

# Light:

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

"WHATEVER DOTH MAKE MANIFEST IS LIGHT."—Paul.

"LIGHT, MORE LIGHT!"—Goethe.

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## NOTES BY THE WAY.

Contributed by "M.A. (Oxon.)"

The following extracts from notes of séances have been kindly furnished me by my friend Mrs. Speer. The séances were in the strictest sense private, and careful notes were kept immediately after each séance by Mrs. Speer and myself. Dr. Speer also kept a brief record chiefly relating to the physical manifestations. These notes relate to the question of the identity of spirits who manifest by material means, whether of so-called Materialisation or by raps. The first record refers to a séance held in consequence of an exposure of the Holmes mediums. Dr. Speer had taken a friend to that séance—I myself was not present—and the Holmeses had offered to prove the genuineness of their mediumship at a subsequent séance, of which this is a record. I tied Mrs. Holmes very securely with narrow white tape to her chair, and from this elaborate tying she was not completely freed. I may say that the recognition of Dr. Eves was simultaneous from both his children and his son-in-law. The likeness to a photograph shown me by Mrs. Speer was very close.

*Extract taken from notes of a séance held at 2, Quebec-street, W., December 19th, 1872, through the mediumship of Mrs. Holmes.*

*Present:—MR. STANTON-MOSES, DR. AND MRS. STANHOPE SPEER, MR. AUGUSTUS EVES (MRS. SPEER'S BROTHER), AND MR. BURNS.*

After the usual physical manifestations had taken place we were requested to sit round a small table, before a screen, which shut off another room, and through a small opening in the screen we were told the faces would appear. After waiting a few minutes a handsome face of a young man came to the opening; he looked round upon us all, and we were told the spirit belonged to me, but I could not recognise it, though I thought it was like a brother who had gone abroad, and of whose death we had never heard. When I had last seen him he had neither beard nor whiskers. This face had the peculiar-shaped full square beard of the family. He seemed disappointed that we did not know him, and sorrowfully went away. (This is the manifestation referred to in the séance of January 4th, 1874.)

We waited for a time, and presently another face was seen forming, and on appearing in front of the opening, my brother and self instantly recognised the face of our father, who had entered spirit-life about four years previously. Then Dr. Speer recognised him; he appeared very pleased at our knowing him, and when I said, "You are my father," bowed three times for "Yes." He bent forward towards us; we were only the distance of the small table from him. The face was as distinct as possible, and could not have been made by the Holmes mediums, as they had never seen him or heard his name.

The face was full of life and beauty. The medium told me afterwards it had never appeared at her séances before, neither had they ever seen so beautiful a materialised spirit-face. It remained looking and smiling at us for some time. We asked whether there was any spirit present who could write. He then put out his hand, a beautiful hand, shaped as his own was when in earth life, and took the slate. After listening to the writing for some minutes, he returned it very gently, and on it was written a long message by a spirit friend, connected with Mr. Burns.

The face was instinct with life and intelligence, and so natural that I felt I was in his presence. Mr. Stainton-Moses recognised the face from a photograph we had of him.

Before commencing, the rooms were carefully examined and doors locked. There was sufficient light to see the objects around us. M. S.

In order to place in juxtaposition the séance at which corroboration was given us of these facts, I append, out of chronological order, notes of a séance held at Shanklin, Isle of Wight, on January 4th, 1874. The notes are, as before, from Mrs. Speer's diary.

This evening we—Mr. Stainton-Moses, Dr. Speer, and myself—met as usual. After certain physical manifestations had occurred I heard a gentle rapping under my hands. On asking if the spirit wished to communicate, alphabet was called for, and then to my astonishment the name of George Eves was spelt out. I said, "Are you really my brother?" "Yes." "Have you manifested before?" "Yes." "Here?" "No." "Where?" "In London." "Through this medium?" "Partly." "What is the name of other mediums?" "Holmes" was spelt out. "Was that your face we saw there?" "Yes," given with many jubilant raps. Dr. Speer then asked whether he, George, had a sister in spirit-land. No answer from George came, but a deeper rap was given, and we got the name of "Augustus." I asked, "Are you my father?" "Yes." "Really and truly?" "Yes." "And you manifested at the Holmes'?" "Yes." "Are we right in sitting for these manifestations?" A very emphatic "Yes" followed this question. "Who sent you?" "Imperator." After this a small tapping came again under my hands, and on calling the alphabet the name of "Emma" was rapped out. "Are you my mother or my sister?" (Both had the same name.) No answer came. "My sister?" "Yes." "Have you seen our mother?" "Yes." "Our brother William?" "No." My spirit-father then called for the alphabet, and this message was spelt out: "God protect and guard you, dear Maria. I must go." This rap ceased; others again came, and my brother rapped out: "We have been allowed to return, and give proof of our identity for conviction." "Who allowed you?" "Imperator." Raps then ceased, and there was struck up a joyful musical sound. Alphabet was called for, and there was rapped out: "Cease and be thankful: great and good spirits have made effort to convince you." M. S.

To recur to this series of séances. One was held on January 1st, 1874: present, Dr. and Mrs. Speer and myself. The extract is again from Mrs. Speer's diary.

Shanklin, January 1st, 1874.

*Present:—MR. STANTON-MOSES, DR. AND MRS. STANHOPE SPEER.*  
*Extract from diary of Mrs. Speer.*

Presently we heard ticking sounds in mid-air, between myself and the medium. Several spirits seemed trying to



manifest. At last we opened communication with one, who told us through raps, that 'many spirits from long beyond were present,' that she was the spirit of an old friend, and had passed seventeen years ago. She had come from Bonchurch, where Mr. Stainton-Moses and Dr. Speer had been that afternoon, and had stood by her grave, and had attracted her to them. She said she was happy, and had joined her mother and sisters.

I asked if she had met my father. She answered "No." "How did you hear of his translation?" "From Miss K." "Do you ever see her?" Many little raps then followed, giving the impression that they often met.

Alphabet was again asked for. Message rapped out:

"I must depart. Adieu."

This word the spirit in earth-life always used to me at the end of her letters.

Catherine then told us to "break." We found before leaving the room a piece of paper under the table with the letters, "C. F., passed seventeen years."

[The initials in the above extract are those of old friends of Mrs. Speer's. The Catherine mentioned is a relative and guardian.] M.S.

On the following evening, in the presence of the same observers, Mrs. Speer's record is as follows:—

Shanklin, January 2nd, 1874.

This evening the circle met under the same conditions. Very soon a spirit came, giving the name of "Henry Sprateley." He said, through alphabet, he had lived at "Moor Cottage, Maidenhead, had died December 24th, 1873," and that "Imperator" had "selected him to come and give us proof of identity."

We wrote the next day to the post office, and to the vicar of Maidenhead, but received no answer to our inquiries. We heard afterwards the vicar was away on a holiday.

A month after the séance occurred, and we had returned to London, it suddenly came into my mind to write to the present occupier of Moor Cottage, asking if a Mr. H. Sprateley had lived there. By return of post an answer came from the son, saying he was the present occupier of the house, but that his father, Henry Sprateley, had lived there until his death, which occurred on December 24th, 1873.

This we considered a very good test, as no one in the circle knew the name, or circumstances, until the spirit gave them, and the son verified them by a letter a month afterwards. M. S.

References to the above cases will be found in "M.A. (Oxon's)" "Spirit Identity," pp. 55, 58, and 59. The book at the present time is unfortunately out of print, but copies are to be found in the library at 2, Duke street, Adelphi.

#### "NOT LOST BUT GONE BEFORE."

And let those who have lost loved ones here, know that they are not lost, but only gone before, if, while on earth, all were struggling to fulfil the Divine behest; and that it is possible to be more deeply and interiorly united with them after their departure than could ever have been possible through the medium of their fleshly atoms; and let them realise further that death is indeed a new birth, and necessary to the soul's progress. If this were properly understood partings would lose half their sting, and it would no longer be incomprehensible why so many bright examples and useful lives were nipped in the bud, at the moment when the example was most bright and the life most useful.

The influence which seemed so powerful for good here was removed because it could be more powerful for good there, in its operation upon those who are left behind, and because in many cases the finer moral atoms had developed so rapidly that they could no longer be compressed by those which were more material, and burst their fleshly bonds, because they needed expansion and that freedom to rise which was denied them on earth.

Their work now consists in lifting those they left on earth to higher moral conditions. . . . so lightening the burden of the remaining days of the earthly pilgrimage by an earnest of bliss to come, and the promise of meeting under conditions which shall more than compensate for all pains endured, and all worldly hopes extinguished.—

LAURENCE OLIPHANT.

("Scientific Religion.")

#### ASSEMBLY OF THE "LONDON SPIRITUALIST ALLIANCE."

Considering the extremely inclement weather, in which it was difficult to expect anyone to venture out, a fairly good attendance welcomed Mr T. Everitt on Tuesday evening last, when he delivered an address which we print below. In the unavoidable absence of the President the chair was taken by Mr. E. Dawson Rogers, Vice-President.

#### OUR TOUR IN THE NORTH OF ENGLAND.

We arranged to leave home on August 28th, with the view of visiting some of the societies in the Midland and Northern Counties, but the particular route we should take depended upon the applications made to us, our object being to visit only such societies as we had not visited before, and to render what help and encouragement we could, both orally and by giving occasional séances, where circumstances permitted, and where inexperience required a word of encouragement and the ocular proof of the truths we told them.

The notices in the Spiritualist papers of our intended tour flooded us with applications, involving a large amount of correspondence. These applications continued up to the day we left home, causing us somewhat to alter our course two or three times. Indeed, applications followed us during the whole of our journeyings, and some reached us even after we had returned home. I mention this to show how anxious people were to see and hear some of the old workers in this modern gift to humanity, a gift, we think, second to none, from a religious point of view. One thing particularly struck us as rather difficult to understand. Notwithstanding the repeated statements in the Spiritualist Press that our services were given free, scarcely a letter came to hand that did not ask what our terms were, so difficult was it for people to believe that there were those to be found sufficiently interested in the cause to leave home and friends and travel from place to place with all the attendant annoyances and inconveniences, for the express purpose of doing all the good they could in an unpopular cause, and that, too, without fee or reward. Does not this show how desirable it is that there should be more free labour or free workers in the cause?

