

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

No. 1,117.—VOL. XXII. [Registered as]

SATURDAY, JUNE 7, 1902.

[a Newspaper.]

PRICE TWOPENCE.

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NOTES BY THE WAY.

The highly encouraging 'May Meetings' at Finsbury will, we hope, hearten the various societies which, in various parts of London, are working for one object, though in various ways. We believe in the 'various ways,' being quite sure that we have yet to find 'The Perfect Way.' Poor Human Race! it has a long tramp before it, ere that can be found.

The one thing needful at present is pellucid sincerity, which really implies a good many things, and which, like charity, can cover a multitude of imperfections. Many a Salvation Army lass, with her homely vocabulary and crooked grammar, can touch the heart and persuade the will, where the polished periods of Westminster Abbey would only bewilder or tire. We must be patient; we must set the right value on sincerity and the message from the heart: we must get at the right meaning of 'The communion of saints.' And then we must try all kinds of methods, and act up to the advice of the shrewd humourist who said: 'Don't get discouraged. It is sometimes the last key on the bunch that opens the lock.'

We regret to hear that the response to the appeal of The Spiritualist Alliance has not been immediately satisfactory. One way and another, we doubt not, what is necessary will be done in the end, but it is a pity that the spirited move of The Alliance was not at once backed up by its friends, and even by interested onlookers.

It is hoped by many that the present step onward is only preliminary to something better. These assure us that the cry of the old prophet Isaiah still sounds in their ears: 'Enlarge the place of thy tent, and let them stretch forth the curtains of thy habitation; spare not; lengthen thy cords and strengthen thy stakes: for thou shalt break forth on the right hand and on the left.' We think we hear that cry, too; but tents and cords and stakes are very costly things in London, whatever they were in Palestine.

We invite all our friends to call at 110, St. Martin's-lane, say in about two weeks. If they have not by that time subscribed, we feel sure they will.

'The Progressive Thinker' gives us a wholesome little Article on the injustice done to Spiritualists by those who so strongly single it out for the charge of fraud. The writer says:—

The epidemic of fraud is widespread. It is by no means confined to Spiritualism alone. It permeates to-day all kinds of business. The liquor dealer concocts and compounds vile liquors, poisonous as well as health-and-reason-destroying. Articles of food consumption are adulterated

and even made poisonous. Manufacturers make shoddy goods of various kinds. Cheating is the real vocation of many a firm whose sign advertises a legitimate and honourable business. Religion and politics bring up the rear of the ignoble procession—linked together in a common brotherhood of deception, trickery and fraud unmentionable.

As Spiritualism presents a wide field for the practice of the arts of the impostor and deceiver, it is not to be expected that it will escape the epidemic infection of dishonesty everywhere prevalent. So, sad to say, there are those who, for the sake of the paltry dollar, will sell honour and their souls' virtue.

But the prevalence of dishonesty in others is no excuse for those who practise fraud in the name of Spiritualism.

Spiritualism is in its nature so sacred and holy and so pure a thing, that to counterfeit it, morally considered, is a most heinous crime against humanity and all its sacred relationships.

This is sound teaching. Will our very severe critics take note of it, and do us at least the justice to admit that tens of thousands of sincere Spiritualists hate fraud as much as they do? Why should they not? It is silly as well as unjust to suggest that we like to be deceived.

Someone has sent us a copy of that sadly decadent newspaper, 'The Scotsman,' with a marked Article on 'Christian Science,'—just the sort of virulent article which helps the enemy attacked. 'Christian Science' is called 'this misbegotten, misnamed Yankee superstition.' Scotland is too sensible to encourage it, says 'The Scotsman,' though in America 'it has won so many adherents that it has come to be regarded as a menace to the general well-being': but 'there they can wallow in absurdity to their hearts' content.' By it 'the whole moral influence of the Christian religion is prostituted.' Its disciples are 'capable of doing as much harm to their neighbours as many unfortunate lunatics who are locked up in our asylums': they are 'besotted with their own fatuity'; 'we can but pray for them.'

We hold no brief for 'Christian Science,' but we know that only crass ignorance, gross prejudice, or a persecuting spirit, could rail like this at people who are trying to do good,—and who succeed in doing it. As for 'The Scotsman's' prayers, the less said the better. It needs a good deal of praying for itself.

'The New Thought' movement, full of promise and of performance as it is, perhaps needs the icy little reproof of Ursula N. Gestefeld, given in 'Exodus.' She thinks the demand for 'Success' is not only excessive, but is now likely to be misleading, if not spiritually deleterious; because undue desire for success is apt to eat away the moral sense and the power to patiently endure a necessary cross. And, indeed, success is far from being everything or the highest thing. She says:—

In these modern days theorists have arisen who declare that worldly success is not only not incompatible with spiritual success, but a sign of its growth; that poverty-stricken lives are disordered lives; lives out of harmony with the nature and destiny of man; therefore something to be dealt with as a disease to be removed. There has sprung up, consequently, an army of teachers and teachings that claim to ensure SUCCESS—written as large as possible—if their secrets are disclosed and followed.

Is there danger that many of these promises have no basis in fact and are deceptive illusions? Nowhere are the dangers of a little knowledge more apparent than in their promises of SUCCESS as something to follow subscription to a certain magazine, the perusal of a set of correspondence lessons, attendance at a 'Success Circle,' or payment for 'Success Vibrations.' Were Jesus in the flesh to-day he would wield the cutting, biting lash as vigorously for the cleansing of the temple of the living God as he is reputed to have done of old.

The defilement that has crept into the modern 'New Thought movement'—crept? no, walked in with giant strides—needs to be put out of it. Nowhere is it more apparent than in the abuse of the word 'Success,' and the misleading results of such use. Such use is an appeal to the natural instinct shared with the lower orders, rather than to the slumbering divinity they do not possess. It excites cupidity, makes the incidentals of human existence loom large, and the spiritual essentials dwindle correspondingly.

We are sorry to say, after much wading through shoals of the papers referred to, that this warning is needed.

There is entire wholesomeness, too, in this practical appeal:—

Let every one who is running hither and thither in his search for SUCCESS ask himself, 'Have I succeeded in conquering selfishness? Have I rooted out of my heart every selfish impulse and desire? Have I thus brought myself to where I always do unto others as I would they should do unto me, never having a desire which I would gratify at the least loss to them? Can I honestly, without reservation, desire for everyone what I desire for myself? Would I do without what I desire if so they might have it? Am I capable of this unselfishness?'

A very trustworthy correspondent writes:—

In a late copy of 'LIGHT' I saw an item about robins and death warnings. I have a great number of birds of various kinds that come to be fed. One Sunday, four robins came on the window sill (where I do not feed them for fear of cats hunting them). I got up to see if they were telling me there was no food left, though I had never known them to come so before. But there was plenty of food. By-and-by one bird fluttered about close to the pane, and then tapped on it with its beak, and, though I was close to the window, did so four times. Shortly afterwards I got news of the death of a cousin and his three sons by drowning out yachting.

I had told two friends about the robins, and said it was odd they only did it then. I thought it a new trick they had got, and expected more. Until I read the robin story in 'LIGHT,' the robins and the news about my cousins had no connection; but came to mind at once as I read it, and the same to my friends directly they read it. They had noticed I had said they just did it four times, and then all four flew away.

'A review and an argument,' on 'Psychology: ancient and modern,' by J. J. Morse (London: The Progressive Literature Agency), merits attention. It cleverly brings together glimpses of world-experiences as far apart as 'the woman of Endor' and the psychical researchers of Westminster, and suggestively correlates the psychologies of India and London. It is a stoutly bound pamphlet of sixteen pages, and sells for fourpence.

A 'VETERAN WORKERS' meeting will be held at 73, Becklow-road, Shepherd's Bush, on Sunday, June 15th inst. Mr. Percy Smyth will preside. In the morning and afternoon Lyceum meetings will be held, to which adults as well as children are cordially invited.

'THE REGALIA OF HIS MAJESTY KING EDWARD VII.'—Madame Zuleika has come out in a new direction and has produced a handsome and interesting pamphlet which will appeal to lovers of precious stones who desire to know their symbolic significance. It is entitled, 'The Regalia of His Majesty King Edward VII.,' and is sold by Nichols and Co., 23, Oxford-street, W., for 1s. net.

AN ASTROLOGICAL FORECAST.—Mr. George Wilde, the well-known astrologer of Halifax, Yorkshire, the correctness of whose predictions 'immensely staggered' Mr. W. T. Stead, sent me *some weeks ago* (writes a correspondent) a forecast showing that the 'stars in their courses' presaged approaching peace, and aspects of good augury had coincided with the Boer negotiations since April. Long before the day, Mr. Wilde predicted that by May 18th, the actual date on which the Boer delegates went to Pretoria from the Conference at Vereeniging, peace measures would be proceeding apace, and that on or before June 9th peace would be proclaimed with but few dissentients.

SÉANCE WITH EUSAPIA PALADINO.

Our esteemed contemporary, the 'Uebersinnliche Welt,' is publishing a translation, by Luise Hitzte, of a series of articles contributed by the popular author, L. A. Vassallo (who writes under the *nom de plume* of 'Gandolin'), to a widely read Genoa daily paper, 'The Nineteenth Century,' giving a full and minute account of several séances with Eusapia Paladino in December last. Signor Vassallo describes the five séances at which he himself was present.

To these accounts he adds a variety of information on occult subjects, for the benefit of those of his readers who are not versed in such matters; but we will limit ourselves to the account of the séances (which I omit.—Tr.), except for a few interesting extracts from his introduction.

The author acknowledges frankly that he formerly ridiculed occultism; but he says that he began to take an interest in it as far back as 1886, when he was present at some séances in Naples with the then little known Eusapia. He was not convinced by his experiences at that time, but was so far interested that he afterwards entered upon the serious study of occultistic literature, and firmly resolved that as soon as he obtained a convincing proof, he would not hesitate to make public the convictions resulting from his researches. That time has now come. The five séances with Eusapia Paladino in which he took part, in December last, have brought to him personal conviction, and these articles are the result.

Here is the report, somewhat abbreviated, of

The First Séance.

The séances commenced, as a rule, about nine o'clock, and took place in the hall of the scientific society 'Minerva.' They were not available to anyone who did not belong to one of the group of experimenters. We unanimously elected Professor Francesco Porro as manager. Besides him and myself, four persons were present, whom I will designate as Dr. Venzi, Signor Prati, and Signor and Signora Morani.

