

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

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CONTENTS.

Notes by the Way	337	The Higher Oneness	342
Marriage of the Rev. J. Page		Professor Faraday	343
Hopps	338	Transition of Mr. John Lord	343
The Serbian Tragedy	338	Remarkable Phenomena in	
Preliminary Difficulties. By H. A.		Australia	343
Dallas	338	Dr. A. J. Davis and Mr. E. Wake	
A Prediction Fulfilled	339	Cook	345
Strange Antipathies	340	London Spiritualist Alliance	
French Psychical Press	340	Notice	345
Letters from Mr. J. J. Morse :		John Wesley Materialises	346
No. 8	341	Dr. Hodgson and Mrs. Thompson	346

NOTES BY THE WAY.

'The Light of Truth' prints a long Paper by J. R. Tallmadge, on 'Cosmic Consciousness,' an immense subject which wants very careful treatment, and the help of an unusual blending of spiritual sensitiveness and scientific knowledge. Mr. Tallmadge is, in this Paper, rather too discursive; and his treatment of the word 'God' as opposed to the phrase 'Cosmic Consciousness' is hardly satisfactory; but some of his sentences concerning man as 'the instrument through which cosmic will, consciousness, comes into manifestation,' are suggestive. This, for instance, has light in it:—

When man takes his rightful place as the 'inlet' of the oversoul, he finds that all that has been attributed to supernatural agencies in his life-work is really the awakening or rather liberation of powers within him: the opulence of Infinite Intelligence—cosmic consciousness—limited only to the avenue he opens for the influx of this unlimited bounty.

But even that statement needs guarding, for, surely, much that has been attributed to supernatural agencies has come from the spirit-world, and not only and always from the earth-man merely.

Dismissing the word 'God,' in favour of 'Cosmic Consciousness,' he says:—

An objection may arise in the minds of some to the use of the phrase, 'Cosmic consciousness,' instead of the word God. But the writer fancies others may have suffered the same embarrassment as himself in associating the former idea in connection with the word, while 'Cosmic consciousness' removes all boundaries and the mind sweeps out and out, touching the verge of the unthinkable; and even widening the enclosure farther into that domain. The expression is more in accord with the larger, more comprehensive ideas of the age.

But vast numbers of us, in thinking of 'God,' pass beyond all boundaries, while 'the mind sweeps out and out, touching the verge of the unthinkable.'

A long letter from Abby A. Judson appears in 'The Banner of Light.' Our readers will remember her as the lady who, for many years, wrote bright and beautifully suggestive letters to that paper, and who, some months ago, met her death through fire. This letter is given as a communication through Ella F. Porter, of Brooklyn, and has many of Miss Judson's characteristics.

One incident recorded in it is worthy of special attention. She says that whenever she 'came near the earth plane' she suffered from the sensations of burning, but one day she was told to place her hands for five minutes upon a lady who was talking about her. At the end of that time, all her pain disappeared and she felt perfectly com-

fortable; but the lady sat there 'quivering, aching, smarting all over her little frame,' and exclaimed, 'Oh! I feel as though I was burning! I am so sick! What shall I do?' Then she adds:—

I, from the spirit side of life, saw the working of a wonderful law, and realised a truth which I faintly comprehended before. She grew rapidly worse, and for many long hours she suffered as I had suffered. Her spirit father and I remained by her side till long after midnight, when at last she fell into a sweet, dreamless sleep, and awoke as well as ever, and never felt the least return of the suffering since then. She dimly realised that it was a spirit influence, for she felt our spirit hands touch her often. She has felt spirit touches on her head, hands, and shoulders for many years, and her knowledge of Spiritualism has always given her the right explanation.

Oh! the good she has done me! Never again will I feel a recurrence of those pains when I visit the earth plane. Without her help in thus relieving me quickly of that distress, it would have taken a long time, and it would only gradually have worn off, when I revisited the earth.

If this is true, we can only justify the morality of it by noting that the spirit was permanently freed from the distress which she made another suffer for a night, and by concluding that, in spirit life, vicarious sacrifice is better understood than here.

'The Sermon,' edited by B. F. Austin, B.A., prints the following curious little notice of a thirty year old book:—

In a volume entitled 'Startling Facts in Modern Spiritualism,' by Dr. N. B. Wolfe, published in 1874, is a record (Chapter xiii. p. 259) of a séance given by Mrs. Hollis in November, 1871, in which the subject of telegraphy as a means of communication between the mortal and the spirit spheres is discussed by Dr. Wolfe and spirit Jim Nolan, who had just informed the doctor that all inventions, &c., which man possesses on the mortal plane, are found in more perfect form in the spirit world, and that they had there a system of telegraphy without wires, using electro-magnetic currents in place of wires, and will-power in place of a battery. Then follows the question and answer given below:—

Dr. Wolfe: 'Do you think these electro-magnetic currents will ever supersede the metal wires we have in use?'

Jim Nolan: 'The time is near when with an improved instrument these celestial currents will be utilised for the benefit of the world, and not only convey messages from city to city, but they will become channels for the transmission of thought between the natural and the spirit world.'

This looks a good deal like telegraphy through wireless space—and something more.

In this same number of 'The Sermon,' Mr. Austin points out the uses of Spiritualism for 'the average clergyman.' He says:—

1. Spiritualism would emancipate him from the bondage of the Old Theology.
2. Spiritualism would solve most of the problems that baffle and perplex the clergy.
3. Spiritualism would inspire, lead and baptize the clergy in the work of saving men from ignorance, vice and crime.

Mr. Austin believes that with the new thoughts of God, Man and Nature, which would come through Spiritualism to the clergy, there would be begotten in the hearts of the clergy a New Enthusiasm for humanity—based on no dis-

torted views of human nature and prompted by no fanciful project of saving what was never lost—but born of the clearer view of man's relation to the divine, of the 'wider hope,' of the more optimistic spirit, seeking to realise the highest and best for all men here and now, and to set up God's kingdom in happy hearts and homes, and in a new social order. When Spiritualism comes to the clergy the world will have taken a step forward!

A. G. Hollister, writing in 'The Universal Republic' (U.S.), offers it, as her opinion, that an 'exalted spirit' would not 'waste his time' over a self-opinionated materialist who 'knows' that 'matter and its functions are the source of intelligence.' She says:—

Why should he proffer his knowledge and his service to one who would immediately contradict him, and assume the rôle of teacher to the friend who was trying to impart some wisdom, which, if received, would prove the receiver in error and demand a change of personal habits, when he is perfectly satisfied with himself, and would resist a change upward, if he saw it approaching? Cases of arrested development, that refuse instruction, must be left to the fruits of their own folly.

There are plenty of them in the ex-carnate state. An intelligence claiming to be Henry Ward Beecher, writes through Carlyle Petersilea: 'A materialist is either blighted or exceedingly slow of growth. When materialists come to the spirit spheres, they are heavy, slow and cumbersome. They sink down like dead weights, and some of the worst cases look around with eyes to see, but refuse to see; with ears to hear, but they will not listen. It is often a long time before they will do anything for themselves. They are the most dogmatic of all dogmatists. They often remain a long time like half-crazed idiots. We often wait till they call loudly for help, for the more one argues with them the more obstinate they become. It is far better to spend our time in aiding those who desire aid, than in combating a dogmatist, who loves to battle that he may grow strong in his own conceit.'

There may be truth in this, but we think that 'exalted spirits' are very gracious people, and that, however precious their time may be, there are some of them who would spend it freely even over a Haeckel or a Lankester.

MARRIAGE OF THE REV. J. PAGE HOPPS.

The following from an advance copy of the August number of 'The Coming Day' will interest many of our readers:—

'Married, at Little Portland-street Chapel, London, on July 13th, John Page Hopps and Alice Elizabeth Hallawell (late Secretary of "The Eclectic Society," Croydon, and the writer of the Study on Emerson in "The Coming Day" for August, 1901).'

We heartily congratulate our friend. Mr. Hopps has been for many years so closely identified with our Cause that all Spiritualists will, we are sure, cordially unite with us in good wishes for himself and his wife. Mrs. Hopps, we believe, is in full sympathy with him in all his work, and will be to him in every way an intelligent and loving helper. Heaven bless them both!

THE SERVIAN TRAGEDY.

In the July issue of the 'Review of Reviews' Mr. W. T. Stead gives an extremely interesting and circumstantial account of Mrs. Burchell's vision of the assassinations at Belgrade. He says the 'narrative has been submitted in proof to all the sitters; all of them—with the exception of my private secretary, who cannot remember, and Mr. Macdonald, who first explains the prediction and then denies that it was ever made—confirm the general accuracy of the whole story.' Mr. Stead promises to publish in the next issue of the 'Review of Reviews,' a sequel to this story which will probably be of even more interest to readers of 'LIGHT,' as it will tell 'how the Society for Psychical Research investigated this case,' and will 'shed a flood of light on the methods of that society.' Further particulars will be found in our advertising columns.

PRELIMINARY DIFFICULTIES.

By H. A. DALLAS.

V.

Is Spiritism Dangerous?

This is one of the questions which confronts many people at the very outset of their inquiries into this subject. 'Is it not dangerous,' they ask, 'both physically and morally, to investigate Spiritism experimentally?'