The truths we have to make known will not only enlighten the mind respecting man's future state, but will comfort the dying and console the bereaved. These are the glad tidings that the people want. "Let us know," they say, "of a certainty, that our beloved ones live. We have been told all our lives to believe, but belief does not satisfy, it does not give that feeling of confidence and assurance which knowledge imparts." So many being clearly thus ready and anxious to learn, surely it is our duty, by all the means we possess, to proclaim this last and best gift of love of a beneficent Father to His children.

The first place we visited was Stamford, by invitation of Mr. John Chapman, a gentleman who is an active, useful citizen, and although regarded by some of his fellow-townsmen as strange and having extravagant notions, is respected and esteemed for his work's sake. He became interested in Spiritualism many years ago, and as a proof of his deep conviction, he purchased a piece of ground and built a room upon it for the express purpose of holding Spiritualistic meetings; and although there is no organised society, the Spiritualists have meetings in this convenient and nicely-constructed building twice a week. From Stamford we went to Keighley, where we were the guests of Mr. John Clapham, at whose house we gave several séances. Among the sitters was a minister of religion, who evidently was deeply interested. He assured us that Spiritualism is not such a tabooed subject now among ministers as it used to be, that many of them were looking into the question, and that he himself should commence sittings at once in his own house, for he had no doubt that his son was a medium. Our host's brother, Mr. Joseph Clapham, was one of the early pioneers of the cause in Keighley, and still continues an earnest, active worker in spreading a knowledge of these bright and beautiful truths. I believe it was at Keighley that the first public lectures and the first public manifestations in England were given. David Richmond, who had left the Shakers, came from America to England, and having a knowledge of American Spiritualism, went to Keighley, delivered some lectures, and after the lectures gave, on the



platform, table manifestations to the public. A Mr. David Weatherhead, although the views were opposed to his former belief, took up the subject and became thoroughly interested, and, in 1853, gave lectures upon Spiritualism. He held public meetings in his own business rooms, and carried them on at his own expense. It was from these premises, by the same indefatigable worker, that the first number of the first Spiritual periodical published in England was printed, and sent forth to enlighten and bless its recipients. It was called "The Yorkshire Spiritual Telegraph." On this same piece of ground now stands a commodious hall, dedicated to Spiritualism, in which, on Sunday afternoon, I addressed a good audience, and in the evening a crowded meeting of attentive listeners. Here also has been established the new form of Sunday-school, or Lyceum, where the children not only have the brighter truths instilled into their young minds, but where they are drilled in musical exercises, which they go through with evident pleasure and delight.

Our next visit was to Bishop Auckland, stopping on our way for an hour at Darlington, which gave us an opportunity to hunt up David Richmond, of whom I have already spoken. We found him as full of zeal and earnestness as ever, but although quite well in health, the hand of time has left its impress upon his physical form. From Bishop Auckland we went to Newcastle, where we were the guests of a lady, whose labours in the cause are above all praise. Here we gave three private sances to numbers varying from sixteen to twenty-one, which, upon the whole, were successful and much appreciated. On the Sunday afternoon we went to the Lyceum, and had an opportunity of witnessing the best developed phases we have seen in this department of Spiritual education. The careful supervision of its officers, the attentive bearing of the scholars, the pleasing musical exercises and marchings, were evidently a source of pleasure and enjoyment not only to the children but to the visitors.

In the evening I addressed a crowded meeting, and was honoured by the presence of our old friend Alderman Barkas as chairman, who, in a brief and genial speech, introduced me to the audience. Each morning during our stay he dropped in, and we had the pleasure on those occasions of some interesting conversations upon various topics. The Alderman is very highly esteemed and respected by his compeers, and being present at the presentation which was made to him, we had an opportunity of hearing the expressions of praise and good-will on the part of those who had worked with him. On the Monday morning we were interviewed by the chief reporter of the paper called "The Newcastle Leader," who evinced such an interest, and was so absorbed in the subject, that four hours of conversation passed like the weaver's shuttle, and we felt that four hours more would have been too short to unfold all that this profoundly interesting theme involved. The next morning, when the Alderman came, he told us that the town was placarded with large bills, headed "Amongst the Spirits," "Mediums in Newcastle," "Climate of Spirit-land," "Feats of Spirit-writing." Of course this caused a great demand for the papers, and at several shops at which we called not a copy had been left unsold. Upon the whole, we think the report a very fair one, and could heartily wish that there were more fair and honest reporters, that the public might know more of the Spiritualist teachings, belief, and hope, instead of the misrepresentations and ridiculous statements in which the public Press generally indulges.

We had very great pleasure in being present at a sance of Mrs. Mellon's, a medium for form manifestations. An improvised cabinet was formed with two curtains in one corner of the sitting room of our hostess, and a lamp was placed on the table, the light being subdued somewhat by a shade. Mrs. Mellon sat outside the curtains, so that every one could clearly and distinctly see her. In less than five minutes the curtain was pulled on one side, and the upper part of a form was seen. Soon afterwards, Cissy, a diminutive being, opened the curtains, came out, and stood leaning against the side of the medium. After Cissy had appeared several times, Mrs. Mellon said, "I feel that I should now go behind the curtains." Soon Cissy again appeared, and a tall figure with her, both clothed in white raiment. I asked Mrs. Mellon if she thought Cissy would allow me to shake hands with her. As Cissy bowed assent, I lay down on the carpet, and she came to me and patted my hand. I took her tiny fingers in mine, and at the same time I noticed the

diminution or the gradual disappearing of her body. I raised myself up a little and held my head over her up-turned face, each looking at the other. I watched until the last remnant of her white raiment disappeared like the melting snow-flakes. Passing my hand over the spot where she became invisible to me, I felt nothing on the carpet that would account for or explain her mysterious disappearance. Almost immediately afterwards Cissy opened the curtains, and was bowing to us again, the same in all respects, as far as I could see, as when a few moments before we gazed into each other's face, until she became invisible and intangible to my senses. What food for thought! What a subject for a philosophical mind to contemplate! What is substance? Is it only a condition of that which we call matter? Has it, as Baine says, two sides, a physical and a spiritual? Certainly Cissy's hand felt like all ordinary human hands, and her raiment like ordinary fine muslin, and yet this spiritual, organised, substantial human being passed through, apparently, without the slightest difficulty, that which to us is solid matter, with the same ease as we pass through the atmosphere. Did Cissy, as we Spiritualists are accustomed to say, become dematerialised, or did she merely pass out of our state into hers, and then come into our state again, all in the course of a minute or two? The latter, in my opinion, is the most feasible theory, and was confirmed by Geordie, who now appeared and talked freely with us in his broad Scotch accent. There may be some who, on reading this account, will conclude that we were deceived by some freak of fancy or play of the imagination. Speaking for myself, I can only say that if my senses played me false on that occasion, then they have betrayed me the whole of my life. But suppose our senses did not deceive us; what then? Well, we actually saw human beings who once lived in this world, as we do now, and passed out of it by what we call death. That being so, it is something more than a prophecy of our future existence; it is clear and certain evidence that death does not end the career of man.

On the 10th we journeyed to North Shields, where we were met by Mr. Ranton, a retired sea-captain, who had recently become interested in spirit communion, because it met the requirements of his mind more than any other religion, inasmuch as it was a reasonable solution and a feasible explanation of occurrences with which he, for the greater part of his life, had been familiar. In the evening I addressed the members of the society, after which Mrs. Everitt gave a seance. The next morning a very fair and full report appeared in a local paper, both of the meeting and the seance. Next day the captain accompanied us to Sunderland, to Mr. Blacklock's, a gentleman holding a good position in the town. Here we met Mr. Radford, a gentleman connected with the Press, and an old Spiritualist, and we gave a seance to a number of the friends. Our host strongly pressed us to spend more time with them, as there were in the neighbourhood some good mediums for form manifestations, but our final arrangements had been made, and time would not admit of any delay, or we should very much have liked to avail ourselves of further opportunities of witnessing this phase of mediumship in the provinces.

We now made our way to Carnforth, a place in the neighbourhood of the Lakes, and were met by Mr. R. D. Dugdale, owner, editor, and publisher of the local paper. We found Mr. Dugdale an intellectual, thoughtful, and open-minded young man, and deeply interested in Spiritualism, which he said had saved him from materialism. A solicitor, a chemist, and several others having been sitting for six or seven years without meeting with any satisfaction, we advised that two or three ladies should sit with them as likely to lead to greater success. We gave a seance on the Sunday evening, and one or two things that occurred are worth recording. In answer to questions, replies were given by raps on the inside of a wooden clock. Again, a large musical box, weighing 40lb., and standing at the farther end of the table from the medium, was lifted up and came on the table again with considerable force. A lady sitting near passed her hand over it, but felt no one touching her. Before we left we had a long conversation with the Congregational minister, who would have been present at a seance had not his duties prevented. He evinced great interest in the subject.

From Carnforth we journeyed to Burnley, and stayed at the house of Dr. Brown's widow, who is a quaint, earnest



mediumistic person. Here the cause was commenced and established by the indefatigable labours of Dr. Brown, and now so far spread and recognised are these spiritual truths that upon an emergency some four or five hundred persons can be brought together. Although the friends had only a short notice of our intended visit, some three hundred and fifty met to welcome us, and listened with breathless attention to the truths we laid before them. Branch societies, offshoots from the parent society, and working harmoniously with it, have commenced operations in different parts of the town for the convenience of those who live at a distance.

We were due the next night at Sheffield, or we should have liked to spend more time with the friends at Burnley. Owing to the circuitous route we had to travel to get to Sheffield we were some two hours later than was expected, but when we did arrive about a dozen friends were waiting, and at once took charge of us and our luggage. When we reached Mr. Hardy's *café*, where the friends were assembled, they at once struck up a lively melody, which was particularly soothing and pleasant after our long and tedious journey. We soon changed our travelling costume, and hastily partaking of some refreshment, we entered the room, which was quite crowded with sympathetic friends. Making our way to the only two vacant chairs, a hearty ovation was accorded to us, and although all were perfect strangers to us, we soon felt at ease, and addressed the assembly for the space of an hour; and another hour or two spent in pleasant conversation with the friends quite ensured a sound night's rest. As there were many who wished to meet us, but were unable to gain admittance, we gave another address to a full meeting the following evening, after which we gave a seance. The emphatic and lively expressions of these earnest Yorkshire people just suited Zippy, whose cheerful conversation caused an overflow of joy and thankfulness, with warm expressions of hope that we might soon visit them again.