The hall is a square room with two windows, which were shut and barred. The one near which Eusapia Paladino was sitting had a sort of tent-like drapery, besides two heavy curtains reaching to the floor, forming a kind of cabinet, favourable to the phenomena of materialisation, and which could, if required, be lit up by an electric light.

The hall, in addition to the chairs, contained only the following articles of furniture: a small round table, a square deal table, at which from six to seven persons could conveniently be placed, and a massive writing table between the windows against the wall. The room was lit by the electric light, so arranged that the lamps could be either white or red as required. The red light, although subdued, was still sufficiently bright for every object to be clearly visible.

Our group took their places at the deal table, close to the draped window. Eusapia sat among us at the upper end, with her back to the window. Signora Morani held her left hand and foot; I held her right hand and foot. Once for all, I will say that we repeatedly called the attention of our fellow-sitters to the control thus exercised, which was almost superfluous at the first séance, because three-fourths of the phenomena took place in full light and everyone could see the medium.

We formed a chain, sitting in full light; Signora Paladino was wide awake, and for some minutes chatted with us with her usual liveliness. Gradually she became quieter, her face took quite a different expression; she shuddered and seemed to fall into a state of semi-unconsciousness. Then, in full light, we saw the little table, which was about a yard from the medium, slide towards the large one. On it were a tambourine, a mandoline, a trumpet, and a harmonica. When it had got close to the large table it rose from the ground as though a strong hand held it by the foot, then bent forward and threw all the objects upon it on to the large table; after which it quietly returned to its former place.

Then by raps darkness was demanded. Scarcely was the electric light turned off than all the musical instruments began to play, floating about the room, when suddenly I felt an object gently laid upon my breast. It was the mandoline, which seemed to be held by two arms, as though a person stood behind me and held the instrument in front of me while pressing me gently. Arpeggios came from the strings and then I felt the tambourine softly laid on my head. The others had similar experiences.

Suddenly I felt a very large hand laid on my shoulder, which it pressed twice. I thereon said: 'From the size of this hand I should take it to be that of John King.' I had scarcely said this than I received three friendly though heavy slaps by an open hand on my back, audible to all, and signifying 'Yes!' So this was the well-known control

of the medium, who appears to conduct all similar phenomena coming through her.

We then asked 'John' if any other personalities were present and if he could help them to manifest. Three raps signified 'Yes,' and soon afterwards a fine, youthful hand was stretched through the opening of the curtains, some inches from the head of the half-slumbering medium. The hand was distinctly visible in the light. It waved gracefully as though in greeting, towards me especially, remaining visible for some moments.

Now darkness was again asked for, and I perceived distinctly the touch as of a person standing behind me. Two arms embraced me round the neck with passionate tenderness; while two tender, finely formed hands, like the one we had just seen, caressed me repeatedly. The friends told me that my head was enveloped in brightness, which I myself could not see; and I was repeatedly kissed, all present hearing the sound of the kisses.

I had no doubt whatever as to the nature of these physical and spiritual manifestations; the more so as the hand, which was identical with the one we had all seen, remained long clasped in mine, while I held tightly the medium's right hand, of which I never let go all through the séance. In the meantime raps on the table spelt out sentences the confidential import of which I alone could understand, and which proved to me my son's* identity unmistakably. I still, however, begged for another proof, and I then received through the alphabet one of my son's three names, that one with which even my nearest relatives were unacquainted, the name of 'Romano.'

But even this was not all. I said to him: 'Do you know, Naldino,† that I always carry a remembrance of you about me?' Immediately after I had said this, I felt distinctly a finger upon the inner side pocket of my coat, on the spot where I keep my son's likeness, which it pressed several times with great tenderness.

I then said, turning to this tangible though invisible person: 'Since you are able to manifest your presence in such a wonderful manner, can you not make yourself visible? Please try!' Through the raps we were then told that this might possibly be done, if we could make the room semi-dark; the electric light should be put out and a lighted candle be set outside the door, which must be left open; a stronger light would probably hinder the manifestation of the appearance. After a few moments our eyes became accustomed to the semi-darkness and we could clearly distinguish all the persons and objects present. As I did not know what to expect I gazed fixedly at the light from the open door, when all together Dr. Venzi, Signor Prati and Professor Porro exclaimed:—

'A face! a face! it is quite distinct: don't you see it?'

'I see nothing,' said I sorrowfully.

'But where are you looking?'

'Towards the door.'

'Not there. . . There it is again. . . turn towards Signora Morani.'

I turned my eyes in this direction and saw distinctly a face in profile which bent over the table between the medium and Signora Morani, with its head towards me, not twenty centimetres from me, and then drew back. I entreated the mysterious being to show itself again, and the shadowy figure again bent towards me, remaining motionless for several moments and then disappeared altogether.

Light was again turned on and to make it evident that it could not possibly be a question of personal hallucination on my part, I begged those present—without saying what I myself had seen—to describe exactly the appearance as they had seen it. Not only did their descriptions agree with each other, but they were exact descriptions of my son Naldino. But yet one more test occurred to me. I drew with a pencil a sketch of the figure I had seen on the deal table, and this was recognised by all as the same they had seen, especially by Signori Prati and Porro, whose places were the most favourable for observation.

Further particulars of some of 'John King's' performances are given, which apparently concluded the séance; and this portion of the account concludes with some observations by Signor Vassallo, showing how utterly impossible the theories either of hallucination or deception are to account for these wonderful manifestations. The narrative of these five séances, which appear to have created so great a sensation in Italy, will be continued by Luise Hitzte in the following numbers of 'Uebersinnliche Welt.'

I learn from a letter by Professor Falcomer to the editor of the 'Uebersinnliche Welt,' that he himself was so fortunate as to be present at the séance of February 11th, 1902, of which he intends to write a full account for publication.

M. T.

* Vassallo's son Arnaldo, who died at the age of sixteen.—TR.

† Diminutive of Arnaldo.—TR.

SPIRITS' MEMORIES OF EARTH-LIFE.

After Mr. Colville's Address at St. James's Hall on the 15th inst., a question was asked which my shyness of public speaking prevented my standing up to answer.

I understand that some parents had been deeply disappointed in a communication received from a son on the other side, in which, up to a certain point, the identification was complete, and then the boy was unable to give his brothers' names.

I have, for nearly eighteen months, been receiving long daily communications from a little spirit son, aged twelve; and in the beginning I used to be deeply distressed at his seeming unable to remember the simplest things, and the names of people he had known all his life. My agitation, however, was always equalled by his own, and his constant earnest prayer would be to 'have patience with him, and he would in time remember all.' He explained constantly that many on the other side do not even recollect their earth names, who they were, nor a single incident of their lives. In many cases no happiness would be possible (he tells me) if all could remember their earth-lives and those they have left behind, and a merciful Father thus arranges it, restoring their memory when re-union takes place, or when communication with the loved ones here is established.

My little son tells me that had I not established communication with him, the same thing would have happened to him, for that he grieved much at my 'taking no notice of him.' Alas, for a year I never knew that I even could!

Again, even when communication occurs, it is evident, from all he tells me, that their memories of earth life are much fogged for a time. He one day drew a cobweb on the paper, with the letters of the alphabet caught in its meshes, and explained to me that 'some days his memory of earth was like that—all in a tangle.'

I find, even now, that he remembers his extreme babyhood and early childhood better than the events immediately preceding his passing over. He constantly startles me by sudden unexpected allusions to long-past events of his early childhood which in earth life he never alluded to, and which I had forgotten. In addition to all this tangle of memory, he has, of course, given me such long-continued and overwhelming proofs of his identity, and his very remarkable individuality, that I would as soon doubt that it is my child as I would doubt his letters, were he in Australia instead of in the spirit world. His memory, I may mention, gets better every day.

I think people do not realise that the action of so-called death is really merely the waking from what suddenly appears a tangled, troubled dream—viz., the earth life. As Mr. Colville so truly said, we go nowhere—and they come back from nowhere. We are *all* in spirit life, the only difference being that our eyes and senses are veiled, and theirs are unveiled. Nothing will surprise us on that side, neither faces nor surroundings, any more than we are surprised when we wake from sleep and find ourselves in our bedrooms.

The only thing which surprises those who have passed over is, that we suddenly have ceased to take notice of them. *That* life is the reality! The earth life is the tangled dream! While we sleep and dream now at night, how real it all seems! What anguish, and joy, suspense, and terror, a dreamer can experience! But the moment we awake, where is it all gone? It has suddenly become a foolish tangle, and the very people we talked to in that dream have faded into unrealities, and we cannot often even recall their names or faces!

If everyone would realise that exactly the same thing often happens at death, except where the link of love is all-powerful (such as between parent and child, husband and wife, lovers, &c.), this very puzzling subject would, I think, be better understood; and much heartache be saved.

I was deeply struck by Mr. Colville's address. Many things he said had been written for me by my boy over a year ago.

I trust this may meet the eye of many to whom this explanation may prove a comfort.

E. M.

REINCARNATION.

(Continued from page 219.)

Reincarnation is for the Eastern merely a detail in the mechanism of Involution, and the involution of life or spirit seems to him to be a necessary first step in any explanation of the Universe: for, to leave Involution out of the question, and to consider only Evolution, appears to him like omitting to take into account the question of 'income,' and considering only the question of 'expenditure': and that seems to the Hindu and to the Buddhist to furnish a solution of the enigma of life precisely on the intellectual level of Topsy's explanation of her existence, 'I guess I grewed.' What the Eastern sees in the Universe is an immense system of co-operation, and nothing astonishes him more than to find that the West bases its conception of the Cosmos on the idea of competition, or the universal 'struggle for existence.' The Involutionist, of course, perceives that competition is natural and inevitable, for it is not only necessary for self-preservation, but conducive to progress; but he also sees that, if carried too far, competition becomes a means for self-advancement by the injury or destruction of others who are in no way worse than oneself; and then it undermines the law of co-operation, which he believes to be a higher or more important law than the law of competition; for he does not regard co-operation, as it is regarded in the West, as merely a manifestation of 'enlightened self-interest,' a labour-saving or profit-sharing device, invented by our reason in defiance of the universal struggle for existence, and adopted because it 'pays better' in some things than competition, and which is, in fact, only a means for competing on an extended scale. *The Universe, he thinks, is the result of co-operation, not of competition.* Co-operation, it seems to him, spells combination, organisation, construction, and development; it means the acquisition of new powers, the regulated action of which procures the increasing happiness of every part, and therefore of the whole; while competition, when it becomes aggressive, and infringes on the rights of others—the competition of the Evolutionist—spells strife, anarchy, disintegration, and destruction, resulting necessarily in universal injustice and unhappiness. He sees that when any competing unit appropriates more than its share, it becomes a morbid growth, a disease in the larger unit of which it forms a part; and that whether it be a morbid growth of tissue, or a morbid growth of worldly advantages and enjoyments, the instinct of self-preservation impels all the other units of the same degree to fall upon it, kill it, and cast it out; and he perceives that it is not reason that prompts this action, but the *vis medicatrix Naturæ*, and that the natural result of that surgical operation is the health and happiness of the whole.

