

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT ! MORE LIGHT !"—Goethe.

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

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NOTES BY THE WAY.

A writer in 'The Catholic Times' would profoundly surprise us if we were not so well aware of the want of knowledge concerning the very elements of our testimony. The writer begins thus:—

It cannot be doubted that at the present moment there are in this country a large number of people who study Spiritualism and its kindred subjects in the hope of communicating with those who have passed away from this world. These persons are officially represented by the Psychical Research Society, and it was at a meeting of that Society held at the Westminster Town Hall in the course of last week that the writer heard—

Of course that at once gives us the measure of this man in a fog. That the students of Spiritualism are 'officially represented by the Psychical Research Society' is, to say the least of it, a novel proposition. But what follows beats it.

It appears that the subject discussed at the meeting attended by this writer was the experiments with Mrs. Piper. Here is his comment (after informing us that the spirits gave such 'trivial' tests as the names of the medicines used in a last illness; the secession of an old friend from a certain church, owing to the introduction of an organ; the loss of a finger by the father of the spirit, and particulars of a case of sunstroke):—

I do not for a moment say that such communication is not possible, but I do say that to think for one instant that the dead would communicate with those whom they loved in this world on such subjects as these is not only monstrous and impossible, but also wicked and blasphemous. 'As is the earthy such are they that are earthy.' And very earthy indeed are these communications from the dead; not one word of hope or encouragement to those who are left behind, no message of love nor any warning as to a future world, nothing but trumpery recollections of certain unimportant and insignificant details of their lives which happened to be unknown to the relative on earth. If these be the subjects on which the thoughts of the departed dead dwell and in which they seek consolation, what hope is there in any heavenly perfection, and what trace is there of the image of the heavenly which St. Paul says we are to bear? Then the experimenter is most careful to describe how he has taken every possible precaution against fraud; he tells how he has been introduced to the trance medium under an assumed name, how he has been at pains to disguise his voice and to wear a mask. I only say, sir, that to me it seems disgusting—I know no other word—to associate any communication from those who have departed with masks and disguised voices. What connection can there be between those who bear a heavenly image and these precautions against the frauds of a fortune-teller or a conjurer?

We submit that all this is very unreasonable; and that to talk of the above tests as 'monstrous,' 'impossible,' 'wicked and blasphemous,' is the sheerest rant. The ex-

periments with Mrs. Piper were simply scientific; and, for the purposes of science, tests were wanted, not edifying sermons. The tests might have been better or worse, satisfactory or unsatisfactory; but, in any case, they were quite legitimate and on right lines, bearing in mind what was wanted;—proofs of identity.

This writer concludes by saying that he does not deny the possibility of communicating with the dead, but he affirms that 'such communications must of necessity bear a heavenly and not an earthly stamp upon them.' We do not see that. The unseen world is not all heaven and hell, and, even if it were, it would be useless to introduce heaven or hell into an experiment which has for its object the demonstration of personal existence behind the veil.

As we have already indicated, we are inclined to go with 'The Harbinger of Light' in its judicious appeal to those who are disposed to depreciate physical phenomena. We can quite understand the shrinking from manifestations which have been imitated by the fraudulent or exploited by the mercenary; but we see no reason for refusing good shillings because we have been offered bad. The time may come when purely spiritual experiences may suffice, but we are afraid that time is very far off. Being what we are, physical phenomena may be said to be as helpful, if not as necessary, as physical bread.

What we have to do is to be jealously on our guard,—to insist kindly but firmly upon tests or proofs,—to avoid hurry or sudden conclusions, and to be very patient. 'Prove all things: hold fast that which is good,' is our motto.

We only wish that physical demonstrations were more easily and widely procurable. In the most serious spirit possible, we urge upon all who possess the gift the solemn duty of cultivating it for the sake of their fellow-creatures. Gifts of mediumship are a precious treasure, to be used as by 'good and faithful servants.'

We have received communications concerning certain 'Mental Scientists' who are about to erect and set going a 'Scientific, Philosophic and Ethical School of Research.' Colonel C. C. Post and Helen Wilmans seem to be at the heart of it. A letter to us, from these bright people, says: 'Its doors will be wide open for investigation and it is our hope that it will go a long way towards the establishment of harmony between the different "new thought" schools.'

We hope so, too. The 'new thought' people, oddly enough, need a great deal of 'harmony.' But we suppose they get about as much harmony as is possible with people who are on the wing.

The following, from 'The Times Union' (Jacksonville, Fla.), will indicate the aims and hopes of the founders of this interesting Institution:—

The Scientific, Philosophic and Ethical School of Research, located at Seabreeze, Fla., has recently been granted a charter, and its first endowment is announced in the form

of a real estate grant, aggregating in value some 200,000dol., the same being donated by two prominent leaders in psychic research, C. C. Post and Mrs. Post, better known to the public as Helen Wilmans. This is an institution not for profit, and all proceeds are to be utilised in the maintenance and extension of the institution. . . . Its location is an ideal one for the purposes of research for which it is intended. It is located upon a beautiful peninsula, with the Atlantic Ocean on one side and the Halifax River on the other. This peninsula is fast becoming a prominent resort for tourists, and its natural advantages are not surpassed anywhere. It is located in the region of the trade winds, and for fully nine months in the year it has one of the most delightful climates to be found anywhere. . . . Away from the busy business world, and in the midst of natural beauties almost unsurpassed anywhere, student life on the part of young, middle-aged, or more aged can but be pleasant and profitable at any time. . . . The whole student life will be tempered from the viewpoint of the belief on the part of the founders of this institution in the Godlike qualities and absolute mastery of man. Self-reliance, independence of thought and action, original thought, self-development, are among the tendencies which will be noted in after years as a characteristic of the graduates of this institution.

Concerning the handsome-looking 'endowment,' it is only right to say that it consists of 'building plots which are for sale.'

'My mother was a witch,' said one of the speakers at the late Experience Meeting of the Alliance. It was a somewhat startling declaration; but it has its uses. During centuries, thousands of exceptionally keen and gifted women have been tormented or killed as 'witches.' It is on record that many of the Salem 'witches,' who were judicially murdered, were the brightest women in the little town. Coarse clay could not understand crystal. And even now, it is too much the custom to treat certain gifted women as suspects or uncanny.

Yes, it is high time that all this should be reprimanded, and that we should cease to merely endure or apologise. The ancient cruelty is now only a modern insolence; and it becomes us to confront it, to glory in what is condemned. Let the brave husband or brother openly stand up and say,—'My wife (or my sister) is a medium:' or even 'My mother was a witch!' The beautiful audacity of it will make some men think, and other men ashamed.

Robert Spears' lines, which he entitled 'My Wish,' are always seasonable, but they come home to us as being very much needed to-day:—

That while I live, or when I die,
To know my happiness was no one's misery,
That no one's loss did ever swell my gain,
My pleasure never came from other's pain,
My joy was never sorrow to another,
That all should feel I ever was a brother,—
So brotherly that it was sure to spoil
My rest to feel it came from others' toil,—
Or that my strength was weakness to a neighbour's frame,
My honour purchased by another's shame;
Or that my *home* or *church* or *land* was blest
By what had other hearts and homes depressed.
My wish is this,—to only hear the call,
To bless the Hand, the Hand that gives to all.

The slow but sure return of Spring should remind us all of the hopeful side of all depressing things. Emerson knew and saw when he called the world to mark the march of the invisible but resistless power, always

'Lifting Better up to a Best;
Planting seeds of knowledge pure,
Through earth to ripen, through Heaven endure.'

MR. GEO. SPRIGGS, who has been residing in Melbourne, has by this time started on his homeward journey, and may be expected to arrive in London about the end of May. His Australian friends were to give him a farewell reception on March 18th, according to the latest 'Harbinger of Light' which has come to hand, and his many friends in this country will gladly give him welcome on his arrival.

SPIRIT IDENTITY.

BY 'AN OLD CORRESPONDENT.'

II.

The two short cases now given may be looked on by many as commonplace, but they serve to illustrate a phase of spirit return which always appears to me very convincing, namely, the reproduction of some event which has occurred in earth life, or the disclosure of some pursuit, hobby, or tendency characteristic of the previous life of the person who reappears to the medium, and discloses his or her identity.

In December last there passed on a very worthy man well-known to me, named Mr. A. He had been ailing only a week, but when I called on him two days before his transition, I saw that his condition was very grave although he himself was unaware of it. The medium knew his name, because she had heard me speak of him, but was unacquainted with his personality. When in earth-life he was noted for his warm heart, his love of the poor and the homeless, and particularly poor children, having for many years been the leading spirit in connection with a home for destitute boys and girls, and one of his hobbies was frequent appeals to his friends towards the collection of old clothes, shoes, &c., suitable for the wants of the poor city waifs he so often befriended. About a couple of months after his demise the clairvoyante informed me that he had come to her, and after kindly inquiring for my health and that of my family, asked her if she was fond of children, adding that when on earth he was very fond of them. Two or three days later she again saw Mr. A. in her room, and on this occasion he went to a closet in which were hanging a number of clothes, while some shoes were also lying on the floor, and going over them in succession with his hands pointed to certain articles of apparel and some of the shoes, and said, 'These would do fine for my poor children.' Shortly thereafter a portrait of Mr. A. was procured by me and at once identified—with the remark, however, that the face was now much fuller than shown in the photo, which was quite accurate, as in his later years this gentleman had grown very stout, and the photo was one taken when he was much younger. Here, I contend, the test of identity was very strong; the ruling passion, love for the poor and needy, still dominating him in his new sphere.

The next case of identity came home to me very strongly. At the end of September, 1899, a gentleman from Lancashire, who has been known to me for thirty years but who rarely came to town, was on a visit to a relative of his and mine at the seaside where, at a golfing resort, I also was staying for a short time, and I used often to meet him in the evenings and smoke a friendly pipe after the day's golf was over. He was very fond of children, and his host had a pretty golden-haired boy of two years old, to whom he took a great fancy and nightly used to sing 'Ride a Cock Horse' to him, and make the boy ride on one of his feet or on his knees. Within a month after, this gentleman was suddenly deprived of life by an accident, to the great grief of all his friends. I had often wondered since if he would find his way back to me to tell if it was well with him on the other side, more especially as a niece of his, who had passed on ten years ago, has, on more than one occasion, visited the medium, and written short messages through her. Nothing occurred, however, till the evening of March 26th last, when the medium, who knew this gentleman quite well by sight, saw him most distinctly, not maimed and shattered as he was at his demise, but full and vigorous as he was on the golf links in September last. His first inquiry was for the little boy whom he named, and whom he had dangled on his knee so often in my presence in September, and she informs me he actually repeated the nursery rhyme and reproduced the dangling process I had so often seen in my friend's house in the autumn.