Certainly there are some dangers attendant on this investigation; all great developments have their accompanying risks. The development of psychic powers involves the exercise of new and untried faculties; and the evolution of new faculties, in the race or in the individual, is generally accompanied by a condition of nervous instability. Fresh developments are exciting and unsettling, and the individual, partly on account of inexperience and partly owing to the instability which accompanies growth, is liable to be controlled by, instead of controlling, these unknown forces. It is so in physical development and it is also the case in psychical unfoldment. The consciousness of power to exercise faculties and ignorance as to their true ends, or how to use them wisely, is always a dangerous condition and one liable to prove injurious. But if the danger signal is used too freely the result may be to paralyse action; and this also is injurious. Frequently people do not scruple to produce spiritual timidity, although they would readily recognise that to stimulate physical timidity would be unworthy of their manhood. In physical matters we brand as cowardice the caution which would hold a man back from exercising his powers, and from taking advantage of opportunities to gain fresh knowledge, or to explore new territory, and yet it is not always recognised that to act in a similar way with regard to things spiritual is equally unworthy.

If Spiritism involves an exercise of powers inherent in the race; if it offers opportunity for development; if it opens a door for exploration, into new realms of existence—to relinquish these prospects from fear of the possible risks involved, betrays unworthy timidity. That there are dangers I do not wish to deny; and it is not everyone who is justified in encountering these dangers, or is fitted to do so. Everyone is not called to open up fresh territory as an explorer, either in physical regions or psychical. I am not maintaining that psychic investigations should be pursued by all, regardless of their physical, and mental, and moral qualifications—very far from it, but I do maintain that we should not dignify spiritual timidity by treating it as virtue. And I also wish to emphasise the fact that every fresh development serviceable to man has been accompanied by dangers peculiarly its own; so that special risks have to be met in connection with fresh experiences.

The crisis of birth is dangerous; falling in love is dangerous; the experiences of motherhood are dangerous; and of the partaking of sacraments it is written in the Book of Common Prayer that 'the danger is great if we receive the same unworthily.' To secure ourselves against possibility of incurring danger would mean to stunt growth. If we feel impelled by right motives to undertake this investigation, our duty is to put aside fear; and whilst recognising fully the possible risks, to meet them with discretion and, above all, with that serious sense of the greatness of life, with that high purpose and prayerful spirit which will enable us to pass unscathed through danger or temptation.

Anyone who is from physical or moral infirmity unable to grip himself, whose mental balance is not sound, is not in a fit condition to undertake his own psychical development. An investigator in this region requires a large fund of healthy common-sense; and must be able to exercise full self-control and a sound judgment; otherwise he may damage not himself only but the cause which his investigations should promote. A normally healthy person who has a firm will and is self-controlled, will, on the other hand, be likely to derive benefit himself as well as to do good service in this work.

For *work* it is. Let no one suppose that his psychic gifts are bestowed mainly for his own pleasure. Their end and

object is not even to administer consolation to the bereaved—although that is one purpose that they may serve; but the revelation of man's inherent capacities and the opening up of intercourse with another sphere of existence are destined to serve a larger purpose than this. In theological language that purpose would be called the 'Glory of God,' a term often little understood, but one which includes the development of the human race to the full measure of the divine capacities with which it has been begotten of God. That man may know all that he is destined to know, may reach up to the height of his perfect stature, and thus by the exercise of every latent faculty may gradually become in full realisation all that he is capable of being—this, and nothing less than this, is the purpose for which every individual of the race holds in trust his various powers. To keep this purpose in view would be to obviate many 'dangers.'

I wish to point out that the objection that 'it is dangerous' might with plausibility have been brought as an argument against the admission of the Gentiles into participation in the fellowship of Jewish Christians. It is difficult for us now to do justice to the force of the reasoning which must have weighed with the Jewish Christians who were opposed to St. Paul's doctrine of liberty. When we remember that some of these new converts were citizens of Corinth, a city of such bad repute that 'to Corinthianise' became a term denoting evil living; and when we note how the sins of the heathen were liable to re-appear in the Christian community, we can hardly be surprised if some of the Jews, who had lived strictly according to the Mosaic law, regarded as 'dangerous' this free admittance of Gentiles to intercourse and religious fellowship with those who had passed through the severer moral training of Judaism into the Christian Church. 'Would not this intercourse prove dangerous to the young?' some Jewish parent may have anxiously asked. 'Would not the Christian Church lose in purity and elevation of tone even if it gained in breadth and in numbers?' It must have seemed very doubtful wisdom to thus break down the barriers, and they might well have exclaimed: 'Let the Gentiles become followers of Christ, but let them submit also to the discipline of the Mosaic law, which had proved so good a school-master to the Jew.'

It was perhaps under the influence of some such reasoning as this that St. Peter separated himself from intimate fellowship with the Gentiles, when 'certain Jews' came to Antioch from St. James. But St. Paul 'withstood him to the face,' and we are now reaping the benefit of the battle he so bravely fought for Christian liberty.

The dangers which this enlargement of intercourse would involve had to be encountered, for the barriers between Jew and Gentile were broken down by God, and St. Paul saw this clearly, and knew that any attempt to raise them would be a futile resistance of the evolving purpose of the Eternal.

The position has its parallel for those who believe that the barriers which prevented intercourse between the inhabitants of the Seen and the Unseen spheres of life are now crumbling; these dare not resist the evolutionary purpose of God through any fear of consequences.

Enlargement of the sphere of intercourse necessarily involves moral risks. It was the recognition of this which drove the hermits into the deserts: they sought to avoid alike the responsibilities and risks of possible contamination which must be met in the society of their fellow-men. The attraction of the monastic life has lain largely in the protection that it has afforded against the manifold temptations involved in extended intercourse.

The child leaving home for school life; the man entering on a professional career; the traveller and the colonist, all have to face risks 'physical and moral' consequent on widening their range of intercourse, and when a man begins to use his psychic faculties and to push his intercourse with his fellow beings across the border into the Unseen, it does not necessarily follow that he will be ennobled thereby. He enlarges his sphere of fellowship and in doing so he increases his possibilities for good or for evil. The wider experience may prove to be a source of enrichment mentally and morally, or it may prove to be the reverse; for in that unseen region there exist spirits in all

stages of development, as there do here. It is possible to get into communication with the elevated, the refined, the pure, and it is possible also to open up communication with the commonplace, the ignorant, and the immoral.

But as in this world a pure and loving soul may mix with the impure and the frivolous, and without personal contamination become to them a salutary influence, so any one who seeks to communicate across the border, whilst he desires the highest, should not on that account refuse sympathy to some unhappy soul who may desire to speak with him. To parley with such as these from curiosity may be very dangerous, but if we wish to influence them for good and help them up to higher life we need not be alarmed if some unhappy soul comes into communication with us. It should be borne in mind, however, that it is not every upright soul that is fitted to do rescue work. Intercourse with those who are obviously on a low level should be very warily engaged in, and only by prayerful counsel with the Spiritual Guide who speaks within the soul to each individually: 'This is the way: walk ye in it.' Two principles should rule our intercourse: love and strength. Without love and without strength also, the soul is never safe in any society, whether that society be incarnate or discarnate.

If the effect of Spiritism is not to level up, it will level down. It is 'set for the fall and rising of many.' It may raise, it has raised, but if it is not used as a stepping stone by which to rise to a higher level, it will prove a 'stone of stumbling.'

If a man or woman who exercises a lowering influence, and who is foolish and frivolous in his social relations, attempts to open up intercourse with the spirit world, what result can be expected? Those who are likely to respond will be those who are in the same moral condition. This extension of intercourse can hardly be otherwise than worthless, and it may be positively degrading.

Sometimes a salutary warning will be given, and the truth will be spoken even under these circumstances, but it is not likely to be heeded by the recipient.

Those, however, who with serious purpose enter into communication with the departed, may find that all intercourse gains a deeper significance for them, since it may help them to realise that *all intercourse is spirit-intercourse*; that the men and women we meet at entertainments or in business are as truly spirits now as those who have passed through death; that if it is a serious thing to talk with and be influenced by, and to influence, the 'Dead,' it is not less serious a matter to be influenced by, and to exert this influence upon, those still in the flesh. '*We are spirits clad in veils.*' Life is an earnest thing now: for *now* is in eternity. It does not require any artificial sanctity to make spirit intercourse a great and a noble responsibility. Christ came to reveal the sacredness of what we call common life; Spiritism enforces this truth, teaching us that nothing is of itself 'common or unclean,' that 'every bush is afire with God'; that if we would be worthy of the great gift of life, here or hereafter, we must ourselves cease to be commonplace. Blindness to reality, and a low estimate of the relations of life, this it is that causes spirit intercourse to be dangerous, whether that intercourse extend into the Unseen or is limited to the Seen.

(To be continued.)

A PREDICTION FULFILLED.

At 9.15 a.m. of Tuesday, July 7th, I received a telegram saying, 'Aunt passed away this morning, aged eighty-three.' The old lady referred to is my wife's aunt who had been ill for some time, but enjoyed wonderful vitality, and as far as the doctor could judge *might have lived many years longer.* On the previous Saturday, and during our regular circle, a control came through a friend who had only sat with us once before, and was ignorant of our family affairs, and the control informed us that she had been to see our sick friends at Redditch, and the old lady would come to our side, she said, in three days, *not more, not less.* The other lady (my wife's mother, would get better) but was very, very poorly (heart disease). This is indeed a remarkable proof of spirit fore-knowledge, the prediction being fulfilled to the letter.