Now, instincts are developed in every creature in proportion to their utility to it, and in conformity with its requirements, its nature, and its environment; but at every expansion of consciousness there is a change in all of these, and this necessitates a corresponding change in instincts, the equilibrium in which has then been disturbed, and has to re-adjust itself: and this requires not only the acquisition of new instincts, but also the abandonment of old ones. In the lower creatures this is a simple process, governed by the law, 'Conform or die'; but man is not wholly at the mercy of his environment, and can, by his ingenuity, avoid the punishment of death when he disobeys the new laws of his being (or 'New Dispensation'), for he can shirk his new responsibilities and duties, and elect to remain under the laws that properly belong to his former and lower stage of development. So great has been the expansion of consciousness from the brute stage to the human, that most of us still find that the easiest course; and it may take man-

kind millenniums to learn to conform itself completely to the new laws of its being, by developing fully the instinct of co-operation, and reducing the instinct of competition to harmless dimensions; for, in man's case, co-operation means intellectual and emotional co-operation—not a mere utilitarian 'enlightened self-interest' planned out by his reason, but an instinctive and unreasoning community of feeling, thought, and emotion, which makes the pains and pleasures of others one's own. That necessarily is the form which instinct will ultimately take in mankind; for Nature demands harmony, and in no other conceivable way could human beings, with their thousands of conflicting desires and wants, become as peaceable and harmonious as even a pack of wolves.

An example of this change of instincts is furnished by certain little creatures which are attached to a rock during the first part of their lives, but afterwards become free to swim about. So long as these little creatures are able to annex only the food that comes within their reach, instinct prompts them to regard appropriation as ownership; and they live in peace and isolation, innocent alike of competition and co-operation; but when they begin to swim about, they find that others of their kind can with equal right lay hold of any tempting morsel at the same time; and so competition and strife spring up. But competition carried beyond a narrow limit becomes 'destructive'; and it is then subversive of the universal harmony, and therefore contrary to natural law: and very soon the instinct of gregariousness asserts itself, and inclines those little creatures to live together in harmony, each content, as a necessary condition of continued existence, to take its own share without trespassing on the portion of its neighbour. But the greater the increment of vital energy that any creature receives when a step in Involution is made, and the more complex in consequence becomes its life, the more slowly and painfully are the old instincts obliterated and the new ones implanted; and in man's case, in which gregariousness means sympathy and co-operation, and separateness means antipathy and competition, the transformation is immensely difficult and tedious; for man's reason sides with his old or 'lower' instincts so long as they are the stronger, and furnishes him with specious reasons for continuing to obey them.

It is not merely good *habits* that are needed to make us human, but good *instincts*; and instincts have their seat in the permanent self, as habits have their seat in the ephemeral. Human progress is an affair of the 'individual,' not of the 'person,' and it can be achieved only by the acquisition of new and better instincts, and the inhibition or eradication of old ones; and according to the Eastern wisdom, the only process by which this change can be brought about is Reincarnation. For growth implies the getting rid of effete matter, as well as the absorption of nutriment, and when the ephemeral personality disappears, with it vanish the useless and deleterious residues of the intellectual and emotional food of which we are continually partaking during each earth-life—the stupidities, fooleries, cruelties, selfishnesses, and vanities which mix and mingle with all our thoughts, words, and deeds, and which we ourselves are not able to separate from the part that is nutritive and good, or even to recognise as being what they are; because those deleterious residues belong to the brute condition formerly natural to us—a part of the 'old Adam' not yet outgrown. Now, it is while we sleep that we grow; and even so, *it is between incarnations that humanity's advance is made.* The Individual, the Ego, comes back to earth with 'a clean slate'—awakens again to life on earth free from the old errors and prejudices, with a mind plastic to the new thoughts and new things which have sprung up in the world as it rolled on while it, the Ego, slept.

LUX.

(To be continued.)

AN EXTRAORDINARY COINCIDENCE.

BY GENERAL FRANCIS J. LIPPITT.

Occasionally there occur coincidences so extraordinary that it seems impossible to attribute them to mere chance. Such a one I wish now to record. It occurred about two weeks ago, under conditions which I will briefly state :—

1. Miss Mary A. Page's mother is my first cousin. They live at about three-quarters of a mile from me.

2. The *locus in quo* was in the very heart of the business part of the city, about half a mile from our respective residences.

3. I started in the afternoon to go to a family with which I was intimate, to read a French play. I was in my sober senses, and was perfectly well in mind and body—*mens sana in corpore sano*.

4. I had never experienced a loss of memory, except what sometimes occurs, I think, to most people, a momentary forgetfulness of a name, or, in speaking or writing, of a particular word.

5. I took the car near my residence, which would carry me within three blocks of my destination. In a few minutes my memory suddenly failed me. I could no longer recognise the streets or buildings—for many years perfectly familiar to me—and could not imagine where I was or whither I was going. Being thoroughly alarmed, I decided to leave the car at the first stop. On alighting I crossed the street to a corner and looked around me, but could not form the slightest idea as to where I was. I asked a man standing there, 'What street is this?' But he made no answer, even on my repeating the question. He was probably a foreigner. I was about entering a store close by to ascertain where I was. Just at that moment I felt a light tap on my left shoulder. I looked up, and who should it be but my cousin, Mary A. Page!—whom I had not the slightest expectation of meeting. I told her that I was 'lost.' She asked me where I was going. I could not recall the street nor the number, but told her it was to the house I had pointed out to her some days before. She said she would take me there, and walked with me through one or more blocks, when she stopped. On looking around I at once recognised the locality, which was within three blocks of my destination. I declined her offer to conduct me there, 'Richard being himself again'; and we parted.

Now of three hundred thousand people (the present population of Washington), although it was in the highest degree improbable that it should be my cousin, Mary Page, who tapped me on the shoulder, this might *possibly* have been by mere chance. But there was another element in the problem by which this improbability was enormously increased; to wit—my cousin met me on the very day, the very hour, *and the very minute* that I was needing her—or at least some person who knew, *as she did*, the very house to which I was going.

The meeting, under the conditions I have stated, must have been by mere chance, or else—and no other alternative is conceivable—by the interposition of some invisible agent. But, although a problem might in theory be constructed to ascertain what were the chances against the meeting being by mere chance, the terms of the problem having no definite value, it could result in nothing but *x*. I suppose that these chances must have been hundreds of thousands to one at least. If the opinion of Lord Rayleigh or of any other distinguished mathematician could be obtained in the matter, I am sure that it would be accepted by all intelligent Spiritualists as decisive.

But even were these chances only ten thousand to one, the logic apparently adopted by the Society for Psychical Research in such cases would lead to the conclusion that, *prima facie* at least, the meeting was not a mere chance coincidence. And it was something more than a mere bare fact—*showing as it did a distinct purpose*, and which was a benevolent one.

How much longer my abnormal condition would have

lasted but for the sudden appearance of my cousin, it is impossible to say.

Washington, D.C., U.S.A.
May 12th, 1902.

I have read over my cousin's statement, and I wish to add that the meeting as related by him was entirely unexpected on my part; and that I was acquainted with the location of the house to which he was going.

MARY A. PAGE.

814, 22nd-street, N.W.,
Washington, D.C.

'LET THE CHURCHES AWAKE!'

A certain Mr. E. Davis has written to 'The Daily News' to say that Spiritualists who claim that they are influencing the Churches and the growing belief in 'The larger hope,' are in error. It puzzled us to see how he could know this. It is doubtful whether he or any other man could tell what had influenced even himself. What Mr. Davis really meant was that he dislikes Spiritualism, and that he hopes it does not influence.

But now, in 'The Religious World' columns of 'The Daily News,' a letter from the Rev. G. P. McKay is quoted, fully admitting that Spiritualism is very largely influencing the Churches. The following extract from this letter is unusually suggestive :—

'I am persuaded that there is a great deal of truth in the Spiritualists' claim that "their thoughts are permeating the churches, and the doctrine of the larger hope and the treatment of hell as a mere figure of speech are due to their teaching." Mr. Davis need not be so anxious to "repudiate" the claim; for, since he holds and teaches "the larger hope" theory, he should be glad of the help of all who are spreading it. On the other hand, there are some of us who believe that this teaching is leading many souls astray, and we cannot but be sorry that it is spreading by any means whatsoever. We think that the note of exultation struck by the Spiritualists last week should be a note of warning to the general Christian Church. It shows what way the stream is flowing, and we would do well to ask ourselves the reason. What is it that gives to Spiritualism its vigour, and to "the larger hope" its life? It is the unscriptural dogma of the natural immortality of man. When men die, they are reckoned as not dead at all, but alive in some state of felicity or of fire. It is plain to see that if the dead are alive they need no resurrection, and it is no wonder, then, that the preaching of the resurrection of the just and unjust, which was the chief feature of all preaching in Apostolic days, is never heard of now. Nay, only a year or two ago, when the wife of a distinguished preacher in this city died, he boldly proclaimed the resurrection to be past already, by announcing on a bill at his church door, "She is not here; she is risen." What is that but the teaching of Spiritualism? Is there any wonder that the distinguished minister referred to is freely spoken of now as a believer in Spiritualism? And can it be denied that "their thoughts are permeating the churches"? Let the churches awake!'

By all means! and we will do all we can to get the churches 'awake.'

SÉANCE WITH MRS. MELLON.