The two cases above given are sent because they illustrate the earth tendencies of the reappearing personages, and also because they tend to show how little of a 'wrench' seems to be effected by the severance of the spiritual body from the earthly; that the desires, hopes, and aspirations of earth life are carried into

the other world, there, I trust, to be amplified, broadened, and deepened; and if it were not that by our upbringing and our environment, and the almost universal dread of the change called death, always prevalent among all classes of men and women, we might rather welcome 'transition,' or at least believe with unswerving fidelity that, if we lead pure and good lives here, the closing of our eyes on the earthly, only means their being opened among spiritual scenes that are brighter and fairer than the imagination of mankind can conceive.

CREMATION.

The current number of the 'Transactions of the Cremation Society of England' which has just been issued, contains a report of a lecture delivered at Aberdeen last December by Dr. Farquharson, M.P., on the subject of 'Cremation,' and those who have not yet taken into consideration the reasons which support the custom, would find it well worth while to expend the small sum of sixpence in purchasing this report, which may be obtained from the office, 324, Regent-street, W.

The subject is one which has urgent claims on the attention of all thinking persons. It is really astounding to realise that conditions such as those attending our present mode of burial are maintained year after year by a community of rational and responsible beings, who profess to be intelligent pioneers of sanitary measures, and often are ardent promoters of the social weal. The present mode of disposing of untenanted bodies is in the highest degree uncivilised, irrational, and unsanitary. This is a charge which will perhaps be liable to be disputed, but we refer those who doubt its fairness to the above-mentioned lecture.

That our present method is a retrograde one we think is proved by the fact that in earliest times, in Asia and the Western world, in Rome, in Greece, and among Orientals, healthier and purer methods were in common use: principally the method of cremation. That burial is irrational and unsanitary can hardly be denied by any one who considers carefully such facts as these: That in the parochial burying-ground of St. Cuthbert's, Edinburgh, in fifteen years, 10,800 bodies had been deposited in little more than an acre of ground, nearly all of which had been trenched over for the purpose of re-interment three times in twenty years; that microbes are generated by the decomposition of bodies, 'which leave behind them spores even more vital and dangerous than themselves, the principal among them being those of measles, scarlet fever, diphtheria, whooping cough, typhus, and enteric fever, cholera, and tuberculosis,' which diseases 'kill about 80,000 people a year'; and that infectious diseases may be transmitted through the soil in which bodies so diseased have been buried, for so long a period as ten years after interment. If any one doubts these statements we refer him again to the Report (pp. 24, 25). The facts are unpleasing enough, but the extraordinary apathy and ignorance of intelligent people concerning such facts is yet more unpleasing.

Even apart from the fact that thousands who pass out of this sphere into the other, are leaving a legacy of disease in the disused shell which they quit (which alone should, one would think, suffice to stir the thinking part of the population to reform), the present mode of burial entails a lamentable waste of land. The Bishop of Manchester pointed this out in 1887 when opening the Social Science Congress in his diocese, and he added: 'In the same sense in which the Sabbath was made for man and not man for the Sabbath, I hold that the earth was not made for the dead but for the living.' Moreover, the overcrowding of graveyards is not only unhealthy and a waste of space, but it leads to unseemly disturbance of the remains of the dead, especially in the case of paupers. The body is truly but 'the worn out fetter which the soul has broken and cast away,' but its intimate association with the spirit has consecrated it in the regard and affections of mankind; and reverence for the dead is one of the tide-marks of the healthy moral feeling of a community.

Although, in the case of those whose position ensures it, the present system may foster this reverence, it cannot be said to do so in cases in which the feeling most requires to be fostered, i.e., in the bestowal of the bodies of paupers. Here personal sentiment is often lacking, and the communal

sentiment should be most efficiently displayed. The community should, by its reverent treatment of the pauper's body, witness for the sanctity of humanity and the brotherhood and dignity which binds its members together. But necessity is a hard master, and often under its rule there is no place found for the nobler sentiments to operate. Owing to the stupid prejudice which clings blindly to old methods, in spite of the knowledge that they are unhealthy and wasteful, our cemeteries and graveyards are becoming so horribly overfilled that reverent treatment of paupers' bodies becomes in some cases almost impracticable (*vide* pp. 20, 21).

It is astonishing to note how long a time it takes to make the British public realise these facts and their import. Some progress has been made since 1885, when the society commenced operations by three cremations; in 1899 the number reached two hundred and forty: but this is not a very rapid advance.

This year's list includes, however, names of men of note and of clergy; so prejudice is evidently gradually breaking down. What is wanted is more consideration and more courage. A great many people who have no objection to cremation do not take the trouble to ensure that it shall be carried out in their own case, and by not ensuring it, they contribute their share to the legacy of disease which this generation is heedlessly leaving to the next. And some who do consider the matter have not the moral courage to face the disapproval which their action may meet with from friends. A few perhaps are haunted by the fear that they may in some way participate in consciousness of the disintegrating process, even after they have left the body. This question was discussed in 'LIGHT' some time ago.

It seems to us quite obvious, however, that to let such fears affect our action in this matter in such a way as to spread disease and suffering among our fellow men is a form of cowardly selfishness that can hardly be too severely censured. Such a connection of the spirit with the body as could cause suffering, if it occurs at all, would presumably be due to the mental condition of the person being habitually centred upon bodily sensations; and if so the best way to avoid such a possible reactionary effect on the mind would be to practise withdrawing the mind from dwelling on bodily sensations during life. But to every right-minded soul no temporary phase of discomfort or even pain, could balance the satisfaction of knowing that its transition was the cause of no disease and no suffering to the race still struggling in the flesh.

By paying a fee of £10 down to the society life-membership is secured, and the cremation is carried out free of cost at death.

H. A. D.

CLAIRVOYANCE ON THE BATTLEFIELD.

Mr. R. Bournell, of 58, Uxbridge-road, has sent us, for perusal, a letter received from his son, who is on active service in South Africa, with the 21st Royal Scots Fusiliers, under General Barton. We give a short extract in which our readers will be interested; the rest is of too personal a nature for publication:—

'Sunday, February 25th.—My dear father and all at home, I received your kind and welcome letter this morning, the one you wrote on my birthday, January 24th. You do not know how pleased I was to receive it, for it seems to put new life into me. This being Sunday morning all is quiet as yet, but we have had a rough time of it the last twelve days, out in the field with hardly anything to eat. . . . It has been very wet this last week and our water-proof sheet has let the water through; so we got wet clothes to do our fighting in, which was very uncomfortable. The Boers are better looked after than we are, for they have big waterproof coats with capes. It is dreadful to have to run a man through with bayonets and shoot them down like dogs, but if we did not do that to them they would do it to us. . . . I have a guide always at night. He seems to be a big, powerful man, dark, with a round face, and a dark beard and moustache. I should think he stands about 6ft. 2in., and with a big cloak on, and when I am firing my gun he is with me and helps me through a lot of my troubles. I have asked, time after time, his name, but he shakes his head and points always to the right. Perhaps you might get to know who this good man is. . . . They have just opened fire on us, and we may have to move forward up the high hills to get at them at any moment. So, with best love and good wishes,' &c., &c.

MATTER AND MIND.

BY CHARLES WILLIAM BEALE, IN THE APRIL NUMBER OF 'MIND.'

Before insisting upon a radical departure from those pre-conceived ideas which have stood the test of ages, and been almost universal in their acceptance, there should be no unnecessary obstacles left to encumber the mind; all should be as clear and definite as possible. If in saying 'there is no such thing as matter' we do not mean exactly what we say, or if there is any clearer or better mode of expressing the thought, the most exact and definite terms should be employed. I maintain, therefore, that it is not strictly true to say there is no such thing as matter, and that the idea intended to be conveyed should be employed somewhat in the following terms:—

Matter does not exist as we have believed it to exist; for matter and mind are identical.

You may say that this statement is as monstrous as the other; but there is a vast difference, inasmuch as the latter is susceptible of proof by a line of logical deduction that is unassailable. If we start with the hypothesis that God is Spirit, and that He is omnipotent, omniscient, and omnipresent, we and all other entities are a part of Him. 'In Him we live and move and have our being,' and every object in space, whether upon the so-called spiritual plane or any other, is necessarily a part of this infinite God. This is obvious from the fact that there was, and is, but one substance out of which to create anything, and that substance is the God-substance. Now, God is not a person, but *Spirit, i.e., Infinite Mind*; and when I look at a tree, or at any other material object, I am looking at a manifestation thereof. But this mind is *my* mind; therefore the trees are really a part of me—they are within me. Consequently, when I say there is no matter I mean that it does not exist as we have believed it to exist. Being part of my mind, it is subject to my mentality, and in my higher development can be changed to my conception—exactly as my thoughts can be changed.

This is not an idle fancy, but a fact. That which we call matter is potentially quite as ethereal as thought—indeed, it is thought; and if thought is real, matter is real to precisely the same extent. Why, then, is it not subject to our desires? Why does it remain apparently fixed and immovable? *Because thought is fixed*—because man has convinced himself through ages of thinking that his environment is something entirely separate and apart from himself; whereas, were he acquainted with his real character he would perceive that in his true Self lie all the mysteries of Nature; that he is mind, and that when he has mastered himself he will have mastered his environment.

When we say 'there is no such thing as matter,' we should explain that we mean that matter does not exist as something separate and apart from ourselves. We should explain that it exists as mind, or thought; that the trees, the waters, the land, and the heavenly bodies are all the product of thought; that there was nothing but Mind to make them out of, inasmuch as all substance is contained in an infinite God, and the various forms that surround us are but manifestations of the one Universal Mind. If mind is real, matter is real; but it must be remembered that its reality is that of mind or thought, and being of the same substance as thought, is necessarily subject thereto—for when man has learned to think, and to understand his higher nature, he will understand the secret of magic.