F. L.

STRANGE ANTIPATHIES.

A QUESTION FOR SOLUTION.

BY JOSEPH DE KRONHELM, PODOLIA, RUSSIA.

(Translated by L. Roemer.)

Antipathy is like fear, it is unreasonable. Quite instinctive and absolutely invincible, it presents peculiarities which altogether bewilder science. I have gathered some curious statements in regard to it.

Julius Cæsar had a singular fear of thunder, and chose a crown of laurel to preserve himself from lightning. Mithridates, King of Pontus, the implacable enemy of the Romans (123-63 B.C.), was painfully affected when a dream announced some bad news. Augustus (63 B.C. to 14 A.D.), Roman Emperor, nephew of Julius Cæsar, when beginning to read about the Roman Emperors, dreaded the climatic years of life, and a superstitious sentiment made him start with the right foot when he went out. Vladislas Lokistek, King of Poland (1260 to 1331), became troubled and took to flight when he saw apples. Erasmus, of Rotterdam (1467 to 1536), a celebrated Dutch author, surnamed the Latin Voltaire, experienced an attack of fever at the smell of fish. Le Maréchal D'Albert became ill at a meal at which young wild boar or sucking pig was served, and every time he met a pig he ran away. Scaliger (1540 to 1609), a philosopher of Padua, could not look at water-cress without a shiver. Bayle, a celebrated writer on French history, and author of a historical dictionary, professed a scepticism which caused him to be considered as the precursor of Voltaire, did not believe in God, but feared ghosts! and, what is somewhat astonishing, he had convulsions when he heard the noise of water coming out of a tap. Tycho Brahe (1545 to 1601), a celebrated Danish astronomer, felt his legs give way when he encountered a hare, the same effect being produced on him by the sight of a fox. Blaise Pascal, the illustrious French philosopher, mathematician and physician, was afraid of a precipice, which he said he always saw on his left. Hobbes (1588 to 1679), the English philosopher, who declared himself a materialist in philosophy, an egoist in morals, a despot in politics, was afraid of darkness and could not remain without a light during the night. This strong spirit did not believe in God, and yet he had a great fear of the devil! A chaplain of the Duke of Bolton felt an icy coldness on the top of his head when he had to read the 27th chapter of the book of Isaiah, and a certain verse out of the book of Kings. Lamotte Le Vayer, a learned Frenchman, surnamed the Plutarch of France, had a nervous attack at the sound of any instrument. Francis Bacon (1561 to 1626), Lord Chancellor of England, and illustrious philosopher, originator of the experimental method and the destroyer of the errors of scholasticism by writing his 'Novum Organum,' had fainting fits at the eclipse of the moon. James II., King of England, could not see a naked sword without turning pale. Louis XIV., King of France, could not bear the sight of the tower of St. Denis, Paris. Henry III., of Valois, King of France, could not stay alone in a room where there was a cat. Lord Roberts, of Kandahar and Waterford, Commander-in-Chief of the British Army in the Transvaal, has a profound antipathy for cats. In regard to this, here is what the 'Daily Telegraph,' one of the leading London papers, says:—

'During a battle in Afghanistan, General Roberts, surrounded by his staff, remained, as usual, impassive under a hail of bullets and shells. Suddenly he began to tremble, and this man, who had seen a hundred battles, pointed with desperate gesticulations to the top of a wall which was close to him. The officers of his staff, looking round, beheld a half-starved cat. They chased it away, and Lord Roberts regained his self-control. Another day, at Mandalay, an aide-de-camp, going to the headquarters to accompany Lord Roberts to mess, found him sitting deadly pale and in a fainting condition, looking at a little cat which rubbed itself against his legs. The aide-de-camp took the little animal and handed it to a soldier, and only then did Lord Roberts regain his composure.

'A renowned English literary man, who had travelled a good deal in Asia, had brought back with him a magnificent cat of which he was very proud, and which he liked to show to his friends. One day Lord Roberts dined with this writer. When

the cat entered the dining-room and jumped without much ado on the shoulder of his master, Lord Roberts immediately got up from table and explained with great embarrassment that he had forgotten an important engagement and was obliged to leave. At length, as they insisted on his remaining, he consented only on the condition that the cat was removed at once.'

Now, what is the cause of this strange antipathy? Must it be attributed to a physiological cause, or has it to do with psychology? or must one seek for its explanation in reincarnation and the reminiscences of previous existences?

THE FRENCH PSYCHICAL PRESS.

A recent number of the 'Revue d'Etudes Psychiques,' contained a review of a translation of Dr. Kerner's book, 'The Seeress of Prevorst,' and also a portrait of the Seeress, both of which are interesting. Mr. E. T. Bennett's excellent little pamphlet giving 'The History of the Society for Psychical Research,' was also noticed at some length.

A Child Medium.

Both this review and the June number of 'Revue Spirite,' give an account of a child medium called Lilian Marjorie, aged three years and six months when she began to develop, now five years old. These accounts are taken from the Italian journal 'Luce et Ombra.' The writer of the Italian article says that Lilian's father was a distinguished member of the legal profession from Birmingham, whom he had met in London. By this circuitous route we are informed of a child medium, living apparently among us, unknown to her own countrymen. Perhaps her parents wish her to remain unknown, for I can find no surname or address. The following is stated among other things concerning her:—

'Lilian began by herself to play the piano. Her progress was watched with interest, and it was observed with surprise that she began by exercises especially adapted to her small fingers, and gradually she tried others of a more difficult character. These exercises were quite technical, and suited to develop the power of her fingers. Lilian does not know how to read or write, neither does she know the notes. If she is asked who teaches her the piano she says she has two teachers—a lady and a gentleman, one on her right, the other on her left.'

She is also stated to have announced on April 4th and April 9th, 1903, that an aunt who had fallen ill was about to die, saying that she had learned this fact from 'Ethel,' an unseen companion whom she has described as with her. Later she added: 'Papa, aunt is dead, but she is quite happy.' This aunt's death took place on April 9th, and the telegram announcing the fact arrived a few hours after the child had stated it. The illness being known to Lilian renders this incident of little value, however, from an evidential point of view.

The dates are the same in both journals; and yet there must be some error in stating that the year was 1903, for 'Etudes Psychiques' was only published last February; but the 'Revue Spirite' repeats the misprint, if it is a misprint.

Lilian has also described minutely another invisible friend—a child she calls 'Daisy,' who seems to be her constant companion. Lilian's portrait, which appears in the 'Revue Spirite,' is that of a sweet, dreamy child. If she is in England now we may hope to get further tidings of her. Perhaps this notice may meet the eye of someone who can confirm the facts stated.

In 'Revue Scientifique et Morale du Spiritisme,' M. Delanne continues his series of articles on 'L'Extériorisation de la Pensée.' In this number he deals in an interesting manner with 'the substantial reality of mental images.'

H. A. D.

MR. J. J. MORSE.—'The Brisbane Courier,' of May 21st, in a report of an address by Mr. J. J. Morse, said: 'Oratorically considered, possibly nothing finer than Mr. Morse's deliverance last night has been heard in Brisbane. Occasionally a murmur of applause was manifest; but this only accentuated the death-like silence maintained for an hour and twenty minutes—a silence which was the most eloquent kind of appreciation possible. Mr. Morse, who spoke throughout with closed eyes, showed a most polished style, and a wonderful command of the English language.'

LETTERS FROM MR. J. J. MORSE.

VIII.

Since despatching the previous letter of this series from Melbourne, my labours have terminated in that city, and the present communication is written in the city of Brisbane, in sub-tropical Queensland, some eleven hundred miles north of the capital of Victoria. A brief *resumé* of the closing incidents of my engagement under the Victorian Association of Spiritualists may possibly interest the readers of the present letter.

The concluding work included four lectures on the Sunday evenings of April 19th and 26th, and May 3rd and 10th, held, as all the previous ones were, in the Masonic Hall. The attendances on each occasion were most gratifying in point of numbers, culminating on the final evening in an audience between five and six hundred persons. Considering that the city was in the throes of the great strike of the Government railway employés, and that all transit beyond the radius of the tram lines was entirely suspended, we were greatly surprised at the size of the assembly. Modesty precludes the recital of the many commendatory things said concerning the closing course, or of the final lecture in particular, but the 'Harbinger of Light' bears full testimony regarding the matter, so no more need be said here on this point. On the following evening, after the last lecture, the Victorian Association tendered me a 'Farewell' in its rooms, which were crowded with the members and friends. Mr. Terry, the president, made a highly eulogistic speech regarding the work accomplished during my labours for the Association, and in closing presented me with an address, bound in book form, in which is set out the sentiments of appreciation entertained by the committee and members of the body. Vocal and musical exercises, brief speeches from several of the officers of the Association, and the usual amenities of such occasions, constituted a gratifying and satisfactory conclusion of an important engagement, during which many ties of friendship have been established, to the eminent satisfaction of all the parties concerned.

Visits were paid to two of the three Melbourne Lyceums, and as flashlight photographs were taken on each occasion, and copies subsequently were presented to me, interesting souvenirs of the progress of that phase of spiritualistic work in Melbourne are now included in my collection of mementos associated with my visit to Australasia.