I had the privilege of attending a séance last night in the Newcastle Spiritual Evidence Society's rooms, when Mrs. Mellon was the medium, and I feel I ought to say that it was indeed a very wonderful séance. My life as a boy and lad was much spent in fishing for trout by night in the river Tummel, and besides this educative practice, I possess naturally, as did my father, very unusual power to see in the dark. Well, last night I saw more than a dozen very well defined forms of all sizes, from little children (some of whom were of a glistening whiteness) to stalwart men, come forth from that cabinet. 'Geordie' stood there so distinctly visible that I could see his black beard and eyes, and he had quite a crack with his brother Scot.' The little ones were unmistakably real in their feeble timidity, their voices being as truly the voices of little children as 'Geordie's' was that of a thoroughbred Aberdonian. I looked the whole thing *through and through*, and I declare that if anyone could doubt the reality of these manifestations, it only means that he has very imperfect powers of observation and comparison.

I need say no more. The truth speaks for itself.

JAMES L. MACBETH BAIN.

May 31st.

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

SATURDAY, JUNE 7th, 1902.

Light,

A Journal of Psychical, Occult, and Mystical Research.

PRICE TWOPENCE WEEKLY.

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

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

'LIGHT' may also be obtained from E. W. ALLEN, 4, Ave Maria-lane, London, and through all Newsagents and Booksellers.

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A SERIOUS GOSSIP.

Mr. Quiller-Couch, who usually amuses us with his nimble wit, in his Daily News 'Monday Causerie,' lately gave us what he rightly called 'A more serious gossip': and, in truth, it was an extremely serious gossip, turning in fact upon Mr. Roosevelt's 'Book of the Future Life,' an Anthology of the thoughts and feelings of notable people upon the life beyond what we call 'death.'

This 'gossip' has greatly attracted us, first on its merits, and then as an unfrequent disclosure of the thoughts and outlooks of such men as Mr. Quiller-Couch, a fair representative of the modern intellectual trifler who usually is supposed to care for none of these things, but who, as in the case of Richard Le Gallienne, occasionally unveils even startling emotions concerning the deep things of the soul.

The value of the cumulative evidence in support of belief in a Future Life seems to have impressed this writer. Of Mr. Roosevelt's book he says: 'Here is a book which masses evidence with a really impressive result. Many of the quotations we remember, some vividly, some dimly: of others, we were aware, perhaps, that they existed and could be found for the searching; but, to me at least, these scattered testimonies take a new strength when massed and marshalled; their accumulated weight presses with quite a new urgency upon conviction.'

This is an argument which we naturally value highly, on our own lines and in relation to our own subject. Our case as it stands to-day depends largely upon the value of cumulative testimony. We do not at all shrink from citing what some might regard as the lowest phase of Spiritualism,—the movement of objects without physical or other contact, or the production of audible signals claiming to come from unseen people with minds of their own. All over the world to-day, sane and well-seasoned experimenters know that these things occur, and it is no longer possible to smother or hush up the matter with the old words, 'delusion,' 'imagination,' 'deception.' The evidence is now massed 'with a really impressive result,' and 'the accumulated weight' of 'these scattered testimonies' 'presses with quite a new urgency upon conviction.' We commend that application of his own argument to Mr. Quiller-Couch.

Rightly enough, he puts aside much that is too familiar in our mere pulpit talk—the bad analogies such as that between a soul emerging from the body and the flower emerging from the seed. Alas! the two things are not at all parallel. The seed is not a dead thing as the body is, and, in any case, seed and flower complete the little circle here. As Mr. Quiller-Couch says:—if flowers were known

to go to Heaven and bloom there, there might be some cogency in the pretty but unconvincing analogy. 'As things are, one might as validly reason from the man, to prove that flowers go to Heaven, as from the flower, to prove that men go there.'

Then there is the rather mean argument (with some force in it nevertheless) that a new life is needed 'to redress the balance of the old, to give the sick health, the poor riches, the bruised a compensation for his hurt.' What, exclaims Mr. Quiller-Couch, what is this but 'an attempt to foist off on the New Jerusalem a number of obligations which might quite well be undertaken and discharged by ourselves? Some of us who believe in Heaven would believe in it a deal less securely but for the conviction that many reforms now indolently relegated to it will in due time come back to earth, to be achieved here by man's own efforts. This craving for a new life to redress our private grievances and repair our communal faults is doubtless but one of many disguises in which the universal instinct clothes itself.'

That last line at once suggests this writer's central thought. It is not to analogies and arguments that he appeals, but to a certain 'noble instinct' which amounts to a testimony higher than our own. 'Let us,' he says, 'lay all the stress possible upon these words "noble instinct."' Then, turning again to the book, he says:—

The lesson which most readers will carry away from this anthology is the immense significance of the instinct: beside which its various disguises, its arguments good and bad, its false analogies and confusions of imagery, seem alike accidental, almost trivial—afterthoughts, at the best. This instinct and this alone, being as we believe divinely derived, responds to the Scriptural assurances in a voice, like theirs, divine:

For Nature, giving instincts, never failed
To give the ends they point to.

Admitting that all other instincts known to us—of the seed for the daylight, for instance, or of the salmon for the sea—have their fulfilment in this world, and that the leap from this world to Heaven is not fairly bridged by any analogy drawn from them, we question and ask this particular instinct if such a leap be possible. Most men it answers with quiet sublime assurance, and for most men the divine voice repeats that assurance from the farther brink.

This takes us to high ground indeed, and to 'the divine voice' not only 'from the farther brink' but from the recesses of the listening and trustful spirit stirred by the 'noble instinct' which The Infinite Mother implanted there. And surely, if to that can be added the signals 'from the farther brink' which at all events suggest the survival of something beyond it, we need not sigh for grounds of faith and hope when we long for life beyond the partings and hidings that here grieve us so.

And yet let us be honest and brave: and, above all, let us not be cowards. If we believe at all let it be as stalwarts, not as cravens: for it is not a noble faith which is grown only from a fear. If this life be all, let us at least use and leave it nobly, without 'an ignoble terror of annihilation.' 'As for the terror,' says Mr. Quiller-Couch, 'a great many men are afraid of dying, perhaps most of us. But (I ask it seriously) are so many afraid to be dead, even though death should mean annihilation? Are the mass of us such cravens as to feel that fate insufferable which (whatever it be) millions of tender women and children have endured?'

That is finely said: and not less fine is the subtle vindication of God from the charge of cruelty, on the hypothesis that this life is all. This arises in connection with one of the quotations in Mr. Roosevelt's book,—the well-known passage in the late Queen's journal, giving a brief account of her conversation with Tennyson on a Future Life, concluding with the statement upon which they agreed, that if this life were all, God would be 'far more cruel than any human being.' Not so, says Mr. Quiller-Couch: cruelty implies pain, and pain implies feeling; but if, after death,

we feel no more, there is no room for either cruelty or kindness; and, as for the living, where is the cruelty 'if they live in happy delusion, and pass into nothingness without discovering the cheat?' 'Let us,' he says, 'hold most firmly that there is no cheat; but let us also be reasonable and admit that, if cheat there be, it cannot also be cruel, since everything that could make it a cheat would also blot out completely all discovery and therefore all pain of discovering.' And yet the reasoning is hardly satisfying. We have only to shift a little the ground upon which the charge of cruelty is based, in order to find it in the painful, the tragic, fact that, if there be no Future Life, the deepest instinct, the fairest flower of human life, is an impertinence, a mockery, a lie.

PSYCHIC PHOTOGRAPHS.

After an experience in all branches of photographic work (including various phases of 'trick' photography) extending over a period of more than a quarter of a century, and being constantly called upon to give expert evidence on photographic matters in the law courts, I feel competent to advise with regard to where it is possible to introduce fraud in connection with the production of so-called psychic photographs. For obvious reasons I will not mention the way in which any expert operator can produce 'trick' photographs, but will recommend certain precautions which, if taken, will render fraud impossible.

The background should consist of a wooden frame, about seven feet by six. Over this should be thrown a heavy curtain, made of rough material, and dark chocolate-red in colour. Should a reflector be necessary, this also should consist of a wooden frame over which a white cloth can be thrown. Avoid fixed or suspended backgrounds of every kind.

The lens and shutter should be removed from the camera, taken to pieces, and very thoroughly examined.

The camera should be examined carefully, the interior especially. The lens and shutter should then be placed in position by the experimenter, and no one else should be permitted to approach the camera until the end of the experiment.

The dark-slides should be very carefully examined by daylight, and should remain in the possession of the experimenter until the conclusion of the sitting.

The plates should be purchased by the experimenter and should never leave his hands during the experiment. Half-plate size (6½ in. by 4½ in.) of medium rapidity, such as the Imperial Sovereign plates, are the ones generally used, but the whole plate size (8½ in. by 6½ in.) will be found useful where a larger image is desired.

The experimenter, after having carefully examined the dark-slides, should carry them into the dark-room, with the plates, and should then mark the plates with a private mark, and place them in the dark-slides himself.

The exposure should be made by a long indiarubber tube and ball fastened to the shutter in front of the lens, the ball to be held by the experimenter, and the exposure to be made by him, from the chair, near the background, in which he is sitting.

The development of the plates should be by the experimenter only, and no one should be permitted to enter the dark-room or handle the plates until they have been developed, washed, fixed, and washed again. They can then be examined by daylight, and should anything abnormal appear on any of them, they should be placed in a washing tank which can be locked, the key being retained by the experimenter. After ten minutes' washing the plates may be dried with methylated spirits, and when the film is sufficiently hard, a rough silver print can be made from each, the print to be carefully preserved so that any 'dodging' during the after processes of retouching and printing can at once be detected.

Under these conditions I believe fraud to be absolutely impossible.

GAMBIER BOLTON.

CONVERSAZIONE OF THE LONDON SPIRITUALIST ALLIANCE.

FAREWELL TO MR. J. J. MORSE AND 'TIEN.'

A *Conversazione* of the London Spiritualist Alliance, being the last gathering of the Members and Associates for the session of 1901-2, was held on Thursday evening, 29th ult., in the Banqueting Room, St. James's Hall, the meeting being made the occasion for bidding a public farewell to Mr. J. J. Morse, and 'Tien Sien Tie,' the control with whom his mediumship has so long been associated. There was a very large and representative assembly.

MR. E. DAWSON ROGERS, the President, in opening the more formal portion of the proceedings, said the occasion was one on which he could not do otherwise than express his deep regret that it was necessary to say farewell to a season to their friend, Mr. Morse. He thought the best compliment that had been paid to British Spiritualism lay in the fact that their brethren on the other side of the world were anxious to secure the services of a medium from the old country. If British Spiritualism possessed none but men of moderate talent and mediocre mediumship it would not have been favoured by such an invitation.