It must not be presumed that matter is any the less real on account of its identity with mind, but rather that (being mind-stuff) it is amenable to thought. The writer, having expressed this idea quite fully in a book he wrote several years ago, called 'The Ghost of Guir House,' begs leave to make the following quotation from it:—

'Unfortunately, language is not absolute or final in its power to convey thought, and the best we can do is to use it as carefully as possible to express ourselves, which we can only hope to do approximately. Therefore, when I say that a thing is hot or cold or hard or soft, I only mean that it is so by comparison with certain other things; and when I say matter has no existence I mean that it has no independent existence—no existence outside of the mind that brought it into being. I mean that it was formed *by* mind, formed *out*

of mind, and that it continues to exist *in* mind as a *part* of mind. I mean that it is an appearance objective to our point of consciousness on the material plane; but inasmuch as it was formed by thought, it can be *reformed* by thought, which could never be if it existed independently of thought. It is real in the sense of *apparent* objectivity, and not real in the sense of *independent* objectivity; and yet it affects us in precisely the same manner as if it were independent of thought. What, then, is the difference between matter as viewed from the idealist's and the materialist's point of view? At first there is apparently none, but a deeper insight will show us that the difference is vast and radical; for in the one case the tree or the chair that I am looking at, owing its very existence to mind, is governed by mind, which could never be did they exist as separate and distinct entities. Therefore, I say with perfect truth that matter does not exist in the one sense, and yet that it does exist in the other. I dream of a green field or a beautiful landscape, never before beheld: I awake, and it is gone. Where was that enchanting scene? I can tell you; for it was in the mind, where everything else is. But upon waking I have changed my mind, and the scene has vanished. Thus it is with the adept of the East, with the Yoghies, the Pundits, the Rishis, and the common Fakir; through the power of hypnotism they alter the condition of the subject's mind, and with it his world has likewise undergone a change. You say this is not real—that it is merely illusion; but in reply I would say that these illusions have been subjected to the severest tests. Their reality has been certified to by every human sense; and when an illusion responds to the sense of both sight and touch, when the sense of sight is corroborated by that of touch or by any other of the five senses, what *better* evidence have we of the existence of those things we are all agreed to call real? Yes; I know what you are about to say—you object upon the ground that only a small minority are witnesses to the marvels of Eastern magic; but you are wrong, for I have seen hundreds of men in a public square all eye-witnesses to precisely the same occult phenomena at once. Now, if certain hundreds could be so impressed, why not other hundreds? And, with a still more powerful hypnotiser, why could not a majority—nay, all of those in a certain district, a certain State, a certain country, *in the world*—be made to see and feel things which now and to us have no existence? In that case would it be the majority or the minority who were deceived? *All is mind*, and the hypnotiser merely alters it.'

Our environment is real—it is very real; and in our present stage of development it holds us in its iron grasp as if it were something quite separate and apart from ourselves. But its reality is of the nature of a dream. It is real in the sense that a dream is real; and who that has ever had nightmare will deny the reality of the disturbing cause? But by patient effort we may learn to control our dreams; and the haunting evils of nightmare can be shorn of their terror and held up in their real character by the act of awaking. In like manner man may learn to master his environment and develop unlimited individual powers without passing through the change known as death, which, after all, is only the elimination of ignorance and the restoration of our consciousness to truth.

IN SLEEP.

In connection with the interesting account of Mr. Everitt's sleep experiences which appeared in 'LIGHT' of April 7th, some of your readers will like to read the following extract from the funeral oration delivered by the great Bishop Ambrose, of Milan, as he knelt by the bier whereon the body of his brother lay:—

'Why should I weep for thee, my beloved brother? It is only place that is changed. Henceforth our souls are always together. Thou gavest up the pleasantness of thy native city only to be near me, and now it is thou who wilt open to me one day the gates of our true country. Henceforth heaven possesses the best part of me. . . . At every movement I see thee, I speak to thee, I press thee in my arms day and night. I used to dread sleep because it interrupted our communion; now I love it, for *in sleep, which is the image of death, I find thee again*. . . . Our holy sister is left to me—she who, like me, placed in thee the happiness of our existence. Thou only canst comfort her. She will feel thy presence, she will feel thy life, she will learn not to regret thee too bitterly, for thou wilt assure her of thy bliss.'

H. A. D.

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THE LATE MR. BEVAN HARRIS.

The readers of 'LIGHT,' for April 7th, will have noticed the brief intimation of the translation of our esteemed friend, Mr. Bevan Harris, of Radcliffe-on-Trent.

To those who love to study the natural and beautiful transmutations of organic chemistry, death comes as a gentle friend! Notwithstanding this fact, our richest sympathies are aroused when the operations of Nature's forces carry our beloved ones within the veil, and we can only think of the 'voice that is still'; yet, with the anticipation of meeting again in the bright beyond. To our industrious friend and self-sacrificing worker death must have come as a triumphant victory, and his excellent example is a priceless legacy to his bereaved friends and comrades.

Mr. Harris first saw the light in 1823, at a village near London, and was at an early age apprenticed to a large drapery house in the metropolis. Born of religious parents who were associated with Congregationalism, he united himself with the church to which the late celebrated Dr. Lichfield ministered, and I have often heard his recital of how, as a young man, he listened to distinguished divines of many other denominations. During the fifties he sojourned in the United States, after which he resided in Hull, and about 1876 settled in Newcastle-on-Tyne, where he again engaged in extensive business operations successfully. Having joined the church of the late Dr. Rutherford, who was known as a distinguished Radical reformer and bosom friend of the late Joseph Cowen, the advanced ideas propounded by the Doctor prepared our friend for the still more progressive spiritual philosophy which he was destined to espouse. About the year 1882, Dr. T. L. Nichols, of London, visited the North and delivered several lectures in Newcastle, which Mr. Harris attended, and the Doctor narrated a series of successful experiments which he had made in the course of his investigation into Spiritualism. Our friend's thoughts were thus turned into heterodox bye-paths, and he felt constrained to seek for truth in a new direction. His decision to do so was intensified by hearing the eloquent expositions of Spiritualism by the late Emma Hardinge Britten. Dr. Chalmers speaks somewhere of the 'expulsive power of a new affection,' and the startling fact of spirit return, together with the experience of the joy of open communion, opened to our friend the realm of the divine spiritual life and filled him with holy gladness and zeal in the real work of the spirit. From that time forward we beheld a continuous evolution in him. His enthusiasm was unprecedented, his sympathies were intense, and his labours on behalf of the new-found truth were multifarious and un-failing. His incessant invasions of ministerial privacy, and constant intrusions of the subject of Spiritualism upon Christian gatherings, frequently became the subject of talk here and elsewhere. He endeavoured to associate Spiritualism with every reform movement in which he was an interested and respected worker. His numerous communications to the Press of Newcastle, Hull, and other places would, if collected, form a goodly volume, and were occasionally resented by newspaper readers. But his racy, cheery style 'caught on,' and, better still, he had arrested the editorial ear, and by his industrious efforts an enormous amount of Spiritualism was thus served up at the breakfast table—no matter whether palatable or otherwise to the recipients. Mr. Harris transferred his Christian earnestness to Spiritualism, and by open-air work on Sundays (and week-days too) forced the subject upon the attention of large numbers of people. From an improvised rostrum, surrounded by a band of earnest, and often eloquent, volunteers, he frequently addressed audiences of hundreds of people. His blue and white flag, bearing the motto 'There is no death,' was a well-known rallying centre, and while he proclaimed his gospel, distributors were generally busy circulating spiritualist literature, gratis, among the crowds. From results that have come to my knowledge, it is certain that much of the seed sown at these meetings fell upon good and fruitful ground. Not content with these efforts, he undertook similar work wherever he went, and raised his voice in Hull, London, Brighton, Nottingham, and latterly in Radcliffe-on-Trent, where he resided

for several years, and valiantly endeavoured to establish a spiritualist society.

His spiritual life was placid, genial, and kindly. Aggressive without being intolerant, his efforts were educational and helpful. Courteous and progressive, he was a man who won respect and esteem for his manifest sincerity and single-heartedness; to know him was to love him. May we anticipate that upon other and higher spiritual planes his potency for effective endeavour will be enlarged, and expressed in the upward trend of human thought and life? In the words of Wesley—slightly modified:—

'May we strive to join our friend above,
Who has obtained the prize,
And on the eagle wings of love
To joys celestial rise.
Let all our friends terrestrial sing,
With those who now have gone,
Since all the servants of our King
On earth—in Heaven—are one.'

W. H. ROBINSON.

Newcastle-on-Tyne.

DR. HYSLOP AND SPIRITUALISM.

This month's 'Harper's Magazine' contains a comprehensive and outspoken article by Dr. Hyslop, of Columbia University, upon the 'Results of Psychical Research.' The Doctor points out that both science and religion in their antagonism have been strangely forgetful of, or indifferent to, 'a sporadic class of phenomena, the exclusive possession of a despised body of men and women who claim to have obtained occasional intercourse with departed spirits.' It is admitted that the early attempts to verify these claims revealed a large amount of illusion and fraud, and that Spiritualism has often been associated with great ignorance of mental and physical laws, together with an almost total incapacity on the part of the majority of the observers or investigators to grasp the most elementary principles of what constitutes scientific evidence. But, despite these drawbacks and difficulties, it was felt that there were a large number of facts and phenomena that were deserving of examination at the hands of science. The origin and work of the Society for Psychical Research is briefly described, and it is chiefly from the 'Proceedings' and 'Journal' of that Society, together with the well-known work 'Phantasms of the Living,' that Dr. Hyslop takes the facts upon which his article is based. At the outset he clearly defines what, in his opinion, are the most telling phenomena in favour of a survival or continuance of personality after death. There are two reasons why little stress should be laid upon physical phenomena. 'Firstly, there is no class of facts more easily connected with fraud; they are too intimately associated with the immediate presence of the presumed human cause of them to obtain any reasonable assurance of a supernormal origin.' 'Secondly, they are not evidence of spirits in most cases, even on the supposition that they are genuine, which many of them are proved not to be. The only phenomena that are entitled to any recognition whatever, as even superficially spiritistic, are those which bear upon the question of personal identity—that is, the persistence after death of the consciousness that we once knew as a living being. All other phenomena may be discarded as irrelevant to the problem.' There is some force in these objections. Much that happens in the séance room is ascribed to spirit power, and afterwards proffered as evidence of such, which upon closer examination might have been found to have quite a different origin, *i.e.*, manifestations of what in psychology is known as the 'secondary personality.'