It was also my fortune to attend again a few of the Bailey séances, and thereat witness some more interesting phenomena. I have a splendid set of photo reproductions of the 'bricks' which Mr. Stanford has received, but as I intend publishing a book on my return, and as a full account of the phenomena referred to in a previous letter, with the results of competent opinion as to the 'bricks,' will appear therein, the matter can wait until the publication of the intended work.

On Wednesday, May 13th, accompanied by Mrs. Morse, I sailed from Melbourne in the ss. 'Peregrine' for this city, via Sydney, which port was reached on the morning of the following Friday. We had a cold, squally, and unpleasant trip. Sydney we found a splendid city, busy, full of energy, well built, and in all respects a credit to the oldest colony. The one thing on which Sydneyites pride themselves is the harbour. On all sides the stranger is greeted with the ever-recurring question: 'What do you think of our harbour?' Undeniably it is a splendid natural feature. It has innumerable bays, on the shores of which are numerous suburban districts. With hills and slopes, verdure and tree-clad to the water's edge, with ships of all nations and dimensions on its waters, Sydney Harbour is well worth coming from afar to see. The towns about it are easily reached by steamer, train, or tram, and for a very small sum a day's excursion can be readily enjoyed. We remained some thirty hours, and just prior to sailing it was a pleasure to receive a visit from the Rev. George Walters, of the Australian Church in Sydney. Cultured, able, and progressive, this gentleman has done much valuable service during his residence in the metropolis of New South Wales. He has placed his church at my disposal for Sunday, June 14th, and I am to appear on the morning and evening of that date.

Resuming our voyage we rapidly entered into fine weather and the remainder of the trip was as pleasant as could be desired. Moreton Bay was reached early on the Monday morning of May 18th, and at 8 a.m. we came to rest at the wharf on the Brisbane river, some fifty miles inland from the Heads. A cool breeze, a cloudless sky, and the sun shining brilliantly, were the physical welcomes we received in the capital of sub-tropical Queensland. But the personal welcome accorded us exceeded in heartiness and cordiality anything of the kind previously experienced in Australia. Regarding my work here I must speak in my next letter, suffice it to say just now that it has been the most successful of any place hitherto visited.

We leave here on June 10th, and the day after my labours in Sydney, as mentioned above, Mrs. Morse and myself sail in the ss. 'Sonora,' en route for San Francisco, via Auckland, New Zealand. Arrangements have been made for me to hold meetings at Auckland and Thames, which necessitates 'laying over' for the next following steamer; consequently we finally bid adieu to Australasia on July 10th, and are due in San Francisco on the 27th of the same month. The voyage is the commencement of our homeward journey, though many leagues remain to be covered, after reaching the States, before we set foot on British soil again.

Miss Morse is in New Zealand, where, during this month, she has been speaking to crowded audiences in Dunedin. She will go on to Auckland for more lectures, and we shall join her there on our arrival. She is well, and is meeting with warm commendations at all places in which she works.

In looking this letter over it reads as mainly personal. For this I crave the indulgence of my readers, but under the circumstances the defect, if such it be, is unavoidable. However, permit me a word which will interest your readers in Newcastle-on-Tyne, and in the counties of Durham and Northumberland, without doubt. It is that we met here an old-time Northern worker, Mr. Harry Burton, formerly of Newcastle. It is nineteen years since we last met, since which time my old friend has had a great variety of experiences, including the ruination of his estate on the Maroochi River by the disastrous flood of 1893, as it is known in local history. This city was feet deep in water on that occasion, small steamers running in the main streets, and a gunboat being afloat in the Botanical Gardens! Mr. Burton holds the post of city inspector, and is as ardent a Spiritualist as ever, and has, among other things, been a well-known lecturer, editor, and Press correspondent. Prior to leaving his native town the 'Strolling Player' told him he would meet him again in this city, and that, in the middle of the year after his (Mr. Burton's) arrival, his wife would bear him a son. Both predictions have been literally fulfilled, though the last one was at the time deemed most improbable.

We are in the midst of 'winter' here, but the heat in the sun is uncomfortable! Flowers abound, the foliage is luxuriant and verdant, and but for chilly nights and mornings you could imagine it almost summer at home! We like Queensland immensely, and are charmed with Brisbane, while publicly the meetings are only limited in size by the accommodations of the hall, and the city Press has been pronounced in its appreciative reports of the addresses; therefore we have every reason to be gratified with our experiences up here, in spite of the reports we had down South that the climate was too awful for a white man! Strange that sectional prejudices should so warp the judgment, and cause people to misrepresent plain facts. However, enough for this time, and with greetings to all my readers and friends I lay down my pen.

Brisbane, Q., Australia.

May 29th, 1903.

'THE SPIRITUAL QUARTERLY MAGAZINE,' for June, reaches us just as we go to press. It is an interesting number, an article by Dr. J. M. Peebles on the 'Theory of Reincarnation' being especially readable.

CHANGE OF ADDRESS.—Mr. A. J. Cash, the energetic secretary of the Stoke Newington Spiritual Progressive Church, desires to call the attention of his friends to his new address, which will in future be, 33, Dongola-road, West Green, N.

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE,
LONDON, W.C.
SATURDAY, JULY 18th, 1903.

Light,

A Journal of Psychical, Occult, and Mystical Research.

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THE HIGHER ONENESS.

The history of social and ethical evolution is the history of the meeting and blending of isolated and antagonistic groups—the gradual dropping away of the fiercely selfish characteristics of the 'brute,' and the gradual emerging of the prophetic characteristics of the human being—an animal still, but an animal on the march, out of darkness into the 'marvellous light.'

In the early stages of that march, however, there were many survivals of the 'brute' period. Nearness meant warfare, and the struggle for life meant scalps. The very quickening of human intelligence probably created or excited fresh activities of brute conditions, and, for a time, and in some respects, added to the fierce selfishness of the emerging man. But the process of uplifting was never really stayed.

The dawn of civilisation is symbolised by the creation of a field. The forest and jungle no longer satisfy or suffice. The vague longing for rest, which suggests a boundary and ultimately leads to a fence, is a prophecy big with fulfilments. A home needs neighbours. There are wild creatures to be fought, and still wilder men to guard against. Mutual dangers draw men together and reveal mutual interests. Hence distinctions between mine and thine, and law, justice, and discipline; and so neighbours become, in time, true educators in the art of living together, for security and peace: and that, in brief, is what we mean by civilisation.

Villages, towns, cities, nations, follow, though still survivals of the 'brute' persist, provoking to jealousy, ambition, and the lust of plunder. But these lower instincts have their uses in the settling and firm basing of communities; and even our perverted twentieth century notions of 'Patriotism' play their part as inciters to enterprise and stimulants to trade.

Further on, chosen spirits become cosmopolitan and talk of brotherhood, predicting the federation of the world, and daring to believe in the dear Lord's Prayer. And there, for this generation, the vision seems to end. 'Seems'; that is all. The true Oneness cannot stop at man. The Human Brotherhood has poor relations that must be brought in. As Paul said, with his keen insight into the Higher Evolution and the Higher Oneness: 'The creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope. Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.'

We have been led to these thoughts by the perusal of a highly informing and yet quite simple paper in 'The

Theosophist' by H. Prasad—a voice from the far East, if we mistake not. The writer, with delightful ease, at one step passes on to pure idealism in relation to 'Brotherhood.' He says:—

Brotherhood is conventionally understood to refer to brotherhood among men, that is, the exercise of a brotherly feeling among humanity, either on a limited or a larger scale, but philosophically it has a deeper signification. It is a relationship with all beings in nature; we are not to view it with reference to humanity alone. Viewed in this light it becomes a communion with *Parabrahman*, with the higher power in Nature, for the former is in all beings, as everything proceeds from the One and every being is an aspect of *Him*, because we all live and move in *Him*. Realised thus, brotherhood is synonymous with universal love and compassion.

'The ultimate unity' in the universe is God, and everything which exists exists because of *Him* and in *Him*. Hence the ideal that 'we should try to extend our love beyond and beyond, till it reaches the very ocean of infinite love and compassion, which is the sole aim and object of our life.' That is a proposition which no spiritual person will deny, but who can hope to live up to it to-day? And yet we may feel sure that the human race is surely advancing to it. Brotherhood implies Fatherhood and Motherhood; and the recognition of this in any sense *must* lead to the fine conception of the Higher Oneness which excludes nothing, ignores nothing, and counts nothing to be 'common and unclean.'

But leaving, on the highlands of faith and aspiration, this great ideal, we may turn, with some hope of immediate practical results, to Mr. Prasad's luminous thoughts concerning the consistent working out of our faith in Human Brotherhood. He asks 'What do I mean by the ideal of a universal Brotherhood?' and he gives this answer:—

I do not mean a universal philosophy or a universal mythology or a universal ritual, but I mean that this world must go on, wheel within wheel; this intricate mass of machinery most intricate, most wonderful. What can we do? will be the natural question. All that we can do is that we can make it run smoothly, we can lessen the friction, we can grease the wheels, as it were, by recognising variation; just as we have recognised unity by our very nature, so we must also recognise variation. We must learn that truth may be expressed in a hundred thousand ways and each one yet be true; we must learn that the same thing can be viewed from a hundred different standpoints and yet be the same thing; even so with the Lord of the universe, greater or less through high philosophy or low, through the highest or lowest doctrines, through the most refined mythology or the most gross, every sect, every soul, every nation, every religion, is struggling upward, that is, Godward, and each vision is that of *Him* and of none else.