Continuing, the President said: I have been acquainted with Mr. Morse for a good many years—sometimes it occurs to me it is more years than I like to think about. I have known him thirty-three years—a very large portion of a man's lifetime—and I should like to allude to what Mr. Morse was when I first knew him, and what he is now. I was one of two or three persons, including Dr. Peebles, who were invited to meet Mr. Morse and his control one evening in order to form a judgment on the question whether there was any difference between the two—that is, between Mr. Morse and his supposed control. Some people, even now, affect to believe that Mr. Morse and 'Tien' are very much the same people. If they had known Mr. Morse thirty-three years ago they would not have thought so. Mr. Morse at that time—I ask his pardon for the remark—was an untutored young man, an uncultured young man, always gentle and respectable, but still without the advantages of education. When I talked with Mr. Morse then, that was the estimate I formed of him; and other people who met him formed a similar estimate. On that particular evening he was under control, and we put questions of an abstruse character, deep metaphysical questions, and they were answered in a way absolutely beyond Mr. Morse's normal capacity. Since then we have witnessed the fact that Mr. Morse has become very like 'Tien,' or 'Tien' very like Mr. Morse. The truth is that Mr. Morse, like a wise man, knowing his need of training, devoted himself to self-culture, and if our mediums generally would do that and endeavour to rise in the intellectual and educational scale, they would do much more credit to our movement. (Hear, hear.) Mr. Morse fortunately did that, and now it is a fact, as many who meet him know, that Mr. Morse and 'Tien' are very much alike. And now, as I have said, he is about to leave us, and will be away perhaps for two or three years, taking his wife and daughter with him. You may have an opportunity of knowing something of his movements while he is away from an excellent, well-conducted paper published in Melbourne, which you can obtain without difficulty. I remember with gratitude that Mr. Stead once spoke of 'LIGHT' as 'the best, far and away the best,' of any of the psychical papers published in the English language. I suspect that when he said that he did not know much of 'the Harbinger of Light,' because it would be dishonest on my part not to admit that, while I naturally think Mr. Stead's appreciation was right upon the whole, the 'Harbinger of Light' runs 'LIGHT' very closely. It is an extremely well conducted paper, and will give us from time to time a report of Mr. Morse's doings. In addition to that I may tell you that the proprietors of 'LIGHT' have made arrangements with Mr. Morse for a special monthly letter during his absence, and you will thus have an opportunity of learning from time to time what he is doing. (Applause.)

And now as to Mr. Morse as a member of society, as a member of *our* society, as one of the Council of the London Spiritualist Alliance. I may say at once that, though he and

I have been acquainted for over thirty years and have often been brought into close relationship, we have never had a quarrel or a dispute of any kind, or even a cross word. (Applause.) You know that there are people whose unhappy faculty it is to get very angry if you do not agree with them in every minute particular. If you do not see exactly as they do on every possible question, they indulge the unhappy delusion that it is meant as a reflection upon their character or their intellectual capacities—a reflection which they can never forgive. Mr. Morse, on the other hand, will not quarrel with anybody. He has brought peace, and harmony, and goodwill, and gentleness wherever he has gone. That is Mr. Morse as I know him, and as others know him. Now, we have recognised these admirable qualities in Mr. Morse, and regretting, as we do, his departure to the other side of the world, the Council of the Alliance have prepared a short address to him, beautifully inscribed on vellum, testifying to their appreciation of him and their wishes for his future welfare.

The President then called upon Mr. E. W. Wallis, the secretary of the Alliance, to read the address, which is as follows:—

‘London Spiritualist Alliance, Limited,
‘110, St. Martin’s-lane, Charing Cross, London, W.C.’
‘May 29th, 1902.

‘To Mr. J. J. Morse.

‘DEAR FRIEND,—The Council of the London Spiritualist Alliance, Limited, of which you are an honoured Member, desire to offer you their sincere congratulations on your engagement by the Victorian Association of Spiritualists of Melbourne, to lecture upon Spiritualism in Australia and New Zealand under the influence and inspiration of your wise and eloquent spirit friend ‘Tien,’ whose name and abilities are known in all parts of the world.

‘The Council wish to express their cordial appreciation of the splendid services that you have rendered to the cause of Spiritualism, to which you have devoted your energies for upwards of thirty years. They know your work and worth, and realise that by your fidelity, ardour, and manly example and by your untiring services to the children’s cause through the Progressive Lyceum Union and your own paper, the ‘Lyceum Banner’—you have laid the whole movement under a deep debt of gratitude: while in your private life, by your urbanity, tact, and kindness you have endeared yourself to all who have had the privilege of your friendship.

‘The Council confidently believe that during your absence you will well and worthily represent the Spiritualists of the Mother Land, and they therefore heartily and unreservedly commend you to their brethren in Australia and New Zealand, trusting that your labours in their midst will prove as helpful, and as fruitful in good results, as they have been in past years in Great Britain and America. They wish you and your family a pleasant, prosperous, and happy voyage. May God and the angels speed you, bless your labours, and send you and your loved ones safely home once more!

‘Signed and sealed on behalf of the Council of the London Spiritualist Alliance,

‘E. DAWSON ROGERS, President.
‘E. W. WALLIS, Secretary.’

Continuing, THE PRESIDENT said: ‘If that address meets with your approval I will present it to Mr. Morse before we finish. In the meantime, I should like some friends, not necessarily members of the Council, to express their views in regard to Mr. Morse, so that, being recorded in “LIGHT,” their words may reach our friends on the other side of the world and they may learn what we think of him.’ The President then called upon

MADAME MONTAGUE, who said that this gracious invitation gave them an opportunity to express the sentiments of sympathy and appreciation suggested by the occasion. ‘We are about,’ she said, ‘to bid each other farewell, and we wish to formulate all sorts of good wishes to everyone present. May we all meet together again in full possession of our rightful inheritance: health, success, and happiness. We offer a tribute of gratitude and praise to the President and members of the Council for the spiritual, intellectual, and social treats which they have provided for us during the session. Their able and wise management has caused our ranks to grow stronger, and it is the universal testimony that the fellowship of this institution has conferred great benefits upon the community. It is commonly believed and proclaimed on both sides of the Atlantic Ocean that it is

one of those rare institutions which have sufficient length, breadth, and depth to bring together harmoniously the most diversified of the progressive thinkers of the day, and therefore we wish long life and greater expansion to the fraternity. One of the beautiful features of the occasion is to bid God-speed to Mr. Morse and “Tien.” The President has expressed our sentiments better than we can offer them. We can, therefore, only endorse his beautiful expressions and add that we include Mr. Morse’s charming wife and daughter in our loving valedictions. May the sea breezes deal with them gently and may they receive on every shore the sympathy and appreciation they deserve so richly. We shall miss them greatly, but we may hope the spiritual London quartette of progressive M’s—Morse, Manks, MacCreadie and Montague—will continue in time and eternity to play in tune and harmony the very highest melodies.’ (Applause.) In conclusion, Madame Montague said: ‘We will say “au revoir” but not “adieu.” Those who go away we hope will have an enjoyable holiday, and those who have to stay, may they have the fortitude to remain at their posts and fill them creditably. And finally we pray for peace and prosperity to this great land in which we have received such generous hospitality, and may God bless the King and Queen, the gracious rulers who will be crowned shortly; may their reign be long and blessed with prosperous and golden days.’ (Cheers.)

MR. GEORGE SPRIGGS said it gave him great pleasure to be present, and to join in the good wishes to Mr. Morse. As to Mr. Morse’s impending visit to Australia, Mr. Spriggs was sure he would meet with nothing but love and good fellowship from the Australians. He might say, as a matter of personal knowledge, that the Australians were very proud of the London Spiritualist Alliance. Many of them looked up to the Alliance as their leader, and formed their own organisations upon its model. Mr. Morse would meet with a hearty welcome, not only from the Spiritualists of Australia, but also from a great many liberal-minded men in the churches. Such people in Australia were not afraid to go to spiritualistic meetings, and might be seen wending their way thither on Sunday evenings to receive new ideas and teachings. He had known Mr. Morse some twenty-seven years, and as they were both mediums and workers in the cause, he could assure them there had been nothing but good fellowship and good feeling between them during their friendship. In fact, he might say that between all the mediums he had met, whether in London or Australia, there had always been the same kindly feeling to each other. The only thing he feared regarding Mr. Morse was that he would be required in Australia, not for two years but for six! He concluded by wishing Mr. Morse every success.

MR. E. W. WALLIS said they all agreed that changes were beneficial, and for that reason he was glad their friend, Mr. Morse, was to visit Australia, because he felt that not only would he do good work under those other skies, appealing to the hearts of the friends he would meet there, but he would get good and come back again, freighted with many good things after he had had this pleasant, and, he hoped, prosperous and successful tour. It was now some thirty years since he had first heard Mr. Morse speak. Although not then a Spiritualist, he had been deeply impressed by the eloquence of Mr. Morse under the control of his venerated teacher ‘Tien.’ Mr. Morse had been associated with Spiritualism in many phases, and always to his credit. He had been an ardent and faithful worker; he had been in the forefront of the fight in the North of England as well as in London, travelling many thousands of miles as an apostle of this gospel, proving his faith by his works. They had been for many years comrades and co-workers, and he could cordially endorse what had been said by their President regarding their friend. It had been said that mediumship is dangerous, that it weakened the individuality. Well, Mr. Morse had been a trance medium for a great many years, and had submitted to the process of control thousands of times. It had not weakened his individuality; it had rather intensified it. (Cheers.) The reactive influences of an elevated trance mediumship must be educational, and those influences, coupled with a desire for self-improvement, were evident in Mr. Morse’s present ability, culture, and kindness. ‘We extend to him,’ said Mr.

Wallis, in conclusion, 'our deepest thanks and feelings of goodwill. We expect for him a prosperous time in Australia, and commend him to the good services of the friends there. We hope that Mrs. and Miss Morse also will benefit by the change.'

Miss MACCREADIE said that although in Mr. Morse's departure their loss would be great, it would be somebody else's gain. Those who knew him and his work would think of him and send forth their sympathy to help and guide him there. When one thought of his long labours and the hard fight he had fought, one realised how much he owed to the strength and guidance that were behind him. That strength and guidance would carry him through to the end. Before his return some of those present might pass to the spirit side, but she hoped that all would be able to greet him and hear his voice again. They trusted that every blessing would follow Mr. Morse, and wished him God-speed on his long voyage.