The instances selected by Dr. Hyslop are all well authenticated, and they range from such testimony as that of Lord Brougham and Dr. G. J. Romanes, F.R.S., to the 'census of hallucinations' and sittings and experiments with Mrs. Piper. In addition, Dr. Hyslop, himself, has had a number of sittings with Mrs. Piper, and the result of his investigations has been to leave him 'no alternative between Spiritism and an infinite telepathy to account for the facts.' He finds himself 'reduced to a choice between an omniscient telepathy and communication with discarnate spirits,' and he boldly states 'that he prefers the latter hypothesis as the more rational of the two in our present state of knowledge regarding supernormal phenomena.'

ARTHUR BUTCHER.

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EDITOR E. DAWSON ROGERS.

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PRAYERS FOR THE DEAD.

A very painstaking and learned book is Dr. C. H. H. Wright's work on 'The Intermediate State and Prayers for the dead, examined in the Light of Scripture and of ancient Jewish and Christian Literature' (London: James Nisbet and Co.). The main, one might almost say the one, object of the book is to beat back or beat down the present-day tendency to indulge in prayers for the dead: and, as one turns over these scholarly pages, as full of anxiety as they are of the marks of industry, one's first thought is,—why, for such an object, should anyone care to take such trouble, to spend so much time, and to ask the help of so much excellent paper and type?

But let us be perfectly fair. Dr. Wright evidently believes that the intrusion of prayers for the dead would lead to serious evils. In his opinion they are 'undesirable revivals of what was common in the dark ages,'—a part and parcel of an odious system which gave us masses for the dead, belief in purgatory, and all that logically follows from these 'errors.' Dr. Wright is for standing in the porch, to keep the wolf out: 'The solemn duty of resisting an error in its commencement should be more often insisted upon, for the admission of any practice not based on the teaching of Holy Scripture is certain to lead ultimately to grievous doctrinal departures from the faith.'

The last sentence reveals one of Dr. Wright's strongest characteristics. He is intensely Biblical. He simply will not allow any difference of opinion as to that. 'The higher criticism' is exceedingly distasteful to him; or, at all events, if it touches critically 'our Christian standpoint,' we must bar the door against it: 'we must ever protest.' 'In all cases where the Scriptures are silent, we must be satisfied to confess our ignorance'; and end there, we suppose. But we are afraid this will not bear scrutiny. 'Ignorance' is the last refuge for the destitute; and most mentally alive men very rightly shrink from it. If the Bible is 'silent,' we may be sure that will not close up the human avenues. May we not say that it does not close up the divine avenues? Has the Father nothing to say to His children, in the presence of a silent book?

Dr. Wright goes far afield, and in an attractive way, though he everywhere looks for only one thing. Beginning with 'Old Testament revelations of a life after death,' he plods steadily on through 'The state of the dead depicted in pre-Christian and early post-Christian Jewish writings,' 'The state of the dead depicted in other early Jewish writings,' 'Jewish usages in distinctly post-Christian days,' 'Paradise and Gehenna,' 'The New Testa-

ment passages appealed to by those who uphold prayers for the dead,' 'Prayers for the dead in the early ages of Christianity,' 'The intermediate state as depicted in Christian apocryphal writings,' 'Hell as described by the Fathers, and Hell and Purgatory as portrayed by the Roman Catholic Church,' and so on, ending with 'The teachings of the Church of England.' And, everywhere, he claims that Prayers for the dead are not to be found. He is not entirely convincing: but, even though his claim were well founded, what of it? If Prayers for the dead are reasonable, devout and consoling, one might only be sorry for the ancients who missed the blessing. It will never do to say that because they missed it we must forego it.

Take, for example, that story of the fine old Rabbi, Rabban Johanan, who was visited on his death-bed by his scholars, at sight of whom he began to weep: whereupon they said, 'O Light of Israel, Pillar on the right hand, the mighty Hammer, why weepest thou?' It turned out that he wept because he was going to meet, not an earthly king who might punish him for a time, but the King of Kings whose awards were eternal, and before whom were only two ways, to Eden and Gehenna, 'and I know not to which way they may conduct me.' That story seems to help Dr. Wright. But all it proves is that this ancient Jew groped in darkness.

Dr. Wright, however, seems to be in the dark himself. He has got no further than poor old Rabban Johanan. He cites, apparently with approval, the teaching of the old Puritans, that 'the present time is the day of opportunity, but the opportunity once lost cannot be recalled.' He cites, as 'the doctrine everywhere taught in the early age of Judaism and Christianity' that 'there was no hope for the wicked on the other side of the grave.' True, there have been dreamers of better things, who 'were bold enough to speak of souls ascending by degrees from the lower to the upper regions,' and there were others who, in 'their vain imaginations,' surmised that the wall between Paradise and Gehenna had become reduced to a hand-breadth, and that, once a week, the condemned souls had a holiday. All such 'unscriptural' notions Dr. Wright frowns down, and leaves us under the cloud of 'no hope beyond the grave.' It is very strange and very sad.

As we have intimated, the book is brought up to date with a review of the teaching of the Established Church; and here there is—chaos. Prayers for the dead are to be found in the old State Prayer Books, but they were dropped (not forbidden) later on, and are only doubtfully discoverable in the present Book of Common Prayer. Dr. Wright takes a sorrowful glance back at certain divines 'in the degenerate days of Charles II.' who prayed for the dead, and mournfully refers to a tablet over Isaac Barrow, Bishop of St. Asaph (1680), which contains 'a prayer for that theologian' in Latin. What a pity it seems that so good a theologian as Dr. Wright should see signs of 'degenerate days' in such a prayer,—and in Latin, too!

On the other hand, Dr. Wright seems to find comfort in one of the Church's official Homilies which, we admit, is very explicit:—

Neither let us dream any more that the souls of the dead are anything at all holpen by our prayers; but, as the Scripture teacheth us, let us think that the soul of man, passing out of the body, goeth straightways either to heaven or else to hell, whereof the one needeth no prayer, and the other is without redemption.

That seems to us rather crude, and a little barbarous. That it can satisfy mankind much longer we do not believe.

'DEATH DEFEATED; or, the Psychic Secret of How to Keep Young,' is the title of a new and startling book by Dr. J. M. Peebles, which will shortly be published in Boston, Mass., U.S.A.

SOME PERSONAL EXPERIENCES.

SEANCES WITH MRS. CORNER.

MATERIALISATIONS.

A meeting of the Members and Associates of the London Spiritualist Alliance was held on Friday evening, the 6th inst., in the French Drawing Room, St. James's Hall, for the purpose of enabling the friends present to relate and compare their experiences in the investigation of Spiritualism.

MR. E. DAWSON ROGERS, the President, in opening the meeting, indicated the need for accounts of experiences tending to prove or establish the theory of personal identity, and also of experiences in connection with materialisation. These were two very important subjects, and accounts of phenomena of each kind were especially desirable.

MISS MACK WALL then addressed the audience on the subject of her experiences with Mrs. Corner. She said:—

It would be useless for me to attempt any review, as a whole, of my winter's experiences with Mrs. Corner as medium, in the time which is all I can be permitted, or dare venture, to occupy this evening, when there must be many other persons present with instructive occurrences in their own psychic history to relate. I shall, therefore, confine myself to three sets of incidents in that experience, all of which, as I hope you will find, have their own special teaching.

First, I shall take the set of incidents relative to the appearance of a materialised spirit form, together with that of Mrs. Corner herself, as seen, on several occasions, by a varying number of the sitters simultaneously. With this set of incidents must be associated another—that connected with the intentional showing by the controls of the medium's body as drawn by them from its bonds, and, apparently, possessed, for the time being, by other personalities than her own—those of discarnate spirits; just as the bodies of other trance mediums are so used. I beg your most earnest attention to these two sets of associated incidents because, taken together, they seem to go very far indeed towards clearing materialising mediums from many of the charges of fraud and impersonation which have been brought against them.

The third set of incidents appears to have a distinct bearing upon the animistic theory, now being so valiantly upheld by many persons, as their last bulwark against the increasingly vigorous and telling assaults of the facts of Spiritualism.

It was owing to the advice of our esteemed President that I first engaged Mrs. Corner, who, I had better say—lest any here should be ignorant of the fact—was, under her maiden name of Florrie Cook, the medium of the well-known 'Katie King' materialisations and of the prolonged investigations of Sir William Crookes. It was, I suppose, because our President had recommended Mrs. Corner to me as the only medium at present in England who would sit in the light and under strict test conditions that he felt in honour bound to tell me also, when I called at the offices of the Spiritualist Alliance about another matter on December 28th, that he had received, from a place at which she had recently been giving séances, an adverse report of her mediumship. Now Mrs. Corner had already given four séances with me. I, therefore, replied that I felt sure, from what I had already seen, that her mediumship was genuine; but he is hearing now, for the first time, that I had myself noticed one or two apparently suspicious circumstances in it, which I, nevertheless, felt sure could be explained away, were sufficiently good conditions established to enable the controls to reveal some of the secrets of the cabinet. I had better say at once that these suspicious circumstances have all now been cleared away to my full satisfaction.

