—S. H.

FULHAM.—COLVEY HALL, 25, FERNHURST-ROAD, S.W.—On Sunday evening last Mr. Harris gave an excellent address, and conducted a successful after-circle. On Sunday next, at 3 p.m., Union of London Spiritualists' Conference, address by Mr. Underwood; at 7 p.m., speakers Messrs. Gwinn, Underwood, and Frost.—W. T.

PECKHAM.—CHEPSTOW HALL, 139, PECKHAM-ROAD.—On Sunday last, morning and evening, Mrs. A. Webb gave good clairvoyant tests. Mrs. Barton presided at the evening service over a good audience. On Sunday next, at 11 a.m., circle; and at 7 p.m. Mr. Barton is expected to give an address. On Wednesday, at 8 p.m., members' circle.—L. D.

BRIGHTON.—COMPTON HALL, 17, COMPTON AVENUE.—On Sunday last the visit of Mrs. M. H. Wallis was much enjoyed. The address of her inspirers in the evening was of a very high order and exceptionally fine. On Sunday next, at 11.15 a.m. and 7 p.m., Mrs. Boddington. On Monday, the 5th inst., at 8 p.m., séance for clairvoyance, &c., Mrs. Boddington, medium. Silver collection.—A. C.

BATTERSEA PARK-ROAD.—HENLEY-STREET.—On Saturday, January 27th, Mrs. Greenman and friends gave a grand concert in aid of the 'New Piano' Fund. On Sunday last Mr. Frost gave a fine address on 'Life,' and good psychometrical readings, and Miss D. Greenman sang a solo. On Sunday next, at 11.15 a.m., circle; at 3 p.m., Lyceum; at 7 p.m., Mrs. Podmore, clairvoyante. On Saturday, February 17th, a social gathering and dance will be held. Programmes 6d.—W. R. S.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday evening last Mr. A. V. Peters' fine clairvoyant delineations gave great pleasure to a crowded audience. Out of twenty-three descriptions twenty-one were recognised, the details and messages given affording excellent tests. Mr. W. T. Cooper, president, occupied the chair. On Sunday next Mr. W. J. Leedor will answer written questions. Doors open at 6.30, commence 7 p.m.—A. J. W.

HACKNEY.—SIGDON-ROAD SCHOOL, DALSTON-LANE, N.E.—On Sunday last Mr. John Lobb presided and paid an earnest tribute to the consolation of spirit return, and an address by Mr. Robert King on 'Our Spiritual Guides' was much appreciated. On Sunday next, at 7 p.m., a conference will be held by the London Union; speakers, Mr. W. E. Long, Mr. R. Boddington, Mr. J. Adams and Mr. Rex.—N. RIST.

CHISWICK.—110, HIGH-ROAD.—On Sunday morning last some remarkable tests were given. The members' developing circles are much appreciated. On Sunday next, at 11 a.m., circle; at 3 p.m., Lyceum.—H.