On the morning before leaving Mr. Hardy asked if we should like a sitting with his son Holly, a youth about fifteen years of age. After darkening the room and locking the door, Mr. and Mrs. Hardy, myself, and Mrs. Everitt, with the youth, sat round a small table. All took hold of hands; I held Holly's left hand with my right; Mrs. Hardy held his right hand, which she placed with her own on the top of my right hand. Mrs. Everitt held my left and Mr. Hardy's right; and Mr. Hardy held his wife's right hand. There was placed on the table a mechanical toy, which required two hands to wind it up. No sooner was the light put out than this toy was wound up very vigorously and set going. It fell on the floor, and was again wound up with the same vigour and rapidity as before. The inference is clear, that there was in the room another person or being apart from those sitting round the table, possessing two hands and sufficient power to wind up that toy. There was a tambourine on the top of the piano, from which we were sitting some four or five feet distant. Soon the lid of the piano was opened and it and the tambourine were both played with remarkable energy, especially the latter, which was carried about the room keeping time to the tunes played, and occasionally beating on my head. I at last complained that it had given me a headache, and at once a large hand was drawn several times over my head, and completely removed the pain. Several tunes were thus played, to accomplish which no less than four hands were required, the bass and treble for the piano; one to hold the tambourine and carry it about the room, and the other to play it. Here we have evidence of four more hands than those of the persons sitting at the table. There were also brought from different parts of the room a number of large stools, which were passed over our heads and piled upon the table nearly to the ceiling, no one present knowing that this had been done until we lighted up. Again we ask, what other conclusion can be drawn from these facts than that there were at least two more intelligent beings present, who could and did play on instruments and move about the room without coming unintentionally or accidentally in contact with us?

Now, for the first time, another phase of development took place in this youth's mediumship. We not only heard a voice very different from Holly's using his organs of speech and speaking to us, but there was another and very different voice at a distance from where we were sitting, trying hard to articulate, and at the same time Zippy joined in, telling this spirit to try again, to persevere and he would succeed,

which he finally did, and was able to speak clearly and audibly to us. We doubt not after what we witnessed that with judicious management Master Hardy's mediumship could be so developed as to be equal to the Davenport Brothers', which in the various powerful manifestations it already resembles. After lighting up Mr. Hardy gave us some proofs of his son's extreme sensitiveness to the hypnotic state. He said, "Holly, sit in that chair, and when I touch Mr. Everitt go to sleep; and when I touch him again wake up." As soon as the father's hand began to approach me the boy's eyes became dull and glazed, and the instant he touched me they closed and his head dropped. I approached and raised the eyelid, and saw that the pupil of the eye was turned up into the head quite out of sight, which is a sure sign of a deep sleep. I drew back; the father's hand was again raised, and as it slowly moved towards me the boy began gradually to return, and instantly it touched me he opened his eyes and was back again in his normal state. Mr. Hardy now said, "Holly, turn your chair round and sit with your back towards us, and we will try the same experiments again." Standing where the lad could not see us, the same results as before took place. The lad told me that when he is tired and sits or lies down he can, by willing, go to sleep at once, and the same when he goes to bed—a gift that would be acceptable to many of us. I have no doubt that this youth if he wished could wake up at any minute in the night. In these experiments there are involved some knotty problems for our metaphysical philosophers to solve. "Now," said Mr. Hardy to his wife, "just stand here for a minute," and passing his hand over her head a time or two she became as rigid as a plank of wood and fell backward into his arms. Raising her up and reversing the passes she was all right again. "Once more!" said Mr. Hardy; and soon she was in a state of catalepsy, and partly raising her up a lively little spirit took control, and in a childlike voice and language evidently enjoyed the opportunity of having a talk with us. Now a change and a contrast in the control took place. The medium was drawn up, and in a stately manner spoke to us upon our mission, and wished us success in our labour of love.

It was time to say "Good-bye" to our Sheffield friends, and taking with us many pleasant remembrances of our short visit we proceeded to fulfil an engagement with the Nottingham friends. Having visited Nottingham on several occasions in bygone days we were not altogether strangers to the place or the people; and although time has made great changes, we were pleased to meet some of the old workers, and glad to find that a society is still holding up the torch of spiritual light (not without sacrifice and difficulty) to guide the pilgrims on the road to the brighter land. We gave two sésances, and I spoke for an hour to a large and attentive audience, having our old friend an earnest Spiritualist, Mr. Hancock, in the chair.

Leaving Nottingham we soon found ourselves in Belper with our dear friend Mr. George Adshead, who, some thirty-six years ago, became a convert, through Mrs. Everitt's mediumship, to these joy-giving and soul-elevating truths, and notwithstanding his bodily infirmities, he is in spirit as robust and feels as certain of man's continued existence as ever. His brother William, also of Belper, writing to "The Spiritualist," October 2nd, 1874, says in reporting his first séance with us: "For six months previously I had read all the Spiritualist literature I could meet with, but I still felt that more was wanted before I could say—I know Spiritualism is true. I have therefore very great pleasure in saying that at the séance in question, through Mrs. Everitt's mediumship, so far as I was concerned, theory and hypothesis largely gave place to hard, solid fact." I need scarcely say that Mr. William P. Adshead became a fearless advocate and an able writer in the cause of man's redemption from theological bondage.

On the Sunday evening I spoke in the hall that was built by a lady and dedicated to Spiritualism. This lady and her husband were both members and active workers in a Christian church, of which the husband was also a deacon. Once when taking a social cup of tea with them, the conversation was drawn to the subject of Spiritualism, and soon an invisible being manifested its presence and interest in the conversation by rapping on the table. An intimation was given that the communicating spirit would give a message. The alphabet was repeated, and the following letters were taken down: "Auntieambobby." As no one present was able to make any



sense out of the letters, we asked for an explanation, and at last made out, amidst showers of raps expressive of delight, that the message read, "Auntie, I am Bobby"—the name of a little nephew deceased. This lady has been a firm believer in spirit communion from that day, and as an evidence of her sincerity she has within the last few years built this hall to the rising cause of humanity. We want a few ladies in London like Mrs. Smedley to help on some of the struggling societies, as the rent of halls in the metropolis is a heavy tax upon the resources of the members.

On September 23rd we arrived home, feeling no worse for our outing, and at the same time conscious of having been useful to our fellow men, having travelled about eight hundred miles, spoken twelve times to over fourteen hundred people, and given twelve sances. By going amongst the people in the way we did we were able to get a better insight than we otherwise could have done, and to form a better estimate, not only of the character of the workers, but also of the state of the cause as a religious movement. If we were to give our opinion of Spiritualists generally we should say that they are a mixed multitude from all sections of the community. A large part has been drawn from the various denominations of the Christian Church, the Christian religion with its creeds and dogmas having ceased to influence or attract them. Another portion has come from the sceptical and materialistic ranks, and these look upon Spiritualism as having saved them from despair and hopelessness, and from the apprehension of extinction or annihilation. The other portion were, when Spiritualism reached them, in a state of indecision and uncertainty. There might be another world, but theological teachers were so vague and illogical that their minds were kept in a foggy state respecting it; but the bright light of Spiritualism has dispelled the darkness, given them a lively hope in the future, and extracted the sting from death. Spiritualism in the Northern Counties is no longer looked upon as a nine days' wonder; it can hold its own now against all comers. It has gained a hearing amongst the people. This, we think, is largely due to the native energy and local talent for discussion and public speaking.

Most of the societies have made arrangements for the occupation of their platforms for the next twelve months, among the principal speakers being Mr. and Mrs. Wallis, Mr. Morse and Mrs. Britten. The last-named lady always draws large audiences, and holds them spell-bound by her earnest and eloquent advocacy of these soul-elevating truths. She has always proclaimed Spiritualism, pure and simple, without any tinge of those hypothetical theories which have of late been so often tacked on to spirit communion. We found that the leaders of most of the societies we visited were earnest, energetic, and persevering men who, having once put their hands to the plough, are not likely to look back. Having left the religion of their childhood, the religion of fear, of substitution and an angry God, they now look up from a higher platform with clearer and more rational views, with purer motives and holier love, worshipping not the terrible God of the theologians, but the loving Parent of the human family, with the full conviction and belief that God never made a soul that He could not and that He would not save. With these superior views which are being promulgated among the people, let us not say that genuine religion is not interwoven with our belief, but rather let us recognise the fact that it is taking the place of the expiring theology among a large portion of the community, who look upon spirit communion as the dawning of a new age, the morning light of a new era in religion; a religion pregnant with hope of future glory in progressive development right on for ever; a religion that commends itself to man's reason and common sense, that meets a want which lies deep down in the inner being of man, and is, therefore, the realisation of his holiest desires and the fulfilment of his loftiest anticipations. Henceforth let our prayer ever be that a knowledge of these blessed truths, for the sake of suffering humanity, may be gradually but surely diffused throughout the length and breadth of the land.

At the close of his address, Mr. Everitt greatly interested his audience by replies to a large number of questions in regard to his experiences of phenomena, extending over many years, through the mediumship of Mrs. Everitt.

## AN EVENING WITH A SPIRITUALIST MEDIUM.

By "SILVERPEN."

From the "Ballarat Evening Post."

During my visit to the Old Country I determined, if possible, to glean as much information as I could anent "Spiritualism," and to this end delivered a letter from Mr. Scott, J.P., of Ballarat, to Miss Marsh, of 218, Jubilee-street, East London, one of the acknowledged best mediums in England.

I must admit that both Mr. and Mrs. Marsh and their clever daughter received me very kindly, and arranged that on an evening to be named I was to visit them in company with as many friends as I thought well to bring with me.

On the evening selected, a party of ten young men and young ladies left Torrington-square, and with the aid of bus and tram soon found ourselves at 218, Jubilee-street.

I feared taking so many with me would be objectionable, but the heartiness of our welcome soon dispelled that notion.

After a friendly chat we were all invited to an upper room, neatly furnished—where we were exhorted to make ourselves as happy as possible—till the arrival of the celebrated trance medium, Miss Marsh. We did this by examining the furniture, carpet, centre-table, and surroundings, and were fully convinced that no springs, wires, or electric apparatus were in any way connected with the floor, ceiling, or walls.