It happened that I had engaged Mrs. Corner to give a séance to me the next evening, December 29th. As the séance was to be for a private and particular purpose, and I do not approve of forcing such upon a large and mixed circle, I had asked only two ladies to be present at it, both of whom had attended three of the previous séances, and had, I knew, strong psychic power. They were aware of the purpose of the séance, and had kindly expressed great readiness to

assist towards its fulfilment. But after my visit to the Alliance on the 28th, although my former purpose in having the séance clung to me, it was shared, in my mind, with the strong desire to get, if possible, indubitable proof of the genuineness of the phenomena. I had, also, frequently felt that the attitude of the public mind, now, towards the testimony of Sir William Crookes relative to the 'Katie King' episode, is very much the same as that of the poor woman in one of our London slums, who, after hearing a graphic account from a City missionary of the sufferings and death of Christ, when he had finished and was hoping to find it had produced a due effect, just heaved a deep sigh, and then said, 'Ah, well, sir, it's a long time ago and very far off, you know; let's hope it isn't true.' We move at such express speed nowadays that the 'Katie King' episode seems, too, to have passed into the mists of antiquity and almost to have lost its hold as telling evidence. Therefore, I felt it would be well could it be in some sort repeated, and for this I determined to try.

Before the séance on the 29th, my two friends and I endeavoured to bind Mrs. Corner to her chair and tie her wrists together as securely as had been done at the previous séances. I do not say we were successful in accomplishing this, for, at all but the first of these, that task had been undertaken by gentlemen, and the ordinary mere woman is, I must humbly confess, simply nowhere in comparison with the very merest of men in the matter of knot-tying. But I believe that we did our work fairly efficiently, nevertheless. At this séance manifestations occurred instantly after we had closed the cabinet curtains upon Mrs. Corner, and, almost immediately, the first purpose for which I had arranged it was accomplished, in part. Then Mrs. Corner's male control, 'the Captain,' spoke, and I at once asked him to try to show us the medium and the materialised spirit form together, and to reveal to us all he possibly could of cabinet mysteries, assuring him that we would, without prejudice, endeavour to understand, and that it really was very advisable that he should make the attempt. 'Advisable!' said he. 'What's up now?' I evaded a direct answer at that time, but, at the next séance, I was more explicit, and then drew from him the statement that the controls must use the medium's form to mould upon. Later on, at subsequent séances, he frequently declared that sometimes, to their own dismay, the spirits, in attempting to draw the materialising power from the medium, drew away the medium's body instead, and tenanted that.

The 'Captain,'—who has, at all the séances with me, been most courteous and eager to meet our wishes, and often very instructive, with only just enough dash of the old sea-salt and tar about him to give the right flavour to his personality, —promised to do his best, but said that what I had asked for was most difficult of accomplishment. It was, I know, with me, rendered even more difficult than it would otherwise have been, because, in consequence of the shape of the cabinet, which at one end was three feet eleven inches deep, and at the other end—four and a-half feet off—tapered down to a very acute angle, Mrs. Corner, instead of sitting, as is usual, facing the middle opening of the curtains, was obliged to have her chair placed at the deep end, to the right, where she sat facing the tapering end, to the left, and was always, therefore, more or less within the shadow of the right-hand curtain.

We three, on this occasion, seated ourselves in a row in front of the cabinet, and about a foot and a-half from it. Mrs. D. C. sat to the right, Miss A. R. in the middle, and I to the left. Very soon after my colloquy with the 'Captain,' some most interesting phenomena were commenced. We had tied Mrs. Corner round her waist to the chair with strong unbleached tape; her wrists were tied together with the same, and the wrist-tape was also looped into the waist-tape. All the knots were sealed. Notwithstanding all these precautions—which, as I have already confessed, left something to be desired in their carrying out—the medium's body was released from the chair, her hands were set free, and she was shown to us walking about in the cabinet, entranced, clad in black—her own dress was black, but more voluminous and ornamental than this spirit-casing. Her head had a small quantity of white spirit-drapery around it, and a very scanty amount of the same was hanging half-

way down the front of her body, from the shoulders. The waist-tape could be distinctly seen beyond the spirit-drapery, above her hips, and the tape which had confined her hands was visible through the drapery, hanging from the waist-tape. There was no intention of fraud in this manifestation; it was all shown us in response to my request to be initiated into cabinet mysteries, and we were meant to see it. Evidently, the medium's body, whilst in this condition, was tenanted by various discarnate spirits, one after the other. I am sure that a relative of my own appeared in it, amongst others. Mrs. Corner's face quite lost its own appearance and took on that of my relative; the eyes especially changed in colour and form and gazed earnestly and lovingly at me, until I *knew* that my relative was looking at me through them. No other incarnation was recognised. But the medium's control, 'Marie'—successor to 'Katie King'—also took possession of the medium's body and spoke to us, which none of the other spirits had seemed able to do.

After these manifestations there was a short pause. Then the curtains were opened in the middle again—this time by invisible means—and we were shown a materialised spirit form in a position which indicated that it was seated upon Mrs. Corner's lap and not entirely free from the medium's body; but neither Mrs. D. C. nor I could see the medium, as the spirit form blocked our view. Miss A. R., however, from her position in the middle, distinctly saw the two forms, and did so again when the same manifestation was repeated with another figure, whilst Mrs. D. C. and I but saw as before. The exposure of the first figure to the light seemed painful to it, as it shuddered and gave an hysterical cry—whereupon the curtains were instantly dropped. But the second figure, which was not so fully developed, apparently, and seemed inanimate—which, indeed, we still, by common consent, speak of as 'the image'—bore the exposure better. After the curtains had been dropped upon the second of these manifestations, they were, after another short pause, held open by the same unseen means as before, and then we saw that the medium, entranced, had been brought out in her chair which had not been secured to the floor from the end of the cabinet, and placed, seated, directly opposite the middle opening of the curtains. A small scarf of white spirit drapery was gracefully wound round the top of her head and flowed down behind; her hands were free—the right supported her head, the left lay in her lap. Seen thus she made quite a pretty picture. We were allowed to gaze at it for some time. Then the curtains were dropped, and instantly afterwards I was called into the cabinet by the 'Captain' to examine the bonds. I went, and found the chair, with Mrs. Corner in it, back in its usual position, and all the bonds as we had placed them. This manifestation concluded the séance.

At the next séance, with the same sitters, on the following Wednesday, January 4th, the manifestations were nearly all repetitions of the previous; but none of the incarnations were recognised except that of 'Marie.' But, towards the close of the séance, the curtains were opened and we all caught a glimpse of a white spirit form shrouded in the left-hand curtain—I had to rise cautiously from my chair and peep into the cabinet to the left to see this—whilst Mrs. Corner was clearly to be seen in her chair in her usual place behind the right-hand curtain.

The illness of Miss A. R. prevented the continuance of the séances with this circle. I then formed another, with seven sitters, three of whom were gentlemen. At the first séance with this new circle a hand was seen outside the cabinet by several of the sitters, whilst Mr. J. C. and I, sitting to the extreme left, saw, through the middle opening, Mrs. Corner in her chair, with both her hands lying in her lap. At the fifth séance with the same circle, minus one, Mr. J. C., seated to the extreme left, as before, saw, through the opening at that end of the cabinet, a small, chubby-faced child, in a frilled hood, with bows of ribbon in it, holding a luminous card to her head, whilst, beyond and above her, he distinctly perceived Mrs. Corner in her usual place. The child alone was seen by several other sitters through the middle opening. A figure was also seen by us all through the middle opening—the curtain being lifted by invisible means—apparently seated on Mrs.

Corner's knee, but it blocked the view of the medium. Towards the close of the séance, a hassock was taken from under Mrs. Corner's feet by the controls and pushed out so as to form a sort of recess in the left-hand curtain, and then, through the middle opening, Mrs. D. C. and Miss L. W., seated to the extreme right, saw a figure standing, draped in white, in this recess, whilst Mr. J. C. and I, seated to the extreme left, saw, through the same opening, Mrs. Corner lying back in her chair entranced.

Two séances after this I re-formed the circle by eliminating one gentleman—who, although I greatly appreciated the trouble he gave himself in connection with the séances, was, evidently, constitutionally inimical in his psychic influence to our séance conditions—and by re-admitting Miss A. R., and inviting a lady and gentleman who had often sat with Mrs. Corner elsewhere, to join us—thus increasing our number to nine.

It was at the fourth séance after this change that we had the manifestation of the two forms together, an attested account of which, signed by the whole circle, has already appeared in 'LIGHT.' And, in a note appended to that attestation, I have told how the two forms were again seen together at the subsequent séance, held March 13th, by four of the sitters—one of whom was present at a séance for the first time that evening—my maid, G. She, being very long-sighted and very well placed, seems to have seen every detail about the two forms.

This concludes one set of these two associated series of incidents—that of the various appearances of the spirit-form together with that of the medium. The final incident of the other series associated with this—the release of the medium from her bonds and the possession of her body by discarnate spirits, as intentionally shown us by the controls—I must leave until later, as that must be led up to and come in in its place in the third series of incidents—that bearing upon the animistic theory, which, with your permission, I will now take up.

I have always been interested in the mediumship of Lily Giddins, the child medium, whom Mr. Thurstan, in his enthusiastic and self-sacrificing devotion to the cause of Spiritualism, has brought before the public; although I join with many others in deeply deploring that, at her early age, she should be subjected to the strain of public mediumship, and most earnestly desire that she should be withdrawn from the public—indeed, from all séance-giving, if possible—for some years to come. Still, things being as they are, it occurred to me that I might, perhaps, be the means of benefiting her a little by engaging her and her mother to use the cabinet which Mrs. Corner had been occupying for so long, after Mrs. Corner had given her last séance in it. My hope was that, by coming into contact with the aura and conditions left there by Mrs. Corner and her controls, the other two mediums and their controls might gain some help towards effecting the full materialisation of the spirit-form, for which they have been striving for many months past. I laid the matter before Mr. Thurstan, who gave it his approval, and promised to be present at the séance. I also mentioned it to our President, and he did not disapprove of it; I, therefore, proceeded to carry it out.