MR. W. T. COOPER having been invited by the President to speak on behalf of the Marylebone Association of Spiritualists, said it had been his privilege to know Mr. Morse for some years, and it was through the instrumentality of his wonderful lectures that he (Mr. Cooper) had acquired a great deal of his knowledge of Spiritualism. He spoke not only for himself but for the Marylebone Association when he said they were both glad and sorry to part with Mr. Morse—glad for Mr. Morse's sake, because of the advantages he would derive from his tour, and sorry because they would lose the benefit of his services. The saying that a prophet is not without honour save in his own country, did not apply to Mr. Morse. He believed that wherever Mr. Morse went he always received a hearty welcome, and when his control 'Tien' delivered lectures people were benefited and instructed. He personally could testify to the fact that (as the President had said) he had never known Mr. Morse use a cross or angry word. Whenever the Marylebone Society had been in any difficulty, Mr. Morse had given them the benefit of his vast experience, and had willingly assisted them. They all hoped Mr. Morse and his family would return to them benefited in health and strength. (Cheers.)

MR. W. J. COLVILLE said that when he left London in 1900, and went through France to Australia, he felt a certain degree of trepidation concerning the prospect before him, but as soon as he landed in Adelaide he found himself welcomed by enthusiastic friends. He found in Australia nothing but appreciation from all sorts and conditions of persons. In New Zealand his experiences were the same. In all the towns and cities of the two colonies he had found the great bulk of the people ready and eager to receive whatever light could come to them from any inspired or inspiring speaker. As a lad he had heard Mr. Morse deliver a lecture entitled 'Where are the Dead?' When he heard the lecture he was absolutely sure that Mr. Morse, who was then quite a young man, was under a powerful inspiration, for he spoke to the minds and hearts of the people. He was therefore delighted to know that Mr. Morse and his family were going to that great country, Australia, and there under sunny skies, and under the constellation of the Southern Cross, they hoped he would find all that made life worth living. When they returned might it be with golden sheaves and rich laurels, and with the consciousness that they had done good and received good. Now, if that were their destiny he could truly say 'Good-bye'—the good old English phrase, the contracted form of 'Good be with ye.' In conclusion, Mr. Colville said: 'I say good *is* with you, and in affirming this I affirm the bond of union which unites the spheres of spiritual existence with those of terrestrial existence, and thus all things are good in the certainty of good fellowship. Let this be the keynote of our rejoicing: that sorrow may be unknown and that joy may be known perpetually.'

THE REV. JOHN PAGE HOPPS said that when Spiritualists got together they seemed to be all brothers and sisters, and he ventured to say that there were not half-a-dozen societies or churches in London who could get together a meeting like the one in which they were taking part. He did not, however, share the sorrow of the parting. He thought Spiritualism taught them to loose their hold of one another as far as concerned the change of locality, and

whether the change was from one side of the world to another, or from this planet to another, he thought they ought continually to hold themselves in marching order. He congratulated Mr. Morse and his family on the splendid holiday they were going to have and on the prospects of doing good work. (Cheers.)

THE PRESIDENT then asked the audience to endorse the address presented to Mr. Morse, which was done with cordial unanimity, whereupon the President formally presented the address in the following words: 'I present this to you, my good friend, with the earnest hope that you may have a happy voyage across the seas and that you and your good wife and daughter may come back to us in renewed health and strength.'

MR. J. J. MORSE, in replying, said that if he were to begin his remarks in the conventional manner he should say that this was the proudest moment of his life. But he begged to assure them that it was not. He thought it had been one of the most harrowing quarters of an hour that he had had to endure for many years. To sit there and listen to the nice things, the kind things, and the thoroughly well-meant sentiments that had been expressed, hurt far more than all the chidings and abuse that might fall upon his devoted head within the same period of time. He felt his soul dissolve in the sympathy which almost drowned his intellect for the moment. Referring to his past experiences, Mr. Morse said he remembered what he was when first 'Tien' came to him. When he compared himself then with what 'Tien' had made of him to-day, he had nothing but gratitude—a gratitude so deep that words could not express it. And he thought that 'Tien' had done as much good to Spiritualists generally as he had done to his medium.

Continuing, Mr. Morse referred to the fact that his Spiritualism was a real thing, while his unseen friends, 'Tien,' 'The Strolling Player,' and others who visited his household were to him as much realities as the friends he saw around him. His Spiritualism was made up of the spirits—it was not Spiritualism with the spirits left out. Hence it was peculiarly delightful to him to have his mediumistic co-workers stand up and testify to the link that bound them in bonds of fraternal sympathy and love. It was because of his Spiritualism, because he was convinced of the power and love of his spirit friends, that he was now breaking up his home and crossing some four thousand miles of water to labour in another sphere. At the request of his unseen guides he had already crossed the Atlantic eight times.

Referring to the London Spiritualist Alliance, Mr. Morse said that his connection with it had been most pleasant and grateful to him. He had had little duties to perform on the Council, and ever and always gentleness, sympathy, and brotherly consideration had been his experience. It was somewhat hard to sever that connection, but the memory of it would remain as a grateful fragrance. He had been greatly touched by the kind words spoken about him by their President. He had once had the privilege of some two years' unusually intimate association with Mr. Dawson Rogers many years ago, and he had gained a great deal in the way of mental culture from that gentleman's kind, wise—he had almost said fatherly—tuition.

He (Mr. Morse) had known the circumstances under which 'LIGHT' came into existence, and how it had worked its way up, until it became the standard periodical of Spiritualism in this country. In fact, he had come to the conclusion that so far as solidity in regard to phenomena, and real intellectual ability, were concerned, English Spiritualism ruled the world. That was a large statement, but he believed it to be the fact, and 'LIGHT' had greatly contributed to that result. The associations of parting (the speaker proceeded) are always somewhat painful, but there is one thing that affords me peculiar satisfaction, and that is the recognition that is extended to 'Tien.' Shortly before I left my home this evening a messenger came with a very handsome bouquet of flowers accompanied by a card. I perused that card and found that it bore the words, 'With love to dear "Tien" from Mrs. Manks and Mrs. Crawford.' This was America's tribute. In the gathering of to-night I am delighted to see Mrs. Manks here in person. (Cheers.) Another matter to which I would like to refer is the kindly feeling expressed with regard to my daughter. I am glad to

feel that when we are 'down under' (in the geographical, not in the theological sense!) there will be a place in the work for her, and that she will be able to labour for the truth. I hope and believe she will do good service for our cause in Australia and New Zealand. But whatever her success in the future may be, however useful she may become, and whatever position she may achieve, she will owe her triumphs to the fostering care of her mother, who has superintended her development. This is the barest act of justice on my part for something like ten years of self-sacrificing effort in the development of her mediumship.

Mr. Morse then cited, as an evidence of the value of mediumship, the fact that the whole course of the negotiations, the arrangements between the Australians and himself, the nature of the correspondence, and the circumstances that would arise in connection with the undertaking, down to the minutest particular, had been accurately forecasted by one of their spirit friends—'Sunflower,' the control of Mr. J. J. Vango. He knew that they would have met with equally accurate experiences through their friend Miss MacCreddie, but she had been prevented by illness from rendering such services. In conclusion Mr. Morse said: 'I thank you all from the bottom of my heart for your sympathy and good wishes, and I can only hope that all the good you have wished me and mine may return to you a hundredfold.' (Applause.)

At the request of the President, 'Tien' then, through Mr. Morse, addressed the audience. In the course of his remarks he said:—

'The present gathering represents one of those sweet oases in the desert of life where men may rest for awhile from the heat and burden of the day—a sweet season of refreshing wherein the finer and better parts of human nature rise for a moment to the surface. It almost gives point to the words of the immortal bard: "Parting is such sweet sorrow that I could say good-bye till it were morrow." For all your generous sentiments concerning us who have done our part as best we could, for ourselves and those associated with us, take our most loving thanks. That we have been of some service, have brought you some little light and counsel, and maybe helped to solve some small problems that have perplexed you, is reward enough. To live in your memories and hold a place in your affections crowns the rewards our labours may have earned. To bind the two worlds in one, to make humanity see that there is no death, that no soul lives within the grave, that God is good, that man has within himself divinity, and that in the end the great plan outworks itself for the unfoldment of the divinity in all mankind, these are the truths that the Gospel of Spiritualism offers to the world.'

In conclusion 'Tien' said: 'Men get from others what they send out from themselves; love begets love, generous kindness calls forth its like. Would you be surrounded by angels, then become angelic in yourselves; and that shall be as the touchstone drawing out the best parts of all whom you meet. We greet you, then, in love and sympathy. Our thoughts go out to those brother and sister mediums who have spoken so generously to-night. It is, indeed, a blessed thing to know that those fighting in the same cause can stand as comrades and brothers shoulder to shoulder in the battle. We greet you then, and do not say "Good-bye" but "Good be with you." May good be yours until we stand here again. And then when the tale of absence has been counted and told, and we shall number up the experiences of the meanwhile, may it be that each, on either side of life's mystic veil, shall be able to say, hand on heart, facing bravely the eternal light, "I have done my best. The wisest can do no more."' (Applause.)

The formal portion of the proceedings thus terminating, the remainder of the evening was devoted to music, conversation, and refreshments.

The musical programme consisted of songs: 'The Swing,' 'If no one ever marries me,' 'Fairies' (Dick) and 'Unless,' charmingly rendered by Miss Tonie Kebbell, who is gifted with a pretty, high soprano voice, and sings with very clear enunciation. These qualities were particularly noticeable in her last song. Miss Minnie Theobald, an accomplished instrumentalist, gave the following violoncello solos in

excellent style: Berceuse (Godard) and Mazurka (Popper). Miss Florence Favatt's piano solos: 'Prelude' (Matthey) and 'Prelude' (Rachmaninoff), were also highly appreciated, and Mr. Bertram Theobald was an efficient accompanist.

The grand piano used on the occasion was kindly lent by the Messrs. Brinsmead.

THE REV. E. W. MOORE AND THE DEMONIAL THEORY.

Your article on the above in 'LIGHT,' of May 24th, was timely. Incredible though it may appear, yet it is true that many pious and well-intentioned people are repelled from spiritual science by a genuine fear that it is of the devil. As a late victim may I offer a few statements?