This view of Human Brotherhood and the practical application of it would, if accepted and carried out, simply reverse nearly every maxim and method of the world, in relation both to social and religious matters. For one thing, it would repeal every damning creed, and make impossible the average kind of war. It would turn our selfish patriotisms into co-operating cosmopolitanisms, and lead us to regard every experiment in religion as an interesting and blessable voyage of discovery in search of God. It would gradually, or with one indignant swoop, make an end of our painful social distinctions, the adoration of rank, and the mean supremacy of money. Says Mr. Prasad:—

The idea of brotherhood evidently arises from the ideal family; the children of a father and mother are of one mind and strive mutually to sustain their own community against all adverse circumstances and win all propitious ones to the common advantage, because sympathy in joy and suffering is most helpful and re-invigorating, for divided joys are double, while divided grief is but half. Brothers should therefore not only profess sympathy but be ready at all times to receive the out-pourings of the over-weighted souls of others, and thus calm the troubled waters. This idea is not only predominant in family life, but among relatives, friends, neighbours, class-fellows and all people throughout the whole world; and this very fact is teaching us a lesson of unity.

But let anyone actually follow that out in imagination, and resolutely see what that really means. Fancy the human race existing as a family—meeting, blending, buying and selling, co-operating, as a family! It is almost unthinkable. Assuredly, we should scarcely need to dream of Heaven. It would be here.

Mr. Prasad begins his charming little study with these words: 'To form a nucleus of the Universal Brotherhood of Humanity is the first object of the Theosophical Society.' He will forgive us for saying that we smile. 'To form a nucleus'! It is this that occurs too often in connection with Theosophy; and it is this that 'makes the judicious grieve.' Theosophy has been of very definite service to the world—has made many think and feel, has given to multitudes wings and music in this wilderness of dust and ashes; but it is only 'one of many brethren.' The 'nucleus of the Universal Brotherhood' was here before the word 'Theosophy' was invented. It certainly was here when Jesus taught his disciples to pray that God's kingdom might come, and that His will might be done, on earth as in heaven: and it is warmed into fuller life and strengthened by every kindly thought, by every gracious word, by the willing bearing of every cross, and by every spiritual longing that saves the world from its animalism and its sin.

PROFESSOR FARADAY.

The following article is taken from the 'Liverpool Weekly Mercury' of July 4th, 1903, and may be interesting to many of your readers:—

'This incident comes to us from the workshop of the great chemist, Faraday. One day when Faraday was out, a workman accidentally knocked into a jar of acid a silver cup. It disappeared, and was eaten up by the acid, and could not be found. The acid held it in solution. The workman was in great distress and perplexity. It was an utter mystery to him where the cup had gone. When the great chemist came in and heard the story, he threw some chemicals into the jar, and in a moment every particle of silver was precipitated to the bottom. He then lifted out the silver nugget and sent it to the smith, where it was recast into a beautiful cup. If a finite chemist can handle the particles of a silver cup in this way, what cannot the Infinite Chemist do with the particles of a human body, when dissolved in the great jar of the universe? He can handle the universe as easily as Faraday could handle an acid jar, and can control it at will. Whatever the particles of the resurrected body may be, Paul says it is going to be changed so as to become a spiritual body.'

Does the above not throw some light on the great question of 'Materialisation'? It has certainly made the thing clearer to myself.

ANDREW KAY.

St. Helens, Lancashire.

TRANSITION OF MR. JOHN LORD.

Mr. W. H. Robinson, of Newcastle-on-Tyne, writes:— 'Our late esteemed friend, and a frequent contributor to 'LIGHT,' Mr. John Lord, entered into rest on Saturday, June 27th, from heart failure, at the age of sixty-seven. After the death of Mrs. Lord, some two-and-a-half years ago, he gradually lost vitality, and removed from Newcastle-on-Tyne to the care of a sister at Bury, who nursed him tenderly. Early in the sixties, in Manchester and Birmingham, he patiently examined the evidences for spirit return, being at that time associated with the Rev. J. Page Hopps and other founders of the spiritual movement in those centres. I have often listened to his chatty recital of interesting incidents in his experiences in London and elsewhere. He was profoundly interested in spiritualistic phenomena rather than in vague theorising, and remained to the end a staunch adherent of the Unitarian Church.'

REMARKABLE PHENOMENA IN AUSTRALIA.

The 'Harbinger of Light' for June, contained a supplement devoted to 'An Examination into certain Phenomena occurring in the presence of Mr. C. Bailey,' the medium referred to by Mr. J. J. Morse in his letter on page 341 and in former letters, and who was also spoken of by Dr. J. M. Peebles in high terms of commendation. The séances were of such an interesting character that we deem it wise to give the 'Harbinger' report in full. The reporter ('X.') says:—

Mr. Bailey, of Melbourne, Mr. Stanford's well-known sensitive, visited this city of Sydney in March, 1903, arriving here on the 2nd of the month. I met him and his wife on arrival at the wharf. Mr. Bailey, whom I had never met previously, and who, as far as I know, never saw me before, came straight up to me in the crowd, saying he felt I was the person who had written to him. (It was at my invitation, and with Mr. Stanford's consent, which was readily and courteously given, that he came over here. His condition of health necessitated a change, and he readily assented to my proposal to come and give us a few sittings.) I was at once impressed by his quiet, unassuming, and sensitive disposition and manner. He is a man of average intelligence, but one can see that he is not deeply read or by any means highly educated. Honesty, good nature, and innate refinement are stamped upon his face, and in his presence one feels a peaceful and good influence. After knowing him for some time one is inclined to say: 'If he be not honest and truthful, then there is neither honesty nor truth in the world!'

Mr. Bailey had agreed with me, by letter, to give a series of six private sittings. His terms were extremely moderate, showing that he did not wish to trade upon his mediumship.

The special phase of this sensitive is the sudden translation of objects, living and inanimate, from a distance into the séance room. The phenomenon of materialisation is also occasionally manifested through him, as well as many of the varied phenomena of trance.

CONDITIONS AGREED UPON.

1. That I, aided by my committee, was to select the sitters, Mr. Bailey not to be given the option of recommending or rejecting any sitter.

2. That his wife should not sit in any of our circles. (He himself suggested this, Mrs. Bailey also seeing the wisdom of it.)

3. That he was not to have access to the séance room except on each séance night, and then only when all, or nearly all, had assembled.

4. That just before each sitting he was to be carefully searched by two or three of the sitters.

5. That after the searching he was to be enveloped in a bag, leaving his head and hands free,* the bag to be tied closely around the wrists and neck, and then sealed. That in order to preclude the possibility of its being a 'trick' bag such as used by conjurers, it was not to be made by himself or by anyone connected with him.† That the seals were to be examined and certified to immediately after each séance.

6. That the séance room was not to have in it any means of concealing articles, or have any means of ingress or egress except through the door, which was to be locked prior to and during each sitting, the key being kept meanwhile in the possession of some trusted person of my selection, not a Spiritualist; this person to sit next to me during each séance.

These and other minor details having been agreed upon, we, on our part, were to conform with the psychical conditions,

* The hands were allowed to remain free, because it was explained that sometimes fragile articles were brought in his presence by occult means, and sometimes birds and other living creatures, either of which would require to be caught in the hands.

† I know the mechanism of the conjurer's bag, and how the trick is done. Once tied and sealed up in the bag employed by us in Mr. Bailey's case it would be as difficult to open and reclose it without breaking the seals, as for a camel to pass through the eye of a needle.

giving our sympathy in order that the magnetic chain would not be, so to speak, short-circuited, and also permitting a fair light, or dim light, or absence of light as required by controls. Mr. Bailey explained that, no doubt, if the circle were sufficiently harmonious, and were to sit for some weeks or months in order to develop sufficient psychic power, advanced physical phenomena (such as the instantaneous importation of objects from a distance) might be produced in a fair light, but that such phenomena with a new circle necessitated darkness during at least the few moments of their occurrence. (I shall have occasion later on to fully recapitulate test conditions under which trickery would be rendered impossible in a circle held in darkness.) I shall now briefly describe the sésances.

FIRST SITTING.

Queen's Hall, Pitt-street, Sydney ; Room 17.
Wednesday, March 4th, 1903 ; 8 p.m.

The room selected was a large one on the second landing, empty of everything except a table and a number of chairs for the sitters. It had one door, and was not accessible through the windows. After engaging this room we took care that nobody should have access to it, but Mr. R. (an honest, careful, though somewhat sceptical co-investigator), myself, and our astute secretary, Miss L., except only at the time of each sitting.

About twenty-five sitters were present, all selected by me, and all, except three, to whom he had been introduced by me on his arrival in Sydney, meeting the sensitive for the first time.

The sésance eventuated in introductions of controls and some trance speaking, its chief object having been, apparently, to set in motion the necessary harmonic vibrations, which it was hoped would develop sufficiently to allow of physical manifestations at the next sitting.

The first to control Mr. Bailey was his special guide, Dr. Whitcombe, who represented himself as having, while in the flesh, practised as a medical man in Melbourne. It was at once apparent that Dr. Whitcombe's individuality was distinct from Mr. Bailey's—distinct in voice, verbiage, manner, clearness of idea, facility of expression, indication of culture, &c. Though one or two lapses in grammar occurred in the case of one other control of a presumably high order during the evening, there were no such errors in the case of Dr. Whitcombe. I am aware that mistakes of this kind are explainable because of the higher intelligence having to be filtered through an imperfect channel (rendered still more imperfect perhaps as regards function, because of defective or undeveloped conditions in the circle) ; but I have noted that the underlying *ideas* were invariably good, sometimes super-excellent, and always put consecutively and well.

Other controls followed, including an Egyptian, who wrote his name and occupation in earth life, in, apparently, hieroglyphics. (This hieroglyphic writing was subsequently translated. See further on.) Dr. Whitcombe again took possession, and promised good physical results at the next meeting if the conditions should be favourable.

SECOND SITTING.

Queen's Hall, Sydney (same room).
Friday, March 6th ; 8 p.m.

Same sitters, with two or three added with my consent, and without the medium's knowledge. They were previously unacquainted with the medium.

Door locked ; key secured. Medium, while under control of Dr. Whitcombe, thoroughly searched by three chosen sitters, and placed in bag which was tied securely. No possibility of the string being looped and pulled down after the manner of conjurers.

Medium controlled in the light by a high-caste Hindu, through whose means, aided by other Hindu controls, physical manifestations take place in Mr. Bailey's presence. The Hindu personality was particularly striking. Mr. Bailey's personality

was, so to speak, obliterated, and we were, to all intents and purposes, in the presence of another, and totally distinct individual. Even the medium's facial expression had altered in a marked way. One felt that no amount of consummate acting could have produced such ease of Oriental mannerism and bearing, and such naturalness, so to speak, on the part of the control in his effort to make clear his meaning in broken English.

The Hindu, having ordered the light to be extinguished, in a little while announced that he had got something. On relighting there was seen in his hands a live bird sitting on a nest. The control described it as an Indian jungle sparrow, saying there were thousands of them in the jungles. He gave it to a lady (Mrs. P.), who subsequently presented it to Mrs. W. The bird was 'very much alive' indeed, and fluttered and chirped a good deal in a little basket in which it was placed. (It was subsequently brought away by the lady and caged.)

Light was again ordered to be put out. Some heavy object was heard to fall. It proved to be a clay tablet, sun-baked, apparently, with some indecipherable inscription on it. It was given to Rev. Mr. W. (I may here mention that on the same day, about 11.30 a.m., another tablet of a somewhat similar nature, but having on it two figures in bas-relief, fell in broad daylight into my study in the presence of the sensitive and myself, the sensitive having been suddenly controlled by the Hindu in the course of conversation with me. The tablet in falling struck and indented the edge of a piece of mahogany furniture. This remarkable phenomenon was no doubt made possible by the perfect sympathetic link and other favourable psychic conditions at the time between the sensitive and myself.)

When the tablet had fallen into the circle another control, Dr. Robinson, took possession of the sensitive. Dr. Robinson, when in the flesh, was professor of Syro-Chaldaic literature in the Theological Seminary of New York. He took, it appears, a keen interest in Eastern archaeology. For one of his essays he received, we are told, in 1851, the gold medal of the Royal Geographical Society of London. This tablet, he said, had been suddenly transported from a mound on the site of the ancient city of Babylon. This control surprised many of the sitters by the minute and learned and highly interesting detail into which he entered regarding the origin of these tablets, their meaning, their manufacture, the various dynasties in existence at the time, special events connected with those dynasties, &c. He then translated the inscription in cuneiform letters on the one produced, which, he said, was identical with the soap-shaped specimens from the same source in the British Museum.

Light having been again extinguished, the Hindu again took possession, and two other such tablets came in the same mysterious way. They were given to me. (See further on for translation of inscriptions.) Meanwhile a mango seed, which was sent to me from Melbourne by Mr. Stanford, was placed by me in a flower pot full of earth, the flower pot and earth having been supplied by me, the earth not having been tampered with by the sensitive or by anybody. In about twenty minutes the seed had sent out a shoot two and a-half inches long from clay to tip. The control then took the pot, and with his hands dug up the seed showing the roots. He broke away portions of the outer husk, which had already partially decomposed.

The Hindu directed us to extinguish the light, as he had something more to bring. In a little while he said : 'Oh, I have something good this time,' and immediately handed me what he said were Burmese rubies, with another whitish stone, afterwards described as a star sapphire, and also an Egyptian scarabæus. There were ten uncut reddish stones. (At a subsequent private sitting I asked the control if he was quite sure they were rubies, not garnets. He replied that he believed they were a species of ruby—that they might be ruby-garnets—that in earth-life he was not a judge of precious stones ; but this much he could tell me, namely, that he got them at the ruby mines in Burmah.) After some remarks by the control, Dr. Whitcombe, the sésance closed.

THIRD SITTING.

Queen's Hall, Monday, March 9th ; 8 p.m.
(same room).

Usual safeguards ; same sitters with three or four, one a pronounced sceptic, added by myself and unknown to sensitive. Door locked ; key secured. Sensitive searched and enveloped in bag, which was tied tightly and securely sealed by Mr. M. and Mr. E. R. Light extinguished. Hindu took possession. Three objects immediately fell with a good deal of noise, on table and floor. Then there was a rattling resembling the chink of small metals, and the control handed me what he described as valuable ancient coins brought from Egypt. His exact words were : 'Dead men's money from Egypt. Oh, very old ; very scarce.' There were seven coins. Dr. Whitcombe took control, saying these coins were ancient Egyptian and some ancient Roman specimens, found in Egypt ; some, the brighter ones, taken from mummy coffins by the Hindu, under the guidance of Egyptians once in the flesh, and others, the verdigrised ones, from mounds in Egypt ; that they were of the Greek period, and that Dr. Robinson at a private sitting would tell me all about them. He then announced that an effort would be made to materialise a hand.

At the right side and in front of the medium, at whose left side I sat, I saw a small luminous object. It got gradually larger and more luminous ; then it came in front of the sensitive and over to the left, close to where I was sitting. The control desired me to examine it closely. I stooped over it and saw distinctly a luminous hand, perfectly formed. It ended at the wrist. The hand was rather small, the fingers long and well shaped. It then glided away and vanished. We had, by the direction of the control, previously placed a pencil and a piece of writing paper on the table, hoping for some direct writing, but apparently the power was not sufficient for the attempt to be made.

Another control now took possession—Mr. Creswick, a deceased actor. Recitations, dramatic and humorous, were given, after which the sitting came to a close. These recitations were much above Mr. Bailey's capabilities in the normal condition.

Seals on the knots of the strings tying the bag were examined and found unbroken.

FOURTH SITTING.

Queen's Hall, Sydney, Wednesday, March 11th ; 8 p.m.
(same room).

Same safeguards. Sensitive not having slept well the previous night through suffering from toothache, the control, Dr. Whitcombe, said the sitting would necessarily be short.

Medium searched by two sitters and tied securely in bag. The knot sealed. Passed immediately under control of Hindu. After a little while the control said he had another Indian jungle sparrow, a little mate for the first one. He said something to me, and, mistaking his meaning I reached over to take the sparrow, when he said, 'No ; it is for Mullah's wife.' (Rev. Mr. W.'s wife.) 'But, you like one ?' I said, 'Yes, very much.' He answered, 'But why you not say so before ? Well, me bring you one. You see ! But turn up light first, till we make this one safe.' The light revealed a little speckle-breasted bird, same as one previously brought. In the absence of a cage, it was put under a hat, the control (who appeared concerned about its life) directing that a pencil should be interposed to allow air to enter. Then he said : 'Now, put out light and me get yours.' In a few seconds he said, 'I have him ; turn up light.' Sure enough there was the sparrow. I took the bird and secured it under another hat. (The little creature, at the conclusion of the sitting, escaped from me, and flew around the séance room, but I recaptured it.) It chirped a good deal.

Light again put out. I desired that something should fall with a noise. Something *did* fall with a noise. It was subsequently discovered to be a clay tablet with a bas-relief figure on it, and a cuneiform inscription around the figure. While yet dark, and before we had seen the tablet, Dr. Whitcombe took control and said it was 'a pity I had asked for something to be thrown down, as the tablet, a really good one, was thereby broken,' which it proved to be on our turning up the light.

(To be continued.)

DR. A. J. DAVIS AND MR. E. WAKE COOK.

Mr. E. Wake Cook has favoured us with a copy of a friendly letter which he has received from Dr. Andrew Jackson Davis. Believing that our readers would be pleased to read it, we pressed Mr. Cook to permit us to use it in 'LIGHT,' but he feels in a dilemma owing to the eulogistic references to his address. These, he thinks, are quite undeserved, yet they throw a very genial light on the kindly and generous nature of the great seer himself ; while the rest of the letter concerns us all. The second paragraph throws valuable light on the most interesting and instructive case in the whole range of psychology ; and the 'P.S.' is, or should be, addressed to all Spiritualists, and being to some extent a reply to criticisms, it should be made as public as the criticisms themselves.

[COPY.]

Boston, Mass.
June 6th, 1903.

To E. Wake Cook, Esq.

ESTEEMED DEAR SIR,—

Frequently, during the past few weeks, my attention has been called to an address by you to the Members of the London Spiritualist Alliance on 'Genius in the Light of Spiritualism.' Thoughtful men and women of culture and refinement have expressed themselves unqualifiedly as grateful for the benefits your discourse has conferred by your clean-cut and logical analysis of genius and its inspirations ; and I also desire to express to you my own admiration and profound gratitude. These readers of your address, published in London 'LIGHT,' do not hesitate to affirm that you have philosophically solved the underlying problem of Seership and sybilline inspirations. You probe deeply ; you ascend calmly ; you discriminate fairly and justly.

I remember how (so many years ago) my own mind continued in the dark concerning the meaning and value of what had been during my youthful period freely transmitted to mankind by and through me. Practically I was in profound sleep intellectually. My ordinary state was rather below the ordinary. Very slowly, extremely tardily, did I approach the crisis, the pivotal point when my superior condition seemed to merge and interpenetrate what might be termed the better parts of my ordinary mentality. It now seems to me that you have scientifically discovered the method, analogically explained the spiritual causes, of the inspirations and revelations of genius.

A thousand thanks, dear Mr. Cook, and may mankind discover in you the exalted talents which you so intelligently and justly perceive and appreciate in others.

(Signed) A. J. DAVIS.

P.S.—You very truly speak of 'errors,' 'mistakes,' 'repetitions,' &c. These seem to me of the first importance to the world's education. They should remain in the books (only eliminating printer's errors, &c.), so that the claim of infallibility can never be set up—leaving individual Reason independent, and personal responsibility absolute—which is one of the chief purposes of 'Nature's Divine Revelations,' and the prime object of all teachings in the several subsequent volumes. I hope the entire list will be kept in print with all their existing contents.

A. J. D.

Referring to Dr. Davis's postscript Mr. Cook says : 'I have explained to Dr. Davis that I laid emphasis on the slips and errors in "Nature's Divine Revelations" to show that my laudation of the work was a *critical* estimate, and not the result of blind enthusiasm. The wish that he has expressed in his "P.S." is one which I feel sure posterity will religiously carry out.'

LONDON SPIRITUALIST ALLIANCE, LTD.

SPECIAL NOTICES.

DIAGNOSIS OF DISEASES.—Mr. George Spriggs has kindly placed his valuable services in the diagnosis of diseases at the disposal of the Council, and for that purpose attends at the rooms of the Alliance, 110, St. Martin's-lane, Charing Cross, W.C., every Thursday afternoon, between the hours of 1 and 4. Members and Associates who are out of health, and who desire to avail themselves of Mr. Spriggs's offer, should notify their wish in writing to the secretary of the Alliance, Mr. E. W. Wallis, not later than the previous Saturday, stating the time when they propose to attend. No fee is charged, but Mr. Spriggs suggests that every consultant should make a contribution of at least 5s. to the funds of the Alliance.

LETTERS TO THE EDITOR.

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

A Perplexing Experience.

SIR,—Although I am a convinced Spiritualist, there is one difficulty which I have experienced and which I should like to see threshed out in 'LIGHT,' believing as I do that all difficulties should be openly admitted and discussed.

The point is this. A spirit friend communicates with me through one medium, let us say 'A,' and gives me evidences of identity and of unabated affection for me and interest in my affairs. On another occasion the same spirit manifests through another medium, whom I will call 'B,' and again gives me satisfactory proofs of identity, and in every possible way satisfies my mind that I am really in communication with my friend; but he has no knowledge (or is unable to express it) that he has communicated with me through the mediumship of 'A.' This is very disappointing and puzzling. I am convinced that it was my friend who manifested on both occasions, but I am unable to account for his inability to tell me, through 'B,' what happened at the séance with 'A.' Can any of your readers tell me of similar instances or offer any explanation of this perplexing experience?

E. L.

Mr. Bournsnel Again!

SIR,—Some time ago Mr. Bournsnel gave out that, yielding to the solicitations of his sons, he should discontinue taking 'spirit' (?) photographs. I have been credibly informed that he has failed to adhere to that resolution, and has again yielded—this time in the opposite direction—and has taken some more of his alleged psychic pictures. How much reliance can be placed upon the word of Mr. Bournsnel? Was the announcement of his retirement simply made to allow the storm to blow over? I could have respected him had he adhered to his resolution, but now I am more than ever dubious.

'PHOTO.'

John Wesley Materialises.

SIR,—As a striking commentary on the address from John Wesley which you published in 'LIGHT' of the 4th inst., the following description of a materialising séance held at Mr. Cecil Husk's on Thursday, the 2nd inst., will no doubt prove interesting.

I was accompanied by a lady who had not been to Mr. Husk's before, and on our way I remarked to her 'that as Wesley's message will appear to-morrow how splendid it would be if he manifested this afternoon!'

There were nine sitters and soon after the commencement my friend was greeted by one of the spirit controls known as 'Uncle,' who reminded her that she had sat in a séance elsewhere but with a different medium, and then he mentioned the Christian and surname of another lady who had also been present. The first spirit visitor was my friend's brother. He came several times, and though it was thirty-seven years since he was lost in the ss. 'London' he was easily recognisable, even before he called her by name and said 'God bless you.' Three old friends of mine then materialised so perfectly that I at once greeted them, but I confess to being slightly startled when the deep, sonorous voice of John King rang out 'Mr. Blackwell, John Wesley is here.' Shortly afterwards I was asked to stand up, and was delighted to recognise the well-known features of 'The Father of Methodism.' In white spirit robes, with his hair falling on his shoulders, he showed about a three-quarter length figure, so that all the sitters had a good view of him as he gave his blessing.

He had never manifested at Mr. Husk's before—which made the occasion the more memorable—and the interest was intensified when I explained to those present that an address from him on the subject of 'Spiritualism' would appear in 'LIGHT' on the following day.

An animated conversation in Dutch was subsequently carried on between one of the sitters and a spirit who lamented that since his passing over his wife had tried to drown her grief by drink; and a lady from South Africa was gladdened by a loving welcome from her little daughter. Many other visitors from the spirit spheres came to greet their loved ones, while a recitative and benediction, sung by two Greek priests, was simply magnificent, and alone was worth crossing London to hear. Would that we had many more materialising mediums such as Mr. Husk in England, for the evidence of an after-life afforded at his séances is often conclusive to those who approach the subject with a sincere desire to learn the truth, and thankfully receive such manifestations as the conditions may allow.

H. BLACKWELL.

Dr. Hodgson and Mrs. Thompson.

SIR,—On returning from India, I have been reading up some back numbers of 'LIGHT,' and see that in your issue of May 30th, 'Not a Researcher' accuses Dr. Hodgson of careless and unscientific research, on the ground that he and his co-experimenters left letters in the room with the medium alone. I suppose 'Not a Researcher' has some authority for saying this beyond the very indefinite statement of Mr. Piddington, in your issue of May 16th? I was not aware that Dr. Hodgson had ever left letters lying about in this way, nor do I think it very probable. I am aware that a lady in whose house Mrs. Thompson gave a sitting, left the room for a short time, having unfortunately forgotten that letters were accessible from which information might be gleaned, although the lady in question did not herself believe that the letters had been tampered with.

As 'Not a Researcher' speaks of evidence unfavourable to the reputation of Dr. Hodgson, I think this point should be cleared up. An honest man's back is always broad enough to bear the abuse and misrepresentation of his enemies; otherwise some of us might indeed be anxious about the 'reputation of Dr. Hodgson,' and this on more serious charges than that of carelessness.

I have heard Dr. Hodgson accused of hastening the death of Mr. Myers; of jealous detraction of one medium in favour of another; of general brutality in refusing to edit 'Human Personality' except with certain reservations, &c., &c.

Is it wonderful that most men and women tack and trim and suppress their personal convictions, and flatter their friends, and will do anything rather than rouse this sort of criticism of their conduct?

The greatest test of friendship surely is to speak the truth to your friend—the truth as it appears to you—at any vital crisis in his life, without considering or weighing in the balance any possible consequences to yourself. Because Dr. Hodgson has proved himself capable of this supreme act of unselfish friendship, all this calumny has been heaped upon him, and the lowest motives have been attributed to him by those who would doubtless have been actuated by such motives had they taken his attitude in this matter.

As the columns of 'LIGHT' have been opened to the discussion of Dr. Hodgson's views with regard to the Thompson sittings, I should like to know upon what grounds it is considered such a heinous offence to come to an unfavourable conclusion with regard to a medium, simply because he or she is unpaid, and has placed him or her self at the disposal of the society for a time? Husk and other mediums have been denounced in my hearing by Mr. Myers in no measured terms, and not a word of complaint has been uttered. Has Mr. Husk no feelings to be hurt, no self-respect to be wounded? Many of us have had experiences with him and with other mediums which admit of no possible explanation by fraud. The answer will be 'Yes—but he has been denounced by other sitters.' Just so. An unfavourable opinion of Mrs. Thompson's *bona fides* has been expressed by certain sitters. I am not now discussing whether these were competent or incompetent observers. I only wish to show that Husk (one might mention other names) and Mrs. Thompson rest upon the same footing with regard to the favourable and unfavourable opinions formed of them by various equally intelligent sitters. The real point of difference is that Husk is paid for his services and Mrs. Thompson gave hers.

But the logical outcome of this is that we may denounce a benefited clergyman without the smallest scruple, but must not criticise an open-air preacher—a *reductio ad absurdum*.

If there be an unwritten law in the Society for Psychical Research that a man or woman who goes into trance and professes to have direct communication from the other side, and takes no money, is to be considered more or less sacred from free discussion and free criticism, then most sensible people will agree with me that the sooner we dispense with the services of unpaid mediums the better! We cannot afford to pay such a heavy price for them! If it is forbidden to look a gift horse in the mouth, we may do things cheaply, but we shall find some queer animals in our stables by and bye.

Personally, I have had but one sitting with Mrs. Thompson, and that was a bad one—bad, not from negative results, which are often interesting and suggestive in their own way, but bad from a point of view equally suggestive and less satisfactory. I should not, however, dream of forming any permanent judgment on such insufficient grounds. But when an expert has a reasonable number of sittings and forms an unfavourable conclusion from them, surely he has the right to give his opinion without regard to the question of paid or unpaid mediumship. And if he has the additional courage and unselfishness to try and save an enthusiastic friend from possible shipwreck of fame, by taking a very thankless and unpopular attitude and laying himself open to every sort of misunderstanding and misrepresentation,

sentation, then, I for one, can honour such a man as one worthy to be called a friend. Even Diogenes might have been content to light upon a Dr. Hodgson! I have always felt that the greatest honour was due to Mr. Myers for his high appreciation of, and real affection for, a character so straightforward and direct. Had he lived, I can imagine nothing that could have pained him more than much that has passed in this connection since he left us.

E. KATHARINE BATES.

[We have submitted the above letter to our correspondent, 'Not a Researcher,' and the following is his reply.—Ed. 'LIGHT.']

SIR,—While thanking you for your courtesy in permitting me to see the letter by your correspondent, E. Katharine Bates, I fail to see what it is all about, as I made no allusions whatever to paid or unpaid mediums and would ask for nothing but fair treatment for *all* mediums, public or private. If any injustice has been done to Dr. Hodgson I very much regret it, but I do not think the fault, if fault there be, lies with me, as I relied upon, and practically quoted, the following passage from the communication of Mr. Piddington, the honorary secretary of the Society for Psychical Research, which appeared in 'LIGHT' of May 16th. Mr. Piddington there stated that :—

'Dr. Hodgson, as the result of his six sittings with Mrs. Thompson, had formed an unfavourable view of her phenomena, circumstances showing that some of the information given by the trance personality might have been obtained by normal means. What happened was that the experimenters inadvertently left the medium alone for a few minutes in the séance room with a parcel containing some letters, and that some information corresponding to statements in the letters was afterwards given by her. It will thus be seen that the "suspicious circumstances" of the sitting would not have occurred but for this temporary and accidental laxity in the conditions.'

I still think that my criticism was fair and legitimate in view of Mr. Piddington's statements, and can only regret that your correspondent, E. Katharine Bates, has introduced side issues which were not involved in this discussion.

'NOT A RESEARCHER.'

The Resurrection of Christ.

SIR,—Within the last few weeks 'J. B.,' of the 'Christian World,' set forth the theory that the resurrection of Christ was purely 'subjective,' but as I told the editor of that paper, in a letter which I need hardly say was *not* published, this theory, and the arguments by which he supported it, was simply a *rechauffé* of that of David F. Strauss, who ended his life in the darkness of absolute atheism, a very sad but logical result of denial of the supernatural in the Gospel histories.

That in the case of our Lord the identical body laid in the tomb rose again, I have no doubt at all, and His own very significant change of the usual formula 'flesh and blood' to 'flesh and bones,' is, I believe, the key to any apparent mystery. A spiritual body certainly cannot be animated by 'blood,' but is there any reason why a body of 'flesh and bones' should not be animated by *spirit*, and thus be at one and the same time a physical corporeal body and yet a spiritual one? In this connection we must remember the distinct statement, 'His soul was not left in Hades neither did His flesh see corruption.' His body was a *sinless* one: why need it see corruption? For our sinful bodies there is a need be for corruption, but there is no inconsistency in maintaining that in His case the identical body rose again, while as to men generally, the Pauline view is the true one. Again, too, must be borne in mind Christ's emphatic assertions as to His laying down His life and 'taking it again,' and being Himself 'the Resurrection.' The conclusion seems inevitable that having preached the Gospel in Hades, He re-entered and re-animated His own body.

Any difficulties as to His various appearances to the disciples and the mode of them, I submit are met by the consideration that as to the nature, capacities, and powers of a spiritual body we are necessarily largely ignorant; but surely no great insight is needful to perceive that behind all that we speak of as 'matter' or 'material' must lie the unseen 'spirit,' and that 'spirit' must of necessity dominate all material and physical things—or to put it another way, what we now call 'supernatural' will be found in the future and higher life to be the perfectly 'natural' conditions of the redeemed-life world. And in connection with the resurrection generally, it is curiously overlooked that Paul clearly hints that resurrection bodies are not all alike—that they will differ, a fact it is well to ponder over before arriving at conclusions too hastily.

EBENEZER DAVIS.

Moods.

SIR,—The February issue of the 'Proceedings' of the Society for Psychical Research contained a paper on a case of hypnotic experiment, which has an instructive bearing on the bracing and healthy article by 'Verax' on moods ('Mind and Body,' July 4th). These experiments seem to exhibit 'moods' *at large*, so to speak. Each separate mood no doubt existed as a possibility in the subject, and by hypnosis the personality became apparently disintegrate, so that each mood, which normally was held in solution by the exercise of the individual control of the personality, appeared as a precipitate, the individual having consented to suspend his own voluntary action.

As an object lesson the case is interesting and instructive, and enforces the profound importance of what 'Verax' says in regard to self-possession, and the cultivation of the power to control our moods. It helps us to realise what may be the purpose for which this compound of faculties and this mixture of feelings exist in us, and that that purpose is that the 'I,' the 'Ego,' may obtain the mastery, and being faithful over a 'few things' may develop the capacity to rule those 'many things' which the great future may have in store for spirits who have served their apprenticeship in the flesh.

H. A. DALLAS.

To Kindred Spirits.

SIR,—So many people wrote to me in answer to my letter in your journal some weeks back, that I feel sure your readers will forgive me for troubling them upon quite another subject. 'Fellowship Cottage' is a little humanitarian and progressive centre. We are a settlement of two ladies, with a resident housekeeper, and we give our time and our means to the propagation of the 'Gospel of Humane Thought.' One of our chief works is the rescue of stray animals. We are a vegetarian household on principle, for we desire to fight the battle of the dumb creation on the highest moral grounds. A private circle grew out of the letters your readers wrote me, and it meets every Monday evening. We have made some pleasant friends by that means. We have also friends of progressive and socialist tendencies, and our life is full of varied interests. We want just one more fellow-worker—will not someone with moderate means come and join us? I do not know many Spiritualists, but on the proposal of Mrs. T. Everitt, I have just been elected a member of the Marylebone Association of Spiritualists, so expect soon to know more, and those in sympathy with this tremendous subject would be welcomed in my little home. A society called the New Century Fellowship meets here; in winter we have an institution called 'Intellectual Evenings'; and we conduct clubs for boys and girls here and in the East End.

KATE CORDING.

Fellowship Cottage,
31, Trinity-street, Islington, N.

Spiritualists' National Union, Ltd.

SIR,—As a result of the paper on propagandist efforts read by Mr. Will Phillips at the conference held at Keighley on Sunday, the 5th inst., I suggested, and with the approval of the conference, inaugurated, a 'Two Hundred Ten Shilling Fund,' the subscribers to which will agree to give ten shillings per annum for a period of five years.

The object of this fund is to enable the Council of the Union to appoint an organiser and thus secure the better propagation of our cause in towns and cities not hitherto visited, and also to render assistance to those societies which are in an unsound condition. The work of propagating Spiritualism cannot be said to be completed until every city and town in the kingdom possesses its society and are thus made aware of the fact that 'Spiritualism' is a force to be reckoned with. We cannot afford to be selfishly indifferent to the wants of others, and if our philosophy is a true one it is all the more reason why we should be anxious to proclaim it in the highways and byeways to bless its recipients.

An opportunity is here afforded every Spiritualist to share in the spread of the cause, and although this is designated a 'Two Hundred Ten Shilling Fund,' any amount, however small, will be gladly accepted, so that there is no excuse for any to say they cannot afford the means to help. Some thirty-six members of the Union have already given in their name as subscribers, and I trust by the first meeting of the new Council, to be held on the 25th inst., to be able to announce that the two hundred have been secured.

I desire to take this opportunity to say how sensible I am of the honour done me by the conference in electing me president of the National Union, a position I shall endeavour to fill

to the best of my ability, and whilst there is much to otherwise occupy my time I shall, as far as my position will allow, endeavour to carry out the promise made to the conference and visit every society who were members of the Federation but who have not joined the Union. I can only ask those societies who have been faithful to the national body not to construe my absence from their meetings as indifference to them, and I trust that future presidents will in their turn follow my example, so that every society in the kingdom can say that they have been officially visited by the head of the national body. 'Unity is strength' and the society which stands aloof from the national body tends to weaken our cause. It has been said by some that the bye-laws are objectionable and if this be so I can only say they are subject to amendment, and remaining outside the fold will not secure their removal.

J. J. PARR, President.

'An Experience with Mr. Von Bourg.'

SIR,—I wish to correct a slight error in the article I contributed to last week's issue of 'LIGHT.