Mrs. Corner gave what I intended should be her last séance with me for this season, on the evening of Tuesday, March 13th. I engaged Lily and her mother to give a séance with the same cabinet on the following evening, the 14th. These two mediums sit *before* the cabinet, not *in* it. The circle I formed to meet them consisted of seven persons, including Mr. Thurstan and my maid. All the sitters, with one exception, had sat with Mrs. Corner. The phenomena were of the usual kind produced through these mediums, but weak and scanty. Amongst other things done, a luminous tambourine was carried a short distance about the room. 'Su-Su,' Lily's little control, was seen by G. (my maid), doing this. G. described her to me after the séance as a little brown child, she thought with curly hair, and said she was carrying the tambourine about by supporting the brim upon the tips of her fingers. G. had no idea that she was seeing this clairvoyantly, but thought that 'Su-Su' was as perceptible to us all as the materialised forms had been the previous evening under Mrs. Corner's mediumship. All that the rest of us saw, however, was the luminous tambourine

moving about without, as it seemed, visible means of support. G. also said that she saw a white foot and leg, visible to the knee, come out of the cabinet at the commencement of the séance, when all that the other persons present had seen was the opening of the curtains by invisible power.

Happening to call at the offices of the Alliance in the course of the same week, a suggestion of our President led me to engage Mrs. Corner to give me yet another séance, on Thursday, March 22nd. I had previously told her about the Giddins' séance. The circle I invited to meet Mrs. Corner on this occasion consisted of nine persons, four of whom were gentlemen. For about twenty minutes no phenomena occurred. Then faint raps were heard in the cabinet. I asked if the alphabet were wanted, thinking that the 'Captain,' being unable to speak, wished by that means to give us some directions as he had done at previous séances when the power had been weak. 'Yes,' was rapped out. When I repeated the alphabet the letters indicated were S-U-S-U. I was so utterly dense, so little expectant of what had come to pass, that I stupidly spelled aloud again 's-u-s-u,' and added, 'But that is nonsense.' Some of the sitters who were quicker-witted than I then exclaimed, 'It is "Su-Su"!' and, at the same moment, the 'Captain's' voice was heard saying, 'Get out, you little imp!' I at once said, 'Oh, "Su-Su," this is not your evening; we want to have Mrs. Corner's controls this evening; go back to your own mediums and I will soon pay you a visit.' An emphatic 'No,' was rapped out. 'But surely you don't wish to stay where you are not wanted,' I mildly remonstrated. 'Yes,' was as emphatically rapped back. One of the other sitters then called to her to go to him. G. told me afterwards that, upon this, she saw the same little brown child whom she had seen at the Giddins' séance run out of the cabinet towards this gentleman.

But I begged all the sitters to use their wills against 'Su-Su' manifesting, as I did not think it right, either to Mrs. Corner or to her own mediums, to encourage her to do so under Mrs. Corner's influence. Moreover, I was strongly impressed from the first with the feeling that 'Su-Su,' because of my liking for her, was being used as a decoy duck, so to speak, and that the other members of the band, whom I have always looked upon as less desirable, were waiting behind her for their opportunity. And soon the 'clog-dance'—a manifestation of 'Crawley,' another member of the Giddins' band—was given, and much more vigorously than during the Giddins' séance the previous week. Mrs. Corner was wearing only light shoes, with which it would have been impossible to her to produce the very heavy sounds we heard. We all, both controls and sitters, struggled for some time against the strange influence, but at last the 'Captain' told us we must make a break in the séance, release Mrs. Corner, open the windows, and leave the room. He added that when we reassembled 'Marie' had something very particular to say to me. We followed directions, and when, after an interval of about half-an-hour, we reassembled in the séance room, the 'Captain' told us that the conditions were better. As a result of this, 'Marie' was soon able to show herself. Her communication to me was to the effect that she had come to the Giddins' séance to see if she could help, but, although she liked the magnetism of the child, as she did not like that of the mother she had gone away. It was probably, therefore, 'Marie's' leg and foot which G. had seen at the Giddins' séance. 'Marie' is rather proud of her foot, and fond of showing it. 'Marie' continued that Lily was a very good medium, but that she ought not to be allowed to give séances for three years. At the end of that time, were she safe-guarded in the interim, she would be able to do very good work. I promised to communicate all this to Mr. Thurstan, and have done so.

It was very difficult for 'Marie' to continue her manifestations, as she was at intervals driven back by members of the Giddins' band. One of these apparently—a very dark man in a turban—was seen by some of the circle to materialise in the middle opening of the curtains. He evidently did not like our resolute opposition to the manifestations of his band. Moving to the right-hand end of the cabinet, and opening the curtain there, with a scowl directed at me, he put out his hand and swept off from the

mantel-piece towards me, a pencil, card, and a pair of scissors which had been placed there for 'Marie's' use. He then gripped hold of Mrs. D. C. quite viciously, and afterwards came to my side of the cabinet and nipped my arm through the curtain. Then he re-appeared at the middle opening and was seen by some members of the circle to dematerialise there, until his turban seemed to disappear through the floor, as if there had been a trap-door in it. The clog-dance was also heard, once or twice, again, but more faintly. Both the 'Captain' and 'Marie' said that very much power had been used up by the strange incursion and therefore they could not themselves do very much. But it happened that, during the séance, I was telling about Mrs. Corner's release from her bonds at the two first séances after Christmas, and I observed, 'The fastenings, however, were not nearly so secure then as they are now.' The 'Captain' at once interjected: 'But we can draw her out of these too, if you wish it.' I refused, thinking that, with the adverse influence in the cabinet, it would not be advisable for the attempt to be made. Upon this the 'Captain' added: 'It hurts the medium.' This made my refusal absolute.

As I could not shake off the impression that I ought to have another séance with Mrs. Corner before her departure for Paris on the following Monday week, I wrote to ask if she would give me another—at the same time telling her what had occurred at the last, and assuring her that I should understand and sympathise with a refusal. Her reply was that she would be very willing to come again, and she arranged to do so on the following Wednesday, March 28th.

The circle again numbered nine, of whom three were gentlemen; all had sat with Mrs. Corner before, and most of them had been members of the previous circles. Almost immediately after the séance commenced, raps were heard in the cabinet and the clog-dance was faintly given. I took no notice of either, hoping thus to repress the new influence. But, very shortly, to our intense surprise, a small, thin, shrill voice, with a nasal twang in it—a very different voice from 'Marie's' whisper or the 'Captain's' gruff tones—was heard saying: 'I like this medium a great deal better than my own medium.' It was 'Su-Su.' G. saw her again distinctly. The voice very much reminded me, at its first set-off, of my imaginings of those voices said, in fairy lore and nursery tales, to issue from elves and dolls, and other small animate and inanimate objects. Again the 'Captain' and I did our best to suppress her, but in vain. She was very much delighted to have found a voice—she drew our attention to the fact that she was speaking for the first time—and she used it incessantly. One of the uses to which she put it was to call me a 'nasty old cat,' because of my resistance to her attempts to manifest. The 'Captain,' too, tried both scolding and cajolery without effect. At length, because she was not allowed to possess herself of some drapery which 'Marie' had succeeded in showing, we heard her say, 'Then, I'll bite the medium.' And almost immediately afterwards the 'Captain' was heard to exclaim: 'Leave my medium alone.' Then he told us we must make a break. After we had aroused Mrs. Corner from her trance, and were, several of us, with her in another room, she complained that her arm was sore, and upon looking at it we saw the marks of tiny teeth upon it.

Upon re-assembling, the first thing we heard was 'Su-Su's' voice saying: 'I ain't gone yet.' Still, 'Marie' was now able to manifest a little. 'Su-Su' continuing to insist upon doing so, it being the wish of the circle that she should be allowed to try, and Mrs. Corner having said, during the break, that the influence in the cabinet, although strange, was not unpleasant to her, I asked the 'Captain' if he did not think it would be better to let the little creature make the attempt to manifest. He consented to do so, and added: 'But she has more power than we have, although on a lower level, and one good thing is, she does not know how to use it.' He then told 'Su-Su' to 'Go along!' I said to her that if she would promise to be obedient to Mrs. Corner's controls she might try to manifest. She replied: 'I will, if they don't contradict me.' I tried to impress her with the fact that, through them, and in her new surroundings, she might rise to a higher level. She answered: 'I don't want to rise if I have more power as I am.' We waited awhile, and then I said:

'Are you coming, "Su-Su"?' She said: 'Yes; I will show you what I can do.' Again we waited, but as still she did not come I again said, 'Are you coming?' 'Yes,' she answered, 'but somehow I seem too big.' Then there was a commotion in the cabinet for a moment, after which the curtains were opened and Mrs. Corner—dressed in the red dressing-gown of mine which, by her own wish, she always put on for the later séances with me, and with no sign of spirit drapery of any kind upon her—was brought forward into the opening, with her feet raised more than a foot from the ground, and then was thrown violently upon the floor in our midst, where she lay, in a deep trance, at full length, with her hands extended above her head, for some minutes. Her pulse was felt and found to be strong, and her hands were warm. At length, one of her hands moved, and then gradually she came to herself and, sitting up, seemed, at the time, no worse for her strange experience. The next morning, however, she was black and blue on one side—that on which she had fallen—and very stiff.

At this séance, as at all since the fourth after Christmas, the chair in which Mrs. Corner sat was secured to an iron ring in the floor with stout webbing. Mrs. Corner was also secured by webbing tied round her waist to the chair, and each of her hands was fastened with unbleached tape to an arm of the chair. All the knots were stitched over with coloured thread. The only gentleman present who was not a confirmed Spiritualist did the tying on this occasion.

At the request of the other sitters I went into the cabinet soon after Mrs. Corner had been thrown out, and whilst she was still entranced, and I felt that the waist-band, quite smooth and unwrinkled in front, was still attached to the chair, and also that the wrist-bands were still hanging to its arms, and that all the knots had been untampered with. These facts were verified by the other sitters later on. I have here a rough account of this occurrence, drawn up immediately afterwards and signed by all present.

Now, a relative of mine tried to materialise throughout the séances, but was not able to succeed with more than his hand and arm. After the séance on March 13th, I asked him why this had been. He replied, through my hand, writing automatically, that there was always a danger at the last moment of his getting into the medium's body. He, as a scientific man, and with the cautious instincts of the conscientious part of the medical profession—of which he was a member—in dealing with the human organism, foresaw this danger and would not run the risk of incurring it. Little undeveloped 'Su-Su,' in her ignorance and carelessness of all but the carrying into effect of her own desires, rushed into it, with the above-mentioned result. But she was probably permitted to do so by the controls as a climax to their revelations of cabinet mysteries. Neither Mr. Thurstan nor the Giddenses knew about the first séance with Mrs. Corner after theirs, until it was over, and I wrote to Mr. Thurstan to give him 'Marie's' message about Lily. Of the last they are—or were until this evening—I have every reason to believe, still ignorant, so it could not have been projections from their minds which created the influence in the cabinet.