The demonial hypothesis is the explanation offered by certain religious teachers to account for the phenomena and truths of Modern Spiritualism. What, then, is this theory?

1. It admits the facts; also, their 'supernatural' character.

2. It denies the usual explanation of agency. The spirits of the departed, it is said, *cannot* communicate with mortals, for they are either 'with Christ' shut in; asleep till the resurrection morn; or, in hell.

3. Consequently the so-called spirits of the séance-room *must* be beings of another order. To deny this is to deny salvation by Christ's sacrifice.

4. Those 'beings' are none other than demons who personate the departed.

5. A special ecclesiastical meaning is given to the word *demon*. The classic significance of *δαίμων* was a *spirit*, whether good or bad. The Greeks distinguished thus—*ἀγαθαδαίμονες* and *κακοδαίμονες*. The first were specifically good spirits; the second were evil spirits. But the theorists take the New Testament meaning, which was that of the Jews after they had evolved Monotheism, probably from Persia. Identifying spirits or demons with 'other gods and lords,' the post-captivity Jews regarded both as essential enemies of their own Deity, and so demons as evil only. This sense has belonged to the word 'demon' through all the Church period.

6. Demons are explained to be subordinate hosts of evil under Diabolus, *i.e.*, Satan—the Old Dragon. They are also the Nephilim, *Ἐφιάρες*, the giants of Genesis vi.—the mysterious race that resemble the heroes of the classics; the host of fallen angels referred to in Jude and II. Peter, who hover around us as the continuous tempters of men—the 'wicked spirits' and world-rulers of Ephesians vi.

7. The theory declares that the crowning sin of the Antediluvians was unlawful contact between the Nephilim and 'the daughters of men,' &c. And 'As it was in the days of Noah,' so it will be at the end of the present age.

8. Finally, that the end of this age is at hand. The crowning evidence of this is that the Nephilim have again been given special access to this earth—if possible to deceive by lying wonders the very elect—and so on. This last outburst, it is thought, finds its terrible reality in Modern Spiritualism.

Such, in few words, is the demon hypothesis taught by the millenarians. Could the human mind conceive a more terrible and terrifying faith? But being mysterious, supported by a certain amount of modern, pious scholarship and rooted in tradition, it is just the sort of teaching to hold in bondage half-instructed, devotional people.

What is the only remedy? Knowledge.

Surely spiritual science, such as 'LIGHT' is constantly diffusing, is the precise kind of knowledge to meet it. It is the mission of this knowledge to make its subjects free by the truth. The patient student will find—

1. That the doctrine of 'fallen angels,' upon which the theory is based, is by no means peculiar to the Bible.

2. But, that this doctrine connects naturally with the vast world of myth and pre-historic tradition, and investigation proves that the idea can be traced to an astronomic origin, all beautifully clear in the light of evolution. It was when the stars, as gods, had been known as timekeepers for ages, and then were found to fail (*i.e.*, apparently by their backward precessional movements), that they fell from their

place of trust and honour in the minds of their anxious watchers below.

3. That the mysterious subject of Demonology—in common with all other eschatological matters—is illuminated by the wonderful science of spirit. In its light all truths of the soul are re-read and apprehended afresh.

49, Pemberton-road,
Harringay.

S. KEYWORTH.

LETTERS TO THE EDITOR.

Mr. J. J. Morse.

SIR,—There will be many regrets at the loss, for a season, of Mr. J. J. Morse from the spiritual platform. Never before, perhaps, was there greater need for his fine mediumship. Thoughtful and intelligent minds are being drawn into our ranks, and we have not too many exponents of a rational Spiritualism. No man has done nobler work for the Cause. The banner has been upheld with clean hands and with rare dignity. He has had reverence for his mediumship and for those splendid personages who have stood behind him. In all things becoming a faithful servant of the spirit world, we can scarcely estimate to the full how much of blessing he has been the instrument to minister. It is a great satisfaction to many that the Spiritualist Alliance has made acknowledgment of Mr. Morse's work, and sent him forth with its imprimatur. This will be prized by him to the full, and carry its weight amongst the Australian friends. It has occurred to me, however, that something more might be done by us in another way. It is well known that the remuneration which Mr. Morse has received for his labours has been of the most meagre kind—not much, if anything, beyond what we would pay our common labourers. It has been a case of struggle all the time, cheerfully borne, so that only the daily wants have been met. Seeing that Mr. Morse is to be accompanied on his travels by his loving wife and daughter, which will mean considerable outlay, it would only be a proper recognition of his services to present him with a money acknowledgment of the esteem in which he is held. I feel certain that there are many in our ranks who would be glad to contribute something for such an object. I have corresponded on the subject with my friend, Mr. George Spriggs, 2, Dawson-place, London, W., who will be glad to take charge of any sums that may be sent. I have much pleasure in forwarding that gentleman the sum of £3 3s. as a first contribution.

24, Carlton-place, Glasgow.

JAS. ROBERTSON.

Madame Unorna.

SIR,—Will you permit me, through the medium of your valuable pages, to call the attention of your readers generally to the very exceptional powers possessed by a lady in this town, whose career as a psychic I have watched with much interest from the first unfolding of her marvellous gift? Some four years ago, I became acquainted with Madame Brania Unorna, who, at that time, was not *consciously* in possession of any exceptional gifts. Circumstances, however, tended to foster and develop those which were undoubtedly latent, and for the past three years she has continued to unfold phase after phase of mediumship, until at the present time her success is phenomenal. I may say that this lady is of Spanish extraction (her guides, however, insist that she has Mauresque blood), and comes of a South country family, all of whom have been possessed of psychic gifts. I am emboldened to write this on seeing a letter from 'Pink May,' in your issue of May 24th, in which she alludes to 'a kind unknown correspondent at Blackpool,' and knowing her correspondent to have been Madame Unorna, whose remarkable gift of prevision has, I understand, attracted the notice of the Society for Psychical Research. I have been privileged to read letters from all parts of the kingdom, testifying to the invariable correctness of Madame Brania Unorna's psychometrical delineations, and therefore consider I shall be doing a service alike to all truth-seekers and to a medium in whom I take much interest, by bringing, in a prominent manner, this lady's name before your readers. I should add that her form of mediumship is most versatile, as, with the exception of materialisation (which she has never yet attempted), there is hardly a single phase of the same through which she has not passed. As a psychometrist she is exceptionally lucid and correct, as I can testify in my own proper person, on numberless occasions—in fact, I know of no failures. We have, as you are doubtless aware, a large number of mediums of all classes in Blackpool, but undoubtedly Madame Unorna stands first in every sense. For such as may feel interested, I may say that Madame Unorna's address is 11, Leopold-grove. Apologising for trespassing so far on your space,

47, Yorkshire-street,
Blackpool.

'AMICUS'
(Jonathan Nuttall).

Madame Greck.

SIR,—May I be allowed to remind the many friends of Madame Greck that she has happily recovered from her long illness, and that her remarkable medical control, Dr. Forbes, is continuing his work with his accustomed skill?

AN ADMIRER OF 'LIGHT.'

Miss Cook and 'Katie King.'

SIR,—With regard to the likeness between Miss Cook and Katie King, the late Florence Marryat says in her book, 'There is no Death' (Chap. XVI): 'After Miss Cook's marriage to Captain Corner, he told me himself that he used to feel at first as if he had married two women, and was not quite sure which was his wife of the two.'

It would appear from this that after Miss Cook's marriage in 1874 Katie King continued to visit the family. Nevertheless, we read some pages further on in the same chapter: 'From that day (viz., May 21st, 1874), Florence Cook never saw her [Katie King] again, nor heard anything about her.'

These representations do not agree, and cannot be both true at the same time, unless it should be understood that Katie King was only seen or heard of by Captain Corner, which is not probable.

Should anyone, or perhaps Mrs. Corner herself, please to give some light on this contradiction, I believe many of your readers would be obliged.

A. J. ROTTEVEEL.

The Hague, Holland.

Correct Diagnosis by Clairvoyance.

SIR,—I think it is due from me to let your readers know of the very wonderful and correct diagnosis which Madame Burchell can give them. I have to thank you for giving me her name and address, and shall keep them by me for future use. One thing I learned accidentally which may be interesting. I sent at first, not a freshly cut lock of hair, but only some combings, and received a diagnosis which would have been correct a year ago! This I consider was owing to the *dead hair*, as afterwards, when I sent a freshly cut lock, the diagnosis answered to present conditions. I have observed that clairvoyants have sometimes seen me in circumstances which are of the *past*, and yet they gave them to me as *in the future*. Our sphere may thus be made up of past, present, and future, and from this many (natural) mistakes in clairvoyance may arise. I may add that in almost every item Madame Burchell's diagnosis agreed with advice I had received, through 'Ouija,' and her advice as to the future was also very similar.

A. S. H.

Spiritualists' National Federation Fund of Benevolence.

SIR,—My committee desire once more to announce in your hospitable columns the amount of the contributions received during the past month. While the amount sent us is satisfactory the numbers of the contributors are unusually small. Doubtless as the holidays occurred in the past month, and as many are preparing for the Coronation festivities, and with the still continued business depression, there are sufficient reasons to account for the above stated fact. Nevertheless, we earnestly hope that our Coronation month may be crowned with the highest amount ever sent to this fund in any month since it was established.

My committee desire to express their thanks to the Marylebone Association of Spiritualists, London, for generously donating the proceeds of the meeting to celebrate the fifty-fourth anniversary of Modern Spiritualism, on Monday, April 7th. The total sum, we are asked to state, includes the following donations received per the friends named: Miss MacCreddie, £4; Mr. T. Everitt, president, 21s.; Mrs. Everitt, 10s.; Mr. S. J. Watts, hon. secretary, 5s. The donation attributed to Mr. Trethewey last month was sent by him on behalf of the Plymouth Progressive Spiritual Church.

Again thanking you for your kindness, I beg to remain on behalf of my committee and myself,

Faithfully yours,

J. J. MORSE,
Hon. Financial Secretary.

Florence House,
26, Osnaburgh-street,
London, N.W.,
May 31st, 1902.

CONTRIBUTIONS RECEIVED DURING MAY, 1902.—The Marylebone Association of Spiritualists, per the hon sec., £10 7s.; 'A. A. S.', 2s.; 'W. C.', 10s.; Miss E. M. Hodges, Torquay, 2s.; Miss Edith L. Boswell Stone, Oxford, 3s. 6d.; 'A Friend,' London, 2s. 6d.—Total, £11 7s.