In a few minutes Miss Marsh appeared; a young lady with a very pleasant and comely face, splendid physique, and very engaging manners. After an all-round introduction Miss Marsh took a seat at the table, and in less than five minutes was seemingly in a mesmeric sleep. Soon, however, she began to talk, and answered several questions put to her, in such an off-handed way about persons and places of which she could not possibly have known or heard of previously as to completely surprise those present; she accurately described the residence of a well-known magistrate of Bridge-street, Ballarat, told us where he then was and what he was doing, and answered questions put by several of the gentlemen re their own families, and so correctly as to astound the questioners. The reader thus far will please remember that those present, like myself, were there out of mere curiosity, not believing in Spiritualism nor associated in any way with its disciples.

Miss Marsh then placed her hand on the table, a very heavy one, and in a few minutes it was jumping about like a thing of life, almost dancing around the room—in fact, it made a rush for the writer, and before I could get out of the way pinned me fast in one corner of the room. She then with closed eyes touched each of the persons present, and without seemingly any effort told them the history of their lives and the particulars of their family history.

The table knocked and jumped about without any effort on her part, and left us all wondering what unseen power was at work during the sance. The medium also named a travelling companion of the writer's whom she had never seen, and stated particulars regarding him which no one but the gentleman and the writer could have possibly known. I was so interested with the proceedings that I again took a party to Jubilee-street by invitation, but I left after my second visit as much surprised and confused as I did after my first. What is this strange power? Could any of your readers answer the query? I have seen mesmerism in all its various phases, have mesmerised scores of persons in this and the other colonies; but I must say that these weird spiritual sances put all I previously knew in the shade. Miss Marsh, before we left, spoke for nearly an hour as if a Spaniard was trying to talk to us in broken English, and strange to say when she awoke from her trance-like sleep she declared she remembered nothing that had occurred.

Mr. W. Scott, J.P., Sergeant-Major Con. Burrow, of Ballarat East, and Mr. W. T. Rossiter, of Torquay, once of Ballarat, I understand, were present at a private sance given by Miss Marsh, and were just as mystified as the writer at what they saw and heard.

WE have a very few volumes of "LIGHT," 1889 and 1890, for disposal. Half bound. Price 15s. each. Applications should be made to Mr. B. D. Godfrey, 2, Duke-street, Adelphi.



OFFICE OF "LIGHT,"  
2, DUKE STREET,  
ADELPHI, W.C.

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## Light:

EDITED BY "M. A. (OXON.)"

SATURDAY, MARCH 14th, 1891.

**TO CONTRIBUTORS.**—Communications intended to be printed should be addressed to the Editor, 2, Duke-street, Adelphi. It will much facilitate the insertion of suitable articles if they are under two columns in length. Long communications are always in danger of being delayed, and are frequently declined on account of want of space, though in other respects good and desirable. Letters should be confined to the space of half a column to ensure insertion.

Business communications should in all cases be addressed to Mr. B. D. Godfrey, 2, Duke-street, Adelphi, W.C., and not to the Editor.

### THE EXPOSURE OF FRAUD AT LAMB'S CONDUIT-STREET.

During the last month we have given an amount of space to this subject more than commensurate with its real importance, and have published a mass of irrelevant correspondence from a sincere desire to hear all sides, and to exclude nothing which could have a bearing on the subject under discussion. A perusal of this correspondence will show that many people consider the mediumship of Williams and Husk to be established by sufficient evidence. Among this number we count ourselves. We believe that they possess that psychic power which is usually called mediumship. We believe, further, that no persons entirely destitute of that power could keep up for any length of time a performance such as that which has for many years been regularly held at 61, Lamb's Conduit-street. There must, we believe, be a foundation of fact to carry the superstructure of fraud. Evidence, therefore, or assertion of a belief in the mediumship of the incriminated persons is beside the point. We offer no denial of the claim, nor have we ever done so.

If, however, our correspondents proceed to argue from this concession to the further claim that the phenomena alleged to be fraudulent on a certain occasion by Messrs. Rossiter and Robertson, jun., were not really so, we must point out that there is no logical connection between the two statements. The main facts of the exposure are not denied, and the discussion as to whether they were due to conscious imposture, or to obsession by an evil agency, is one that we have no power to decide. When two persons, claiming to be mediums, assemble eighteen people, who are most of them unacquainted with one another, in a dark room for the purpose of assisting at some performance, and make personal gain by so doing, it will be conceded that the motive for fraud is not absent. It is matter of common knowledge among the experienced that these phenomena cannot be produced to order or at regular specified times. Yet this is what was there professed to be done, and done, too, under conditions apparently devised for the very purpose of rendering fraud easy. The room was made dark so that any proper and sufficient observation was impossible. The mixed audience might have contained any needed number of confederates. The meeting was

held on the premises of the mediums. The eighteen observers — if such a term may be applied to a mixed body who could observe nothing, and of whose competence under better conditions we have no evidence — the observers were shuffled up, *by spirit-direction*, at the last moment, so as to afford means of placing together, as was actually done, those who could assist in the subsequent proceedings. When, therefore, the sudden flash of an electric light revealed one of the mediums personating a "spirit" with a disguise which, when his surprise at this new method of detection passed off, was rapidly smuggled away, who is so innocent as to feel any surprise? The old method of striking a match gave time and alarm; this new detective was so rapid and complete that there was no opportunity for escape.

Conscious or unconscious, as the mediums may be conceived to have been, there was the damning evidence of fraud. If it were conscious, as most people who estimate the inducement will conclude it to have been, the show was a vulgar means of obtaining money by false pretences, and the principals are amenable to the law on that count. If we were not assured that the time has not yet come when an impartial hearing can be counted upon in a court of justice where Spiritualism is concerned we should urge that the law be invoked to put a stop to these discreditable practices.

If the fraud be held to be without the consciousness of the mediums we have to estimate the character of the "spirits" who can place them in such a position and expose them to obloquy and ruin. The mediums must know that they are liable to go into a state of unconscious trance, during which they claim entire ignorance of what is done. Rita pleads that he "knew nothing, being in a half-dazed state," when he released the medium's hand. It may be so: the conclusion, then, is inevitable. He should not have consented, by holding it, to accept a trust on behalf of the company present which he did not feel sure of being able to fulfil. Nor, if they have any self-respect, should Williams and Husk make pecuniary gain by methods which have been so completely exposed. Entranced or not, they must know where the blame will finally rest.

"LIGHT" has always recognised the very difficult part that the public medium has to play. When the dark cabinet was abolished because it lent to an impostor his easiest means of fraud we felt that the promiscuous dark circle must go too. The fullest recognition of the claims of the sensitive medium\* are not incompatible with a desire to see him placed under less equivocal conditions. It is time to remember also that, if we owe a duty to mediums, Spiritualism may claim some consideration at our hands. We have no right to allow this great truth to suffer in our charge; to be dragged in the mud for the gain of those who degrade its name; or to be made, if so it is, the sport of deceiving spirits. We are charged with a plain duty, and the mediums are not the only persons to blame. The sitters must bear a large share of the responsibility. It is too often their credulity, idle curiosity, and incompetence that are direct incentives to imposture.

For these and other reasons we associate ourselves unreservedly with the editorial in the "Two Worlds," headed "Away with Dark Circles." It will probably be necessary to take concerted action on this important subject and to put an end to the scandal caused by such gatherings as those at Lamb's Conduit-street. They are a disgrace to the cause, and the time is fully come when our credit demands that they shall no longer be tolerated. Experience shows that they will not be abandoned voluntarily, so long as money is to be made out of them, and so long as human nature is what it is it is idle to hope that the curious and the credulous will have any compunction in using such means of amusement as are furnished by these shows.

\* See "LIGHT," No. 466, p. 581, and many other places.



The cry that was raised when cabinets were threatened will be raised again now that the dark circle and commercial mediumship in promiscuous circles are attacked. None the less it seems to us that the duty is clear, and we are glad to find ourselves in this matter in full agreement with our contemporary, "The Two Worlds."

If mediums, who possess the gifts which Williams and Husk, we honestly believe, do possess, would abandon these methods, which can only bring constant discredit and eventual ruin on themselves, and place themselves in the hands of competent investigators, they would be the gainers in the end. What a life it must be, on any view of it! The constant fear of detection, aggravated, if the contention is true that they are the unconscious instruments of deception in the hands of a low, degraded, and irresponsible agency; the drain on vitality from faulty conditions; the dreary round of buffoonery and trick unredeemed by any elevating influence—what it all means to these mediums! Pitiably, indeed, is their lot; surely it is time for so-called investigators to consider whether they are justified in prolonging for the gratification of curiosity this vivisection of mediums.

#### STATUE TO ROBERT DALE OWEN.

We are in receipt of the following letter, which it gives us abundant pleasure to communicate to our readers. Spiritualists will not easily forget the service rendered to them and their cause by Robert Dale Owen, whose books, "Footfalls on the Boundary of Another World" and the "Debateable Land," are among the standard classics of the subject. As an evidence of the decay of prejudice and a testimony to conspicuous worth, we hail this decision of Congress with unalloyed pleasure:—

DEAR SIR,—Your readers may be interested to hear that Congress has appropriated 20,000 dollars (£4,000) for the purpose of putting a bronze statue of my father, Robert Dale Owen, in front of the Smithsonian Institute at Washington, U.S.A. Not only the political party to which he belonged, but the one which he opposed, has joined in this tribute to his memory.

Although a very young child I still remember the unwonted solemnity of the discussions as to whether my father should make public his belief in the communion between the two worlds. It was a very serious matter to avow such a belief in those days, especially for a man in his prominent position. He was Minister to Naples at the time.

When he and my mother decided that they had no right to withhold from others the revelation which had lifted such a veil of doubt from themselves, they fully expected to be deposed from their position and to be ridiculed, if not disgraced, by the world. They, however, did not suffer nearly as much as they expected; and now, only fourteen years after his death, he is thus honoured by the nation of his adoption.

My husband joins me in congratulations concerning the improvement in your health, and we sincerely hope that your strength will continue to increase.

ROSAMOND TEMPLETON (Rosamond Dale Owen).

37, Wellington-road, St. John's Wood, N.W.

March 4th.