The next evening, by Mrs. Corner's request, I accompanied her to a séance at St. John's Wood. There, too, 'Su-Su' and 'Crawley' were very much *en evidence*, and 'Su-Su' materialised a hand, with which she shook hands with one of the sitters and, upon his remarking upon the perfect formation of her nails, she let him feel them by giving him a playful dig. Also, I heard a noise in the cabinet, which was a mixture of grating, grinding, and sawing sounds, and which I recognised as a sign of another of the Giddins' band. The following evening Mrs. Corner gave a séance elsewhere. I have seen her since, when she told me that there 'Su-Su' recognised various members of the circle quite unknown to herself (Mrs. Corner), saying she had seen them at the Giddins' séances.

On Tuesday last, deeming it my duty to do so before coming here this evening, I attended the Giddins' séance. There things went on much as usual. Both 'Crawley' and 'Su-Su' were present, apparently. Mr. Thurstan said, also, that 'Su-Su' had been about the house all the afternoon. 'Crawley' carried about a luminous tambourine, and, after awhile, threw it in my direction in a manner which was suggestive to me of

the sweep of the scissors, &c., from the mantel-piece in my room.

Yesterday I received a letter from Mrs. Corner from Paris, written on Wednesday, April 4th, in which she says:—

'I tried the cabinet last night, and to my relief "Su-Su" did not appear. We only got some direct writing. This morning, at 3.15, I heard a noise in my dressing-room, from which there is no exit except through my bedroom. I had a light burning, and went to see if anything were wrong with the window, but only found my umbrella (which I had left open to dry) moved from where I had placed it. On returning to bed I heard a little laugh, and saw a small dark figure of a girl, who smiled saucily at me and went away. I fancy it was "Su-Su." I shall be very sorry if Mrs. and Miss Giddins think I have taken her away. I can see that good physical mediums are so much needed that I would do anything to help them. We old mediums are dying out, and in spite of all that is said I do not believe that trance-mediumship, clairvoyance, and theories, although valuable, will keep our cause afloat.'

When I read this to G. she told me that the little brown child she had seen had had a very merry face.

One little touch of instructive and significant pathos and I have done. Although we were all jubilant over Mrs. Corner's extraordinary emergence from the cabinet at that last séance, I thought her face bore a worried expression. As soon as we were alone together, she asked me anxiously: 'There is no suspicion of fraud, is there?' And it was not until I had most clearly and emphatically explained to her the impossibility of even the most defiant sceptic charging her with that under all the circumstances of the case—that the idea of her having attempted to masquerade as a spirit, in a red dressing-gown, was simply untenable—and had told her that the incident was really a vindication of materialising mediums from many of the charges brought against them of intentionally impersonating spirits, that she brightened up and seemed comforted, and indeed pleased.

With this slight attempt to point a moral, I now end my unadorned tale.

(To be continued.)

HYPNOTISM AND CURATIVE MAGNETISM.

A summer course of tuition in hypnotism and curative magnetism has been opened by Dr. Lucian von Pusch, in Striegelmühle, near Zobten, on the heights near Breslau, Silesia.

The lessons will be conducted on strictly scientific principles, and it is thought that the isolated situation which has been chosen, and the beautifully pure mountain air, will be very helpful in the development of psychic faculties, and conducive to a better assimilating of the professor's teachings.

A special feature of the work is the individual attention devoted to each student. Class tuition must unavoidably follow certain general rules and be designed according to a definite pattern; therefore the difficulties offered by personal characteristics, particular aptitudes, and the many diverse degrees of spiritual advancement in those who prepare themselves for the high vocation of healers, can be successfully met only by means of suitably adapted teaching given privately to single pupils.

Students will also receive at the professor's dictation written directions which are likely to prove a sure guidance to them when they start upon the independent exercise of their gifts. The duration of the course of studies covers an average period of four to six weeks, according to natural aptitudes, and industry, and good-will. Only earnest-minded candidates are accepted; a final examination has to be gone through. The fees for tuition, books, board and lodging have been fixed at 500 marks (£25).

A number of healers have been trained by Dr. von Pusch, and the writer, being himself one of these, speaks highly of the benefits he has experienced through his studies.

LUDWIG STOLZ.

7, Bahnhofstrasse, Breslau.

TO CORRESPONDENTS.

J. S., G. B., and E. ADAMS.—Next week. Too late for insertion in the present issue.

VISIONS SEEN BY THE DYING.

FROM THE 'LIGHT OF TRUTH.'

Friends who attended two women in Newark, N.J., one of whom is now dead, while the other is on her deathbed, are convinced that they saw through the veil that divides this world from the next. The city is stirred by reports of these visions 'from beyond,' and can give no better explanation of them than that offered by the attendant woman who heard the patients describe what they saw.

The first case is that of Miss Mattie Oakley, eighteen years old, who lived with her aunt, Mrs. M. E. Van Ness, of No. 30, Elizabeth-avenue. She fell ill three weeks ago. Her aunt, Mrs. Van Ness, tells the story of the vision convincingly, for she is herself convinced. She was sitting with the girl on the afternoon of the day she died. They prayed together. She feared that her niece might die at any moment. For a long time the girl lay still, her eyes fixed upon the ceiling, as if she looked through and beyond it. Then she turned to Mrs. Van Ness and said she had just seen a beautiful vision.

'I stood in heaven,' she said.

Her voice was calm. She seemed to be of normal mind.

'What have you seen?' Mrs. Van Ness asked.

'My father and mother,' the girl replied. 'They spoke to me. Mother told me to be a good girl. Father said: "Come to me."'

Mrs. Van Ness and the girl said a hymn together. A little later the girl died. Mrs. Van Ness is confident that her niece was rational and that she saw that of which she spoke.

The other case is that of Mrs. George W. Beatty, of 87, Sussex-avenue. She is sixty-two years old. She was attacked by paralysis about four months ago. Just before the first stroke, she says the mother of the former Mayor Daniel W. Beatty, of Washington, N.J., her stepson, appeared beside her bed, 'robed in pure gold.' A little later she saw Mrs. John Walters, a former friend, who has been dead for half a century. The spirit of her late husband appeared walking beside a beautiful river. She called aloud to him, and then she realised that she was in her own room, but the spirit was beside her. It lingered for a moment, she said, and then passed through the door, although the door was closed.

Neither of the women mentioned has been regarded as superstitious. Mrs. Beatty has been during almost all of her life a member of the Methodist Church. Physicians say she cannot live more than three weeks.

'SENSIBLE PEOPLE.'

The 'Daily Chronicle' has at last reached the conclusion that spiritualistic phenomena are 'being accepted by an increasing number of sensible people.' Noticing Dr. Minot Savage's new book, 'The Life Beyond Death,' the 'Chronicle' says:—

'The Life Beyond Death' is strangely dedicated to a son, who died last June, at the age of thirty-one, the dedication being a letter written to him three months later. The author protests, towards the end of the book, against being called a 'Spiritualist'; and he gives good reasons for wishing to dissociate himself from those so-called as a class. But he admits that he believes 'there is a great truth at the heart of the spiritualistic movement,' and a good deal of the book is occupied with his own direct personal testimony to phenomena that are identified with Spiritualism. And it is idle to deny that, in America chiefly, but also to some extent at home, these phenomena are being accepted by an increasing number of sensible people as the best evidence we have of the reality of a life beyond the grave. Possibly the desire to have some tangible evidence facilitates its acceptance; and Dr. Savage, who is as frank on this point as he is on others, seems to admit that the evidence has come just at the very nick of time, when people were coming to the conclusion that the old evidence is worthless. Certainly his book is worth reading, as a fresh and vigorous statement of the case.

NEWCASTLE-ON-TYNE.—'LIGHT' is kept on sale at the Spiritual Evidence Society's meetings in Northumberland Hall.

DECEASED HUSBAND COMES FOR HIS WIFE.

If Modern Spiritualism had done nothing more it would have been of benefit to humanity by drawing attention to the many instances of spontaneous spiritual manifestations which would otherwise pass unheeded, except for the purely local and personal interest which such occurrences inevitably arouse. As the result, however, of the awakened public attention, newspapers are now opening their columns to narratives of personal experiences of a psychical character, and, although we deplore the sensational style of setting them forth, still the fact that such occurrences are welcomed and eagerly perused, indicates the trend of modern thought in the right direction. The 'Progressive Thinker' for March 31st published the following striking narrative, culled from despatches to the morning papers from Danbury, Connecticut, U.S.A.:—

'A remarkable tale is monopolising public interest in this city. Mrs. Margaret Pettitt, of Brooklyn, who has been visiting her daughter, Mrs. Chas. W. Lee, wife of a prominent citizen of Danbury, was found on Sunday afternoon dead in bed. She had retired in seemingly perfect health. Her daughter, seriously ill in another room, gave the alarm which led to the discovery of the mother's dead body and to the remarkable story which has fairly bewildered Danbury. Mrs. Lee, as the result of a recent surgical operation, was confined to her bed, slowly convalescing. The mother, apparently in robust health, retired late on Saturday night. According to her custom she did not appear at breakfast on Sunday morning, but greeted her son-in-law cheerfully when he entered her room at noon and placed fruit and coffee at her bedside.

'Mrs. Pettitt was a habitual late riser and breakfast in bed was with her a matter of course. A short time after Mr. Lee had left Mrs. Pettitt's apartment her daughter says she saw the well-remembered figure of her father, who had been dead sixteen years, pass along the hall and enter the room occupied by her mother. Distinctly, she says, she heard her father's voice saying: "Margaret, come with me!"

"Overcome with fright, unable either to move or scream," recounting her mystifying experience, "I lay with my eyes fixed on the door of my mother's room, and ears strained to catch the slightest sound. Clearly I heard my mother answer father's command. Her words were indistinct, but the tone implied her willingness to go. An instant later the door swung open and my father stepped across the threshold carrying mother tenderly in his arms. They vanished as I looked at them."