SOCIETY WORK.

CATFORD.—24, MEDUSA-ROAD.—On Sunday evening last, the second meeting was held, when Mr. Millard gave a trance address; subject, 'Life: Its Beatitudes.'—W.M.

HACKNEY.—MANOR ROOMS, KENMURE-ROAD.—On Sunday evening last Mr. H. Boddington gave a splendid address on 'Immortality,' a subject chosen by the audience. Mrs. Webb gave clairvoyant descriptions, which were nearly all recognised. On Sunday next Mr. Alfred Peters will deliver the address and give clairvoyance.—H. A. G.

THE LONDON PSYCHIC SOCIETY, 3D, HYDE PARK MANSIONS.—On Sunday evening last, the society met at headquarters, when Captain Montague delivered a very able address on 'The Problem of Reincarnation Solved,' with charts for illustrations, followed by questions and discussion of special interest. For Sunday next, see front page.—E. J.

OPEN-AIR WORK ON CLAPHAM COMMON.—On Sunday last a large and orderly crowd listened to the usual speakers with great interest; question time (from 3.30 p.m. to 4 p.m.) evidently proving most attractive. On Sunday next Mr. and Mrs. Boddington will take for their subject 'Unconscious Mediumship.' Much spiritual literature is given away every week.—B.

CLAPHAM ASSEMBLY ROOMS, FACING CLAPHAM-ROAD STATION ENTRANCE.—On Sunday last Mrs. H. Boddington dealt with the 'Gifts of the Spirit,' and proved the value and sacredness of mediumship. Miss Rhodes kindly contributed a solo, and Mr. Metcalf presided. On Sunday next Mr. and Mrs. Boddington will speak on 'How to Heal the Sick.' On June 15th, Miss Florence Morse. Monday, June 16th, Mr. W. J. Colville.—B.

STOKE NEWINGTON.—SPIRITUAL PROGRESSIVE CHURCH, BLANCHE HALL 99, WIESBADEN-ROAD.—On Sunday last, the president, Mr. E. Whyte, dealt with written questions from the audience and gave answers which were highly interesting and profitable. We are pleased to hear of the recovery of Mrs. Belstead. We hope to shortly re-open our Lyceum and shall be glad of any assistance. On Sunday next, Mr. E. W. Wallis will speak on 'What good will it do?'—A. J. C., (Cor. Sec.), 51, Bouverie-road, Stoke Newington.

BRIXTON.—8, MAYALL-ROAD.—On Sunday last, in Brockwell Park, Mr. Cole gave a scientific address, followed by a short address by Mrs. Holgate. In the evening, at 8, Mayall-road, Mr. Cole spoke eloquently on 'The Soul that sinneth it shall die.' At the after-circle clairvoyance was given by Mrs. Miller and others. On Sunday next, in Brockwell Park, Mr. Drake and others will speak, at 8, Mayall-road, at 7 p.m., and on Thursday, at 8 p.m. 'LIGHT' on sale.—S. OSBORNE, Secretary.

TOTTENHAM.—193, HIGH-ROAD (NEAR SEVEN SISTERS CORNER).—On Sunday evening last, our president, Mr. Beasley, read an able address on 'The Church of the Future.' The chair was taken by the secretary, Mr. W. Lawrence. Next Sunday, Mr. E. Whyte. In consequence of the many expressions of regret at our decision temporarily to suspend our services, and in view of offers of assistance that have reached us, our Sunday services will be continued as usual. W. F. LAWRENCE, Hon. Sec.

SHEPHERD'S BUSH SPIRITUALIST SOCIETY, 73, BECKLOW-ROAD, W.—On Sunday last, Mr. Fielder (from Battersea) gave an excellent address on 'The Woman Clothed with the Sun,' also a selection on the Japanese violin, which was much appreciated. Miss Sullivan kindly officiated at the piano. The after circle was well attended. On Sunday next, at 11 a.m., and 3 p.m., Lyceum; at 6.30 p.m., ladies' night. On Tuesday, at 8 p.m., discussion class. On Thursday, at 8 p.m., circle.—C.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday last, Mr. J. J. Morse, after reading a beautiful poem, gave an invocation, and delivered an eloquent and instructive address on 'Has the New Religion Come? Yes?' Mr. Fred Spriggs presided in an able and acceptable manner. The executive of this association desire to remind members and friends that Mr. J. J. Morse will make his last appearance at Cavendish Rooms, previous to his departure for the Antipodes, on Sunday, July 13th. On Sunday next, at 7 p.m., Miss MacCreadie will give clairvoyance. S. J. WATTS, 2c, Hyde Park-mansions, N.W.

CAMBERWELL NEW-ROAD.—CHURCH OF THE SPIRIT, SURREY MASONIC HALL, S.E.—Excellent clairvoyant descriptions continue to be given by Mr. W. E. Long, at the Sunday morning public circle. At the evening service the address upon 'Seers and Prophets,' was highly instructive. The Biblical records of mediums and their methods were dealt with analytically and comparatively: proving that the same spirit of revelation exists at the present day. Mr. Long urged upon students of the Bible the necessity of reading these records by the light of reason. On Sunday next, at 11 a.m., public circle; and at 6.30 p.m., Mr. Long will give a second address upon 'Seers and Prophets.'—J. C.

ISLINGTON.—111, ST. THOMAS'S-ROAD, FINSBURY PARK, N.—On Sunday last Mrs. Brenchley gave convincing clairvoyance and spirit messages. On Sunday next, at 7 p.m., Mrs. Brenchley will speak on 'The Blessing of Spiritualism.'—E. COATES.

BATTERSEA PARK-ROAD.—SPIRITUALIST CHURCH, HENLEY-STREET.—On Sunday last the solo by Mrs. Hodder, 'The Angel of Hope,' was a fitting introduction to Mr. Davis's address on the 'Ministry of Angels.' The speaker's interpretation of the words, 'He was there alone in the wilderness, among the wild beasts, and angels ministered unto Him,' was at once simple and comprehensive. Mr. Adams presided. On Sunday next, at 3 p.m., Lyceum; at 3.30 p.m., meeting in Battersea Park; at 7 p.m., Mr. Brooks will give an address. On Tuesday, at 7 p.m., Band of Hope. On Thursday, at 8.30 p.m., public séance; and on Saturday, at 8.30 p.m., social evening.—YULE.

PECKHAM.—THE SOUTH LONDON SPIRITUALIST MISSION, QUEEN'S HALL, 1, QUEEN'S-ROAD.—On Sunday evening last Mr. McDonald delivered a masterly address on 'There is no Death in God's Wide World.' On Thursday, May 29th, Mrs. Powell-Williams gave clear and definite clairvoyance and psychometry, which were unanimously accepted as almost unique. On Sunday next, at 3 p.m., open-air meeting on Peckham Rye; at 6.45 p.m., in the Queen's Hall, Mr. Drake; at 8 p.m., public circle. On Thursday, the 12th inst., service and circle. All seats free. The Union of London Spiritualists will hold their monthly conference at this Mission on the first Sunday in July.—VERAX.

THE UNION OF LONDON SPIRITUALISTS.—On Sunday afternoon last the monthly conference of the above Union was held at the Forest Gate Centre of the East London Spiritualist Association. The afternoon meeting was well attended. The president, Mr. G. T. Gwinn, occupied the chair, and after asking a blessing on the day's proceedings, Mr. Henry Brooks, general secretary of the Union, opened the discussion on the admirable paper given at the London Convention by Mr. E. W. Wallis, secretary of the London Spiritualist Alliance, entitled 'The Work Before Us.' Mr. Brooks's remarks in support of that paper led to a rather lengthy debate on details, in which Messrs. Day, Grayer, Conally, Roberts, Lock, Clegg, Veitch, Savage, Bullen, Harrison, and Mrs. Clegg and Mrs. Roberts took part. Further remarks were made in support of the paper by President Gwinn, after which Mr. Brooks briefly replied and the conference closed. A nice tea was provided by our good Sister Harrison and friends. The evening meeting was presided over by Mr. H. Brooks, who was supported by Messrs. Ronald Brailley, Savage, M. Clegg, Veitch, and Mrs. Clegg, whose bright and enthusiastic addresses delighted the audience. Brother Veitch, we are pleased to say, was in good form as in the olden days. The next conference takes place on Peckham Rye on Sunday, July 6th, when we hope all London open-air workers will rally together. H. Brooks, Hon. General Secretary.

MR. W. J. COLVILLE delivered lectures in Daulby Hall, Liverpool, to very large and enthusiastic audiences, on May 31st, June 1st and 2nd, and on Tuesday and Wednesday, June 3rd and 4th, he lectured in Cutlers' Hall, Sheffield. On Sunday next he will speak in Halifax three times; also on the following evening. On June 10th and 11th he will lecture in Bradford, and on June 12th in Morecambe.

NEW SPIRITUALIST TEMPLE AT BLACKBURN.—'The Blackburn Standard and Express,' for May 31st, contained a long and favourable report of the opening ceremonies of the New Spiritualist Temple in St. Peter-street, Blackburn, of which the foundation stones were laid in June of last year. The building is a handsome one of red brick. There are two storeys, the lower one being the children's Lyceum, and the upper one the temple proper, each room being capable of accommodating five hundred persons. On Thursday, May 29th, the president of the society, Mr. J. T. Ward, presented a handsome gold key to Mrs. S. Butterworth, of Blackburn, who then turned the lock, and in an earnest speech declared the temple open, hoping that it would be reverently and sincerely kept. Mr. R. Wolstenholme, one of the pioneers of the local movement, made an interesting speech, and after tea presided over the evening meeting, when able addresses were delivered by Mr. Will Phillips, Mr. G. H. Bibbings, Mrs. Peters, Mrs. Stair, and Mr. A. Wilkinson. Mr. J. T. Ward was presented with a large photograph of himself, which will be allowed to remain in the lower room. On Saturday, the Lyceum room was opened by Mr. A. Smedley, of Belper, and on Sunday last, Mrs. M. H. Wallis delivered two addresses before crowded audiences, when Mr. Smedley and Mr. J. T. Ward presided. The ceremonies concluded with a public meeting on Monday last. The total collections towards the new temple during these proceedings amount to £210. We congratulate our Blackburn friends upon their enthusiasm and devotion and the success which they have achieved.