#### SPECIAL NOTICE.

We beg to remind those subscribers to "LIGHT," and the London Spiritualist Alliance who have not already renewed their subscriptions for 1891, that they should forward remittances at once to Mr. B. D. GODFREY, 2, Duke-street, Adelphi, W. C.

#### "SPIRITUAL MAGAZINE."

The editor has for disposal a complete copy of the "Spiritual Magazine," from the commencement to the close of the year 1875. The early volumes, especially the first, are now rare. He would be glad that they should become the property of some Spiritualist, or society of Spiritualists, where they could be preserved intact. Offers should be addressed to the care of Mr. Godfrey, 2, Duke-street, Adelphi, W.C.

#### EVIDENCE OF IDENTITY OF SPIRIT.

At a recent meeting of the American branch of the Society for Psychical Research, the Secretary recorded the following fact:—

The most remarkable case of a prophecy made by Mrs. Piper coming true was furnished to Mr. Hodgson by a friend whose word was not to be doubted. The friend, M. N., visited Mrs. Piper about the end of March, 1888. She said that in six weeks would occur the death of a near relative of his from which he would realise some pecuniary advantage. M. N. was led to think of his father, who was advanced in years. At a previous meeting Mrs. Piper had described M. N.'s father accurately, not, however, as his father, but as a near relative. M. N.'s wife, to whom he was at that time engaged, went to Mrs. Piper's house a few days later, and the medium said that M. N.'s father would die in a few weeks. About the middle of May M. N.'s father died suddenly of heart failure in London. Previous to this, Mrs. Piper, as Dr. Phinuit, had said that she would endeavour to influence M. N.'s father about certain matters connected with the will before he died. Two days after the receipt of the cable message announcing M. N.'s father's death in London, M. N. saw Mrs. Piper, and she spoke of his father's presence and sudden arrival in the spirit world, and that Dr. Phinuit had endeavoured to influence the deceased about the will. Dr. Phinuit described the state of the will, and also the principal executor, who would make certain dispositions in M. N.'s favour. On M. N.'s arrival in London, three weeks later, he found the will materially as Dr. Phinuit had stated, and the principal executor to be such a man as had been described. M. N.'s sister, who was at their father's bedside during his last illness, said that the sick man had complained of the old man who sat at the foot of his bed and persisted in discussing his private affairs.

#### "AWAY WITH DARK CIRCLES."

Commenting upon the recent exposure of mediums, "The Two Worlds" has the following remarks to which allusion is made in our leading article:—

Without pronouncing any opinion upon the guilt or innocence of the accused parties, we have simply to say this calls for another added to the hundreds of protests the Editor of this paper has made during the past thirty years against the practice of holding dark circles by any professional mediums, or amongst any sitters but in private circles, and friends who can trust each other. The entire gist of Spiritualism lies, first, in the proofs direct, clear and tangible to the senses, that the phenomena presented are wrought solely by supermundane beings, and never could be in any way tampered with by mortals; and next, in such intelligence accompanying the phenomenon as proves its identity with the spirit of some departed one known to and recognised by one or more of the sitters. The first of these conditions can never be rendered in dark circles. On the contrary, by affording opportunities for the action of deceit and imposture, dark circles are odious and injurious, except under the conditions above named, and ever have been discountenanced by the Editor, and should be so by all who love and respect Spiritualism.

As to the second condition, it is the only one upon which the actuality of intercourse between spirits and mortals rests. Millions of tests of this kind have been given, and none should yield up belief in spirit communion unless that belief is founded in such tests. One communication rendered through a stranger from "John Smith" to his son "Tom Smith," accompanied by crucial evidences of identity, is worth all the claims set up for communications with kings, queens, patriarchs, prophets, or any of "the illustrious dead," whose identity cannot be proved. Let the Spiritualists who truly love and honour their cause look to this, and just in as far as they depart from the rules of common-sense, reason, and well-proven facts in their investigations, let them expect to become the sport of heartless imposture.

"Some Thoughts on Mediumship," an address to the London Spiritualist Alliance on March 11th, 1886, by Mrs. de Morgan (price 2d.), may be had at our offices, and is of present interest. So is "The State of the Law of England as it Affects Public Mediums," by "M.A. (Oxon.)" (price 2d.), also to be had at the same place.



## LETTERS TO THE EDITOR.

## The Exposure.

SIR,—I have read this correspondence with pained interest; not that I was surprised at such an event happening, for I have seen enough of Mr. Husk to know two things: (a) That he is an undoubted psychic medium, (b) That the phenomena occurring through his mediumship are not always genuine.

I do not wish to convey by the last estimate that I attribute any conscious fraud to Husk. There are spirits around him, and every public medium, as well as accomplices in the flesh, who would need to be watched before assigning where the fraud resides; but that such has existed in the midst of genuine phenomena I have known for some time. This is one of those sad admixtures which has to be reckoned with in all—even the best—mediumship.

Your correspondent "Thames" very naturally refers to the cases of test-envelopes, destroyed as tests (by spirit fraud, as I have no doubt) which I have discussed in "Spirit Workers in the Home Circle." I am glad to take this opportunity of adding that subsequent experiences with the same medium have confirmed the convictions we entertained (even through the din of controversial shrieks) at the time, that the frauds then perpetrated were entirely on the spiritual plane, brought on by a disregard of conditions there hinted at.

For these reasons it behoves all Spiritualists to be very careful in coming to conclusions in any case; and this lesson is being slowly learned by all of us.

Immediately after the alleged exposure, Husk and his friends should have been searched, in order to ascertain if there was anything secreted which would contribute to a "make-up." It is nothing to say there was a handkerchief on Husk, and then afterwards for that to be magnified into muslin. The question is *Was* it muslin? and was there any more found upon his or his wife's person? Were any false wigs found or other paraphernalia of falsity? And as such could be introduced by an enemy at a dark séance, is any dark séance of any value whatever carried on with a promiscuous circle?

But we wait your editorial notes upon this incompletely recorded exposure.

March 8th.

MORELL THEOBALD.

SIR,—The perusal of the letters of Messrs. Rossiter and Robertson, jun., regarding alleged frauds on the part of certain mediums has convinced me that the only exposure that has taken place is, that of the utter incompetence of these persons to come to any reasonable conclusion on the subject they were investigating.

Materialisation or form-manifestation is undoubtedly proved to have taken place through the mediumship of both Husk and Williams, of which ample evidence can be given if necessary. Also the passage of matter through matter has been demonstrated over and over again to competent observers at their séances. The movement of physical objects when all hands have been joined has also been observed by so many persons that I cannot believe that any reasonable person who has candidly investigated the subject, can doubt that this has taken place. The question, therefore, is narrowed down to this, whether on a particular occasion, viz., on Tuesday, February 3rd, a particular occurrence took place which the two gentlemen named and the editor of "LIGHT" and others regard as fraudulent? Now I can quite understand that from the standpoint of the first two gentlemen this form of manifestation would always be fraudulent. These gentlemen regard these forms as either true materialisations of spirits or fraudulent representations of such. They do not seem to be aware that cultivated Spiritualists or Occultists consider that the materialising of a spirit is a perfectly ridiculous idea in itself, and that all that takes place is the manifestation of the double of the medium which at times is more or less transfigured into the appearance of someone else, either living in the flesh or passed away, but always to a keen observer bearing a resemblance to the medium.

What takes place at these circles is this: The medium having become entranced, the double is separated and seen occasionally standing either behind or at the side of the medium. Not only is the body duplicated, but the clothes

\* This is certainly not the opinion of all cultivated Spiritualists. There is great divergence of view.—Ed. "LIGHT."

also are duplicated. Some years since I was satisfied of this and went over and over again to have palpable demonstrations of it. On one occasion I saw a lady standing about two feet in front of Mr. Husk, whose left hand I was holding, and had held it from the beginning of the séance. The lady—that is, the form purporting to be a lady—coming forward to me, I asked her to let me examine her left hand. She did so, and I took care to feel and see that it was the left and not the right hand. Then, still holding the medium's hand, I lifted the gauzy drapery with my forefinger, and underneath I found Mr. Husk's left hand, coat sleeve, sleeve links, &c., exactly as I expected, and in my right hand there still remained the real left hand with the same coat sleeve, links, &c. Now, had Messrs. Rossiter and Robinson seen this, and not held the hand as I did, it would, of course, to them have been a fraud. It struck me at the time that it was a pity to waste power that is required in showing phenomena in making gauzy clothing for forms to appear in with a duplicate of the medium's clothing beneath.

It is the form we are interested in, not the clothing, and I could never see that it would not be better for skilled observers to provide any necessities required, such as a garment, or phosphorus to make lights. If so used, I should expect to find these garments on the medium at the point of time when dematerialisation had taken place. If at a séance you may supply lights of luminous cardboard and musical boxes with little bits of luminous paper, why not other things, such as the covering for the head referred to by these observers? The object of the white head covering and clothing is to reflect light and so make the form more visible.

The only thing claimed by these mediums is that forms are shown in their presence that are detached and separate from their own ordinary physical forms, and that forces are manifested which are not their own ordinary normal forces. This is quite enough for the study of the whole body of scientific men in this country for the next twenty years, and especially of men of science who make the human body their study. Of course, observations should be as much as possible under test conditions, but any sensible man can make tests of his own on the spur of the moment that are often better than duly prepared ones. I think it very unfair to the mediums that charges should be made on such a slender basis of proof as these two gentlemen have given. There are no doubt fraudulent mediums and the more such persons are exposed and even prosecuted, the better; but I am quite sure that no body of experienced students of the occult, sitting as a jury, would ever condemn these men on the evidence of a dozen truthful observers who all swore to the facts as stated by Messrs. Rossiter and Robinson.

67, Brigstock-road, Croydon.

R. DONALDSON.

February 25th.

## What Do Phenomena Mean?

SIR,—I think it may be assumed that the character we ascribe to phenomena is dependent on the varying states of our consciousness, which are apparently regulated by the molecular forces acting on or in the brain. As we are informed by the highest authorities on such subjects, matter is made up of atoms; but an atom is described as a centre of force without substance or extension, occupying no space, being, in fact, a geometrical point, and we are informed that our impressions of the solidity, impenetrability, and inertia of matter arise from the resistance to displacement or interference which aggregations of atomic or molecular forces present to our senses (mainly, I presume, our sense of touch); and it is further explained that our impressions of hardness and softness and of colour in matter depend—the first on the distance at which these opposing forces through attraction and repulsion act and re-act on one another, and, in the case of colour, in consequence of the power these aggregations of forces possess of reflecting waves of light, and, I suppose, of imparting to light their own various vibrations. The above remarks, of course, apply to our ordinary waking states of consciousness.

But in natural sleep, in which we spend nearly a third of our earth-life, we have an entirely different state of consciousness, in which even our waking conceptions of time and space are wiped out, giving support to Kant's view that these conceptions are subjective. In abnormal states of sleep, such as are produced by mesmerism or hypnotism, the state of the subject's consciousness, we are informed, is influenced by the will or suggestion of the mesmeriser, for he can make



his subject see and hear objects and sounds which do not affect his waking consciousness, and to be deaf and blind to such as do; the effect is the same with respect to the senses of touch, taste, smell, &c.

It would thus seem as if our states of consciousness, whether of waking, sleeping, or mesmeric states, may all be called phenomenal, and that in the mesmeric state, at any rate, the state of consciousness is subject to the will of the mesmeriser, operating (as I believe) without the intervention of touch or verbal suggestion, indicating the power of will and idea to direct or alter the molecular forces acting on or in the brain of the subject, and giving support to the view ascribed to Hartmann, that the atomic forces are resolvable into will, or will and idea, thus doing away with the distinctions drawn between matter and spirit, the phenomenal and the real.

Assuming that the above views as to the atomic and molecular forces and the influence of will and idea are correct, is it irrational to assume that a disembodied spirit can influence the atomic forces to the extent at least of exhibiting himself temporarily to the waking consciousness of mankind? Such an assumption would serve to explain the whirling motion (so suggestive of Sir Wm. Thomson's vortex theory of atoms) observed in the cloud-like vapour out of which materialisations are said to appear, and would also explain, in some degree at least, the alleged passing of matter through matter, of which so much has been said.

I take this opportunity of directing the attention of your readers to two interesting works which deserve attention; the one by the late Dr. Croll, F.R.S., entitled "The Basis of Evolution" (E. Stanford, 26, Cockspur-street, Charing Cross), the other by the Rev. Dr. Jamieson, of Aberdeen (A. Elliot, Princes-street, Edinburgh), entitled "A New Psychology."

With respect to the statements of the Anglo-American which have originated this discussion, it has surprised me very much that they should have excited any interest. We have the statement that a certain individual deserted his wife and child, the latter only one year old (who, therefore, could not have offended him), and for twenty years was so indifferent as to their welfare that he never, during that period, enquired whether they were living or dead—but this man had an extraordinary affection for their photographs, and carried them during these twenty years about his person. The first of these statements we may accept, because it is discreditable to the narrator, but the second is so contrary to our ideas of things that it would require an extraordinary amount of credulity to swallow it without some corroboration; but as it would appear that no mortal knew of his carrying the photographs, of course we cannot have corroboration, any more than with respect to the desertion and twenty years' indifference, for the circumstances disclosed preclude the possibility of corroboration from the wife and child or parties interested in them.

We are next informed that this man attended séances, presumably near the end of the twenty years' period, and that his wife and child appeared to him and exchanged affectionate greetings, but we are not told whether at the time of these appearances he was in his ordinary waking consciousness; whether the medium or mediums he sat with were of good repute or otherwise; whether the séances were public or private; whether the mediums corroborate the statements as to the sittings, or whether other persons of credibility witnessed the alleged appearances of wife and child; and, what is most important of all, whether, if other persons were present at the séances, they were able, by comparison with the photographs, to identify the wife and child appearing at the sittings with the individuals represented in the photographs. It is quite possible to obtain evidence on these points, without in the slightest degree injuring the character or affecting the future of the parties most concerned, and until such evidence is forthcoming I cannot conceive why any importance should be attached to the statements.

But what surprises me most is that such unverified statements should occasion doubts of the reality, so called, of materialisations, in the face of the corroborated evidence given by so many unimpeachable witnesses, and especially in the face of the investigations of Mr. Crookes—investigations conducted for three years with the skill and ability of a trained scientist, who has so much enriched science by his discoveries. Mr. Crookes, by his elaborate and exhaustive

tests applied to Spiritualist phenomena, has, there can be little doubt, laid the foundation-stone of so-called Spiritualism, and by his testimony as to the results obtained, has established for all time the fact that disembodied spirits, differing from the medium in form, pulse, height, hair, features, and other distinguishing characteristics, can and have appeared to, conversed with, and exhibited the usual functions of the human body and mind in our earth-life to us mortals in our waking state of consciousness.

E. M.

[Our correspondent is in error in some points. The singular occurrence was verified, as far as verification was possible. The likenesses were not exhibited, and would not be likely to be shown to a mixed company. The seance was public. There was no intention by us or by any of our correspondents of throwing doubt on the general phenomena called materialisation. It was the identity of the communicating spirits thus objectively manifested that was in question. The writer's correct estimate of Mr. Crookes's splendid services as a scientific observer and experimenter comes opportunely after some attempts to minimise them recently.—ED. "LIGHT."]

#### Materialisation.

SIR,—I am glad to see the letter of Mr. Keuleman's in your paper, for, with the aid of such evidently enlightened and dispassionate strictures as his on the subject of psychical phenomena, Spiritualists may soon be spared the annoyance of hearing their *most* excellent mediums spoken of as impostors, and themselves styled "Proper-ganders of Spiritualism," as Maskelyne puts it in a recent advertisement!

The observation of "Rs." in reply to Mr. Keuleman, to the effect that the experiments of Mr. Crookes with Miss Florrie Cook have set at rest all doubts on the subject of materialisation, obliges me to remark that this is by no means the case, and that, in my opinion, the conflicting testimony with regard to this lady's mediumship has done more to impede research and obscure truth than any evidence on record. Miss Florence Cook herself appears to have been the greatest sufferer through the indiscreet zeal of her supporters. There is a strong current belief that Mr. William Crookes, F.R.S., has, in his experiments with this young lady, *scientifically* established the fact of the materialisation of form. As the evidence both for and against this theory is indelibly impressed on my memory, I shall be happy to communicate with any of your correspondents who may not have leisure to search out the published facts and fictions for themselves. In the meantime, in response to a late appeal from yourself, that the older Spiritualists, "who are fast passing from our midst," should put on record, in "LIGHT," some of their early experiences, I will proceed to point out what actually occurred at the séance in which Mr. Crookes is supposed to have completely proved\* the separate identity of spirit and medium, as announced in the "Spiritualist" of the day. I was present by invitation, with seven or eight other people, at the house of Mr. Cook in Hackney. We were very hospitably received at supper, during which there were a few raps, and went afterwards to an upper floor, taking our seats in a room that communicated by folding doors, overhung by heavy curtains, with another in which the medium was subsequently entranced. Mr. Crookes after a while entered with a tiny lamp and passed through into the extemporised cabinet.

After what appeared to me a very long interval, we heard him exclaim from within, "Yes, it is so. Katie King is sitting here; I can see her, and Florrie is in a deep trance on the floor." I cannot be sure of the exact words, but this was their purport, and nobody was called in to verify the statement. There was a buzz of excitement in the circle, and Mrs. Cook, who had naturally been much distressed at the seizure of the "spirit form" by Mr. Volckman during a recent séance at her house, received with evident pleasure the congratulations of her friends on the proof thus afforded of her daughter's good faith. Ultimately Mr. Crookes and "Katie King" emerged, either together or successively, I forget which, from the enclosed cabinet, and we were favoured with the manifestations now familiar to Spiritualists, with one or two unusual additions which I need not emphasise,

\* Surely not at that séance alone. He held a large number, and others saw the two independent forms, if we remember rightly —ED. "LIGHT."]



as Mr. Crookes has published them in the "Spiritualist" newspaper, either of April or May, 1874.

Now, without attempting in the slightest degree to impugn the veracity of Mr. Crookes, let us take his testimony at its highest value and see to what it amounts. It is nothing more than the assertion of a scientific man, who may also have been psychologised for aught we know, one half the world being more or less mediumistic. But is it scientific testimony? Is it such testimony as would have been accepted by the British Association on any point connected with chemistry? Anything, however, was good enough for the Spiritualists of those days, who had so little faith in the sanctity of their cause that they swallowed insults with avidity, provided their preconceived notions on the subject of the phenomena were not interfered with.

It appears to me not inappropriate to offer here a few observations on the subject of the alleged frauds at Lamb's Conduit-street. It is not by any means an unusual thing for mediums to be seized, and masks and other instruments of apparent deception taken from them, and then, notwithstanding the strongest previous proofs of their genuine mediumship and good faith, they are sent forth branded as impostors. This is simply because few intelligent people have carefully watched the development of a medium who does not at once spring into full mediumship, which has a career as clearly marked as that in which the human body from childhood to manhood runs. From small commencements such as raps, the phenomena come to maturity, and at a certain stage, *the physical medium commences to make masks under and by spirit instruction.\** I have watched the development of five private mediums, and solemnly affirm this to be the truth.

It was at one time my impression, too, that this was the work of low and deceiving spirits, but my opinions are changing now. It is by the spiritual, and not by the bodily, eye that spirits are discerned; for those whose spirit-vision is not thus opened, the controlling spirit presents a semblance, animated, probably, by the *spirit* of the friend whose body is mouldering in the grave, but whose spirit-form may yet be near. Surely it must be so, or why should this form-presentation be the *crowning* manifestation of Spiritualism, and what other signification has the following verse: "I have spoken by the prophets, I have multiplied visions, and have used similitudes by the ministry [New Version by the *hand*] of the prophets" (Hosea xii. 10.)

St. Johns, Madeira Avenue, Worthing. F. SHOWERS.  
March 1st, 1891.

#### Devilry.

SIR,—Another appalling crime, the outcome of Government licensing of drunkenness and immorality, has once more startled for a moment the still drowsy conscience of the community, followed as usual by the failure of the slow and clumsy police to find any clue. The rapidity, system, and revengeful spirit with which these crimes are committed suggest demoniac agency. They are characteristically the works of some devil incarnate or unincarnate, and are sent apparently in just retribution of great and prolonged national sins.

Much interesting literature has been written of late by amiable optimists casting doubt on the personal existence of a supreme Satan. Now the form of government, if any, which may distinguish the nether world is a subject on which we are greatly ignorant. Anarchy would seem the more natural condition, certainly not the dignified and orderly arrangement in council which Milton dreamt of, and which might put to blush our English House of Commons. As however in companies of banditti, the strongest wills come to the front, so we may presume there are arch-fiends of the Mephistopheles kind, as well as common demons of the Caliban order.

The word devil I associate with *do-evil*, and am inclined to give it a very wide signification, so as to include not only all those natures whose preponderance is in the direction of wrong, but also that lower and lowering motive power which we trace everywhere, even in our own hearts, and which is continually dragging us back and pulling us down, so that "when we would do good evil is present with us."

That this principle of *do-evil* extends behind the veil of death Spiritualists of all men have most proof. What greater

\* That is not our own experience. We have italicised the words to which we except.—ED. "LIGHT."]

incentive therefore can we have to a pure life here, so that hereafter, when we step out into the unknown, a protective halo shall surround the spiritual body, at once warding off the attacks of demons and summoning to our aid the presence of blessed saintly ones?

Meanwhile, conscious of evil *within* and *around* us as well as *beyond* us, are we not summoned, as by the threefold blast of a trumpet, to don the whole armour of faith and fight the invading hosts in whatever quarter we find them?

In our daily lives let no unworthy thought, no equivocal word, still less unkind act, escape us; from our séances let all lying, deceit, greed, and frivolity be banished; while, as citizens, we bestir ourselves and as one man protest against the disgraceful mismanagement of public-houses and common lodging-houses. *When temptations are removed, and not till then, will schemes of philanthropy have a fair chance.* At present we sow sparsely wheat with the right hand and tares abundantly with the left, and then stand like fools aghast at the pernicious crop which appears on all sides.

M. W. G.

#### Salvationists and Spiritualism.

SIR,—Soul-seeing and soul-hearing are found, in these days, in unexpected places. As regards the former experience, allow me to quote from the "Slum Evangeles" of the Salvationists in 1890 (p. 22): "We often say that the hardest corner of the Salvation Army's work, in this country any way, is the nursing of the dear children, often covered with vermin and, as a rule, so dirty in their habits, which is very taxing to the dear nurses' patience. But doing it for Jesus' sake makes even nursing slum babies and staying with them for almost twelve hours a day, easy." Here is an extract from a nurse's letter, with an anecdote running in the same groove as that which I have already pointed out as a phenomenon of the present day: "I praise God for sending me into the nursery, for I have learned some precious lessons here, shut away with the children. . . . A little girl asked her mother if she loved Jesus. She said, 'Yes,' to satisfy her; but the child looked at her and said, 'I have seen Jesus.'" But the Salvationists are going a step further within the realms of Spiritualism. They, too, like Dante, are not ashamed to confess themselves practical partakers in that great blessing, the communion of saints, their soul-hearing and seeing taking wide range and a catholic bias.

We are greatly indebted to "E. M.," in your pages of October 25th, 1890, for the following extracts from the "War Cry" of October 11th, special edition, which alludes to a conversation of Mrs. Booth with a daughter, shortly before her death: "Mrs. Booth, lying on her sick bed, told her daughter that a vision of a black woman had appeared to her, which seemed to say, 'Won't you help us?' Referring to her state after death, she said: 'I don't believe I shall be fastened up, playing the harp; I shall come and see you if I can, and whisper things to you, some things which I have not been able to say.'" It seems, then, more than probable that this lady, one of her daughters, is a soul-hearer, just as a little child is a soul-seer, among the Salvationists. And this soul-communion between the two worlds has never been quite quenched on this side. Galileo, for instance, though in disgrace with his Church for upholding the Copernican system, in his last days used to say that he constantly heard a deceased daughter "calling" to him. And these faculties, which have been generally trampled underfoot on the pathway of expediency, have been nevertheless recognised, I may say at all times, by the true poets, especially, as in Mrs. Booth's and Galileo's cases, on the eve of death. Hear the poet Rogers:

"Those who watch by him see not, but he sees,  
Sees and exults. Were ever dreams like these?  
Those who watch by him hear not, but he hears,  
And earth recedes, and Heaven itself appears."

"General" Booth, writing of his wife during her last days, said: "My beloved is continually saying that, so far as the arrangements of the eternal world, to which she is going, will allow, she will assist us, in our victories, to the very uttermost, so we can all still count on her co-operation."

What is the above, of husband and wife, but pure Spiritualism? Husband and wife both show, by the words of each, that they have a blessed hope of the communion of saints. And if a little child among them has a very exalted vision, Mrs. Booth herself was contented and proud of seeing a poor black woman crying to her for help. But mark: The



invocation did not proceed from Mrs. Booth. It was all the other way. Yet she did learn a lesson from it; she hoped that she, like the black woman, might be permitted to return for a good object. What more can any Spiritualist ask? I am not concerned here with especial doctrines, but with especial faith.

WM. R. TOMLINSON.

#### Hypnotism.

SIR,—In the case which you quote as an instance of the *beneficent* use of hypnotism, it seems to me that the narrator's own words point out the misapplication of the term.

He says: "Now it turns out that it was not Cook's will-power at all, but his *lack* of will-power" (the italics are mine).

Surely that which renders one human being a slave to the will of another, even for the temporary benefit of his physical condition, must be a deadly injury to his highest interests and an infringement of that spiritual liberty which is the birthright of every one of us.

A. C. L.

#### A Prophetic Vision.

SIR,—Those of your readers who believe in symbolic visions of a prophetic nature might try at interpreting the following: A dense dark cloud, high and precipitous, like a moving volcanic mountain, advanced from the south-east, and persons seemed to fly out of its course to a mountainous region in a south-westerly direction. I did not see how the dense cloud cleared or what mischief it wrought. But I think it passed away very quickly, leaving only a slight clear mist in the valley behind it. The time seemed then early morning, clear and beautiful, which would indicate the summer months. The seer of the vision can only guess at an interpretation in the way of a threatened epidemic in the summer.

W. S.

#### An Explanation.

SIR,—In Mr. Gerald Massey's interesting and valuable contribution to your columns of the 28th ult., there occurs the following passage:—

"Though Mr. Oxley's dictum regarding blood-sacrifice in Egypt is, as I said, entirely wrong (I will say nothing about his mode of substantiating the facts by confessing his ignorance of them), he is right in his main contention, if I understand him fully (I do not know his book on Egypt), that the Egyptian blood-sacrifice differed doctrinally from the Semitic, which, as I apprehend, was all he was called upon to substantiate or vouch for in support of his argument."

If Mr. Gerald Massey here alludes to the discussion between me and Mr. Oxley, he has entirely mistaken its scope and purpose as far as I am concerned. My contention all along was that the Egyptians practised blood-sacrifices in their temples as a religious service. This statement Mr. Oxley denied. The question was one of fact, not of doctrine. I do not admire either the practice or the doctrine, as both seem to me to be equally a grovelling and brutal superstition.

NEWTON CROSLAND.

#### A Dream.

SIR,—The interesting account in the current number of "LIGHT," of a dream, which was designed apparently to avert accident, suggests to me that some interest may attach to a somewhat similar experience of my own.

I have always disliked to dream of babies, finding generally that some trivial misfortune or discomfort immediately follows the dreams in which they figure.

In the October of 1888 I dreamt that I saw a sweet little baby lying in front of our drawing-room fire, with its embroidered robes turned back that it might warm its little pink toes. As I looked, a spark from the fire fell on the white drapery, which at once burst into flames, the fire streaming up almost to the ceiling. I called to my son, "C! C! the baby is on fire," and woke. All day I vaguely wondered how I might ward off calamity, but in the evening as I lit the lamp, I carelessly threw my match into the fireplace, at once it set fire to certain absurd muslin curtains, which had supplemented those of velvet for summer use. In a minute the flames rushed up the wall, almost to the ceiling, and I was calling, "C! C! I have set the curtains on fire." He, running in, tore down the mantel-board, blazing curtains and all appliances, just in time to save the room, and I think, probably, the house from destruction.

M. H.

#### From Cape Town, South Africa.

SIR,—By same mail I send an order for £1 sterling to cover my subscription to "LIGHT" for 1891, the small balance over to be used for your "Sustentation Fund." On the principle that every little helps, I trust you will accept it with best wishes for your paper.

Dr. (Baron) Von Arlefeldt, of Zerust, Transvaal, arrived here on his way back from Europe a few weeks ago, and made me acquainted with his doings in "Psychical Research" whilst there. He quite agreed with what I told him before he left for England, viz., that what he had already seen in South Africa, through his own mediumship, would probably be more convincing to him than what he might see abroad.

Our cause is on a sound and lasting foundation, and with the circulation of "LIGHT" and other literature the light is kept burning. Only a short time ago I lost a dear little son (eighteen months, our ninth child), and then found the great value of a practical knowledge in spirit intercourse. Although silent in "LIGHT," I am always glad to receive it and ponder over "M.A. (Oxon.'s)" Notes with much interest.

BERKS T. HUTCHINSON, L.D.S., R.C.S.

#### Faulty Methods of Investigation.

SIR,—You were kind enough to publish my letter the week before last; will you allow me a word or two more?

The affair at Lamb's Conduit-street shows how bad are the methods which people use who want to know something of Spiritualism; and yet there are great numbers who have no opportunity of learning anything of it practically, except through public mediums. It seems to me that we might learn a lesson from the old Greeks, who carefully secluded their mediums and kept them from contact with injurious influence and hypnotic suggestions. We support our churches liberally, but we do nothing to help and *protect* a sensitive being who is a link between us and the unseen. We know and admit that a "sensitive" is as liable to influences from spirits in the flesh as from spirits who are disembodied, but when the unfortunate succumbs to combined suspicion, unconsciously, we turn upon him as if he were the impostor he seems to be.

Could not a fund be established for the support of true psychics? A church society pays its clergy; could not we organise a society which should support its mediums, admission to whose sésances should be by tickets? Something of that sort might be done, and "exposures," so-called, would not be so frequent.

WILMOT GLANVILLE.

#### Mrs. Durrant's Cures

SIR,—You would oblige me, and I hope benefit others, by inserting in your valuable paper a short account of Mrs. Durrant's remarkable curative powers, by means of magnetic or ordinary massage.

Through an accident, in which a small bone in my husband's leg was broken, and the kneecap displaced, he was unable to walk long after the fracture united. The knee was much swollen, and there was a quantity of fluid deposited, and he suffered much pain.

He had the best advice in England and in Germany without any effect. With some difficulty I persuaded him to try Mrs. Durrant's treatment, with the happy result that the apparently simple manipulations caused the fluid to be absorbed, then all bandages were discarded, and now the knee is as free from pain and as strong as before the accident.

I may add that some years ago I was in a state of health that no doctor could relieve, when a medical man that I consulted sent Mrs. Durrant to me, and she completely restored me to health.

Other wonderful cures I could describe from my own personal knowledge, but I fear to take up too much of the space of your paper.

Mrs. Durrant's address is: 9, Norfolk-road, Brighton; but she visits patients in London two or three times a week.

I should be very happy to think that my letter may give to others who are suffering the opportunity of being cured also.

Villa Henriette, Mentone,

M. S. BENNET.

Alpes Maritimes, France.

March 4th, 1891.

[Will our correspondent send us some cases of cure by Mrs. Durrant, shortly recorded and duly verified, with dates, names and addresses, after the style of medical reports in the "Lancet" or "British Medical Journal"?—Ed. "LIGHT."]



## Wesley's Spiritualism.

SIR,—Strange, but true, with all the stir that Methodist and other Christian Churches have made to commemorate the death of John Wesley, in all the speeches, sermons, and Press notices it has not, as far as my knowledge extends, occurred to anyone to speak of his marvellous *Spiritual nature and proclivities*. Are they ignorant of the fact? or do they ignore it as the weak spot in an otherwise unblemished character? Probably both causes have tended to this silence, but more than all must be counted the effect of the murky cloud of materialism that has so surrounded the Wesleyan body since their acquisition of so much wealth and power, deadening the spiritual life (as evinced by their founder), and substituting creeds, dogmas, traditions, and opinions in lieu of that demonstration of immortality for which the world is waiting. Anyway, they have missed a grand opportunity of presenting the certainty of the future life to this materialistic age. Preaching immortality must ever stand as prodigiously inferior to its demonstration. John Wesley was an avowed Spiritualist, even in the modern restricted sense in which that designation is now often employed; but what of that? Methodists are wealthy, and have fashionable churches, but much of the spirit that animated the life of their founder has departed.

And so John Wesley, the Spiritualist, has not so much as been named at the recent gatherings.

Newcastle-on-Tyne.

BEVAN HARRIS.

## SOCIETY WORK.

[Correspondents who send us notices of the work of the Societies with which they are associated will oblige by writing as distinctly as possible and by appending their signatures to their communications. Inattention to these requirements often compels us to reject their contributions.]

23, DEVONSHIRE-ROAD, FOREST HILL, S.E.—On Sunday last Mr. Davies gave a short address, after which the guides of Mrs. Spring gave a few clairvoyant descriptions, most of which were recognised. Next Sunday Mr. Davies.—GEO. E. GUNN, Hon. Secretary.

KING'S CROSS SOCIETY, 182, CALEDONIAN-ROAD, N.—Next Sunday morning there will be a discussion upon "Our Weekly Literature," and in the evening Mr. A. M. Rodger will lecture upon "Robert Elsmere." An open public séance will be held on Saturday, at 9 p.m.—S. T. RODGER, Hon. Sec.

LONDON, MARYLEBONE, 24, HARCOURT-STREET.—On Sunday last, at 11 a.m., Mr. Bowens delivered an interesting trance address, interspersed with clairvoyance. At 7 p.m. Mr. Towns gave psychometric delineations. Next Sunday, at 11 a.m. and 7 p.m., Mr. Bowens, Trance; Tuesday, at 8 p.m., Captain Wilson, "New System of Thought"; Thursday, at 7.45 p.m., Mrs. Treadwell; Saturday, at 7.45 p.m., Mrs. Hawkins.—C. WHITE, Hon. Sec.

NOTTING HILL.—Debates have been arranged to take place as follows, in March at the Society's Hall, 1, The Grove, Hammersmith, W. Doors open at 7.30. Chair to be taken at eight o'clock. Tuesday, March 17th, subject: "Is Spiritualism Philosophically and Scientifically True?" Affirmative, Mr. W. O. Drake; negative, Mr. C. J. Hunt. Tuesday, March 24th, subject: "Is Materialism Philosophically and Scientifically True?" Affirmative, Mr. C. J. Hunt; negative, Mr. W. O. Drake. The Hall is easy of access by bus, rail, and tram from all parts, and we hope there will be a good attendance of our own party.—PERCY SMYTH, 68, Cornwall road, W.

SOUTH LONDON SPIRITUALISTS' SOCIETY, CHEPSTOW HALL, 1, HIGH-STREET, PECKHAM.—On Sunday last we had the pleasure of a visit from Mr. J. H. Bowens (of Bradford), and we hope that he will shortly visit us again. Next Sunday addresses and service at 11.15 a.m. and 6.30 p.m. We trust to be able to hold the opening services in our new meeting place at Camberwell Green, on Sunday, April 5th. In addition to the hall for services and public meetings, we shall have a room exclusively for séances, and while we do not contemplate holding any public circles, "dark" or otherwise, we do propose to set apart week evenings for the study of mediumship, and for the purpose of explaining the best means of investigation to earnest inquirers, who will also (when introduced by a member) be allowed to use our reading-room, and thus secure an essential acquaintance with the literature of the movement. Free public healing will be given, and the social side of our work will be inaugurated by a tea and evening party on Tuesday, April 14th.—W. E. LONG, Hon. Secretary, 36, Kemerton-road, S.E.

CARDIFF.—After the lapse of about six years, we have had the very great pleasure of a reunion with our old friend and brother, Mr. J. J. Morse, and of again enjoying the cultured and lofty utterances of his gifted and faithful inspirers. The lectures fully maintained their unique characteristics of logical argument and arrangement and finished style of delivery, and

are now, as ever, a "feast of reason" indeed. Where all were alike excellent, any attempt to give even the faintest outline of the lectures would, in the space at command, convey a most inadequate conception of their merit. The meetings were held at the Public Hall, Queen-street Arcade, on March 1st, 2nd, and 3rd, and the lectures were as follows: Sunday morning, "Spiritualism, a Moral Force"; evening, "Man's Rights after Death." Monday evening, "Replies to questions submitted by the audience." Tuesday evening, "Which is the Way out of Darkest England?" On Wednesday evening a grand soirée was given (complimentary to Mr. Morse), when an excellent programme of vocal and instrumental music was rendered, Mr. Morse's able and genial chairmanship imparting an additional interest to the proceedings, which were concluded by dancing, well sustained until the "sma' hours" appeared. The catering was admirably carried out by Mrs. Daly, assisted by other lady friends. On Thursday evening, at Psychological Hall, Mr. Morse delivered his most interesting lecture, "Twenty-one Years a Medium," and on Friday evening his visit was brought to a close by a séance at the house of his zealous and generous host and hostess, Mr. and Mrs. R. C. Daly, when an enjoyable and edifying time was passed with "The Strolling Player." On Sunday, March 8th, at Psychological Hall, Dr. Charles Williams gave an interesting address on "Some Objections to Modern Spiritualism." On Sunday, March 1st, Mr. J. J. Morse very kindly conducted the Lyceum in a manner much appreciated by all present, and gave some valuable practical hints as to the working of the Lyceum. On Sunday, March 8th, there was a good attendance, the session being conducted by Messrs. R. Phillips and E. Adams.—E.A.

## TO CORRESPONDENTS.

The Editor does not hold himself responsible for any opinions expressed by his Correspondents. He declines respectfully to enter into correspondence as to rejected MSS., or to answer private letters except where he is able to give specific information. He further begs to say that he cannot undertake to prepare MSS. for the press. Communications sent should be written on one side of the paper and be without interlineations and underlining of words. It is essential that they should be brief in order to secure insertion. Matter previously published can be received only for the information of the Editor. MSS. cannot be returned. All matter for publication and no business letters should be addressed to the Editor at the office of "LIGHT," and not to any other address. Communications for the Manager should be addressed separately. Short records of facts without comment are always welcome.

PRESSURE on space compels us again to hold over many articles, among which we have in type for early use "The Idea of Rebirth," "Two Independent Movements," "Materialisation," by M. W. G., and many others.

FIDELIS writes to express his belief in the genuineness of Mr. Husk's mediumship. We can but note his agreement with our own expressed opinion.

MR. LELAND'S "Gypsy Sorcery" noticed in "Notes by the Way" last week is published by Fisher Unwin, Paternoster-square, E.C.

H. F. A. (Manchester).—We cannot help you. Try the "Two Worlds."

E.B.—Many thanks for what you send. We shall gladly use. Thanks also for kind wishes and appreciation of "LIGHT."

N.—You do not send name or address. We never notice anonymous letters, and can, of course, give no opinion on MSS. which we have not seen.

W.—Thank you. Your matter, kindly sent, will be used in due course among "Coincidences," when the present pressure on space permits us to resume them.

M. H.—Thank you. Your dream is good. I am going on well, though just now incapacitated from much movement by an injury to the foot. Astrologers prophesy evil of me all this year, and, upon my word, I begin to believe them.

I. O.—We are not able to find space for your letter, the contents of which are too nearly approaching controversial matter for our use. We have not kept your MS. All contributors should preserve a copy of letters. We cannot promise to preserve or return rejected communications.

M. W. G.—Your mental impressions we find among our Psychical Problems, waiting opportunity. Also your "Psychology and Geology" and "Food for the Incarnate Spirit" are marked for insertion when present pressure is removed. Will you read notice as to addressing all communications to the office?

DR. CHARLES WENTWORTH.—The article, you will see, was printed at request, and is prefaced by a disclaimer of any personal knowledge. It is also fully signed. We have no responsibility in the matter. As we shall be absent from London, an appointment some days distant will be necessary for a meeting.

"PLAIN FACT."—Thank you. Any such experiences will be welcome. Did the apparition portend anything—disaster or death? Have you had any similar experiences since? If you can put together such as have occurred in your life and correlate them, i.e., as to presumed cause and after effect, it would be useful.

MANY a man worries about ghosts that never appear to him.