'Mrs. Lee, recovering her voice, cried out to her husband as the apparition passed away.

"Something has happened to mother," she shouted, "go to her. Go quickly."

'Mr. Lee tried to soothe the hysterical woman. Then, to humour her, went to the mother's room.

'Mrs. Pettitt lay dead in bed.'

LETTERS TO THE EDITOR.

The Editor is not responsible for opinions expressed by correspondents and sometimes publishes what he does not agree with for the purpose of presenting views that may elicit discussion.

Planetary Influences.

SIR,—A friend of mine, much given to accidents, was warned that she is probably 'under planetary influences for accidents to limbs.' This lady's mother has asked me to inquire through 'LIGHT' whether there is any way of counteracting these 'influences.' Would the wearing of a talisman—the stone in psychic affinity with the wearer—be of any avail? and, if so, how can definite information be obtained as to such stones? Can any of your readers supply this information?

MARTHA.

Spiritualists' National Federation.

SIR,—May I trespass on your valuable space to call the attention of Associate-Members and societies affiliated with the above organisation to the following Articles in the constitution?—

Article VI.—General Committee.—The Conference shall elect a General Executive Committee of fifteen persons, seven to retire one year and eight the next. Retiring members are eligible for re-election. The General Executive Committee shall be elected from the members of Affiliated Societies and the Associate-Members of the Federation. The said committee shall elect its own chairman at each of its meetings. Nominations for the vacancies on the Executive Committee must be made in writing and sent to the Secretary at least one month prior to Conference. No society shall have more

than one member on the General Executive Committee, and not more than one person of a household shall be eligible from the Associate-Members at one time.

Article II.—Procedure.—All notices of motion for the agenda to be sent to the Secretary two clear months prior to the Conference, and publicly announced by him in the Spiritual Press at least four weeks prior to the annual meeting.

The following Members retire from the General Executive Committee at the forthcoming Conference, viz., Mesdames Venables and Greenwood; Messrs. Macdonald, Lee, Collins, and Mason (and one seat vacant by the resignation of Mr. Swindlehurst on his appointment as Organiser).

All subscriptions (Societies' and Associates') should be paid prior to the audit, which takes place about the middle of May.

W. HARRISON, Secretary.

42, Hilary-street, Burnley.

SOCIETY WORK.

YORKSHIRE AND LANCASHIRE SPIRITUALISTS.

Good Friday was a notable day for the Spiritualists of Lancashire and Yorkshire, and the enthusiastic proceedings in the Co-operative Hall, Downing-street, Manchester, demonstrated, says the Manchester 'Daily Despatch,' that they are anything but a moribund body.

In the afternoon there was a choir contest, in which Sowerby Bridge gained the first place and Elland the second.

The evening proceedings took the form of a public meeting, attended by about six hundred people, and the various speakers took a hopeful view of the future of spiritualistic principles.

Mr. J. J. Morse, President of the Conference, occupied the chair, and moved a resolution, to be forwarded to the Queen, expressing the thankfulness of Spiritualists at the escape of the Prince of Wales. The resolution was in the following terms:—

'The Spiritualists of Lancashire and adjacent counties assembled in the Co-operative Hall, Ardwick, Manchester, desire to express their profound satisfaction at the providential escape of His Royal Highness, the Prince of Wales, from the recent deplorable attempt on his life, and to convey to your Majesty the assurance of their loyal attachment to your Majesty's throne and person.'

The motion was seconded by Mr. W. Phillips, Editor of the 'Two Worlds,' and carried by acclamation. A telegram containing the terms of the resolution was sent to Her Majesty at the Vice-regal Lodge, Dublin.

Mr. W. Phillips then addressed the meeting and said although they had been laughed at and looked upon with scorn in the past, he felt positive they would ultimately come out on the top. They could afford to wait, because they knew that an inner voice spoke to them unerringly of the fact that by-and-bye, when the world had been prepared for their truths, it would receive them.

Mr. J. Venables (Walsall) contrasted the position of Spiritualists twenty-five years ago with the present-day position. He said they had been brought out of the darkness of theology into the light of spiritual truth, and he urged the importance of providing an institution for the Spiritualists of the country, and also the necessity for paying strict attention to the training of the young, in order that the increased prosperity of the movement might be ensured.

Addresses were also given by Mr. W. Walker, Mrs. Brooks, Mr. Johnson, and Mr. Tetlow. A fine musical programme was also presented during the evening.

CARDIFF SOCIETY OF SPIRITUALISTS.

PRESENTATION TO MR. E. ADAMS.

On Good Friday, a 'Happy Evening' was held in Andrew's Hall, St. Mary-street, Cardiff. The attendance numbered about 250, including a goodly sprinkling of friends from Barry, Penarth, Llandaff, and Pontypridd. The proceedings, under the chairmanship of Mr. Edwin Adams, president of the society, opened with musical selections, including pianoforte duet by Mesdames Hill and Pedersen, songs by Miss Morgan, Miss Burns, and Mr. Selby, and violin and pianoforte duet by Mrs. Hill and Mr. J. Hill, junr. A recitation was also rendered by Miss Francis.

An interesting ceremony was then performed by Captain Robert Mark, the oldest member of the society, who presented Mr. Edwin Adams, on behalf of a large number of subscribers, with a handsome clock of marble and bronze, and a pair of beautiful marble and bronze vases, the inscription on the clock reading: 'A tribute of love and esteem from the Spiritualists of Cardiff and District to Mr. Edwin Adams. April 13th, 1900.'

Captain Mark said it gave him very great pleasure to present Mr. Adams with a memento of the great love and regard in which he is held by all who have had the honour of being associated with him in public and private work, in endeavouring to promote the grand truths of Spiritualism. Mr. Adams was to look on the gifts as trophies won, not on the field of battle, but in teaching brotherly love, kindness, and sympathy amongst his friends. Directly addressing the worthy recipient, Captain Mark then concluded as follows: 'I sincerely hope that you may for many years continue to promote such teachings, and when you cease to hear the chiming of this clock, and are removed to the higher spheres of which it has been said, "Where time shall be no more," may this evening's presentations be a lasting memorial in your family for generations yet to be.'

Mr. Adams acknowledged the gifts in a touching and becoming manner.

Refreshments were then partaken of by the company, after which dancing was indulged in till a late hour.—JOHN HILL, Sec.

73, BECKLOW-ROAD, SHEPHERDS BUSH, W.—On Sunday last Mr. Hunt delivered an inspirational address upon 'The Spiritual Nature of Man,' explaining with much clearness the true, versus the mistaken, ideas upon the subject, and concluded with impromptu poems upon subjects chosen by the audience. Much interest was shown, and a good after-circle was held. On Sunday next, Mr. Brooks.—C.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday evening last, Mr. E. W. Wallis delivered an address entitled 'Man: His Psychical Potentialities and Relationships,' the address being one of a series on related subjects. Mr. W. T. Cooper, the vice-president of the Marylebone Association, occupied the chair. The address, which abounded with passages of high literary quality and happy phrases combining wit and wisdom, was received with great appreciation by a large audience. It is understood that a report of the address will appear in an early number of 'LIGHT.' On Sunday next Mr. A. Peters will give clairvoyance.—G.

STOKE NEWINGTON SPIRITUAL SOCIETY, BLANCHE HALL, 99, WIESBADEN-ROAD, STOKE NEWINGTON-ROAD (Near Alexandra Theatre).—On Tuesday, the 10th inst., a large gathering again gave a hearty welcome to Madame Montague, of California, who gratified the audience by manifestations of her rare spiritual gifts. Her psychological delineations from contact with the articles submitted by inquirers gave universal satisfaction; while her answers to questions put mentally seemed in every case to be fitting, comforting, and assuring. On Sunday last our president, Mr. E. Whyte, spoke on 'The Resurrection, as Viewed from the Spiritualist Standpoint.' On Sunday next, April 22nd, at 7 p.m., Mrs. M. H. Wallis will deliver an inspirational address on 'Spiritualism the Religion of Humanity.'—Corresponding Secretary, Miss Johnson, 81, Dunsmere-road, N.

BATTERSEA SPIRITUALIST CHURCH, HENLEY-STREET, BATTERSEA PARK-ROAD. — On Sunday last we had a most interesting meeting. The subject, 'Resurrection,' being appropriate at this season, was dealt with by the following speakers: Mr. Penfold, Mr. Fielder, and Mr. H. Boddington. On Tuesday last Mr. Dommen's phrenological readings again gave great satisfaction to a good audience. Our social and dance on Good Friday were most successful; a very enjoyable time was spent, many friends being in fancy dress. On Sunday, April 22nd, at 11.30 a.m., public discussion; at 3 p.m., Lyceum session; at 7 p.m., the usual workers will conduct the service. On Tuesday, at 6.30 p.m., Band of Hope meeting. On Thursday, at 8.30 p.m., a public circle will be held; and on Saturday, at 8.30 p.m., a social evening will be spent by members and friends. On Sunday, April 29th, at 7 p.m., Madame Montague, of California, will occupy the platform; a few reserved seats, 1s. each.—YULE.

CHURCH OF THE SPIRIT, SURREY MASONIC HALL, CAMBERWELL NEW-ROAD, S.E.—Our first anniversary was celebrated on Sunday last, when splendid meetings were held at morning, afternoon, and evening services. At 3 p.m., the children showed an advancement that reflects great credit on the conductors of the Lyceum; the guide of Mr. Long also gave an address full of hope and encouragement to the little ones. At the evening service Miss MacCreadie and Mr. W. E. Long occupied the platform. Miss MacCreadie, after a few interesting and sympathetic words, gave twenty-two clairvoyant descriptions, of which eighteen were fully recognised, some of them being astounding in detail and exactness. This well-known worker was warmly welcomed. Her gracious personality and charm of manner helped to make our service a grand success. We are deeply indebted to Miss Morse for her beautiful rendering of 'The Promise of Life,' which made a fitting preliminary to the many proofs of its fulfilment. Next Sunday morning, at 11 o'clock, a public circle will be held; doors closed at 11.15 prompt. A hearty welcome to strangers. At 6.30 p.m., an address will be given by a guide of our leader, Mr. W. E. Long, and the subject will be 'The Resurrection.'—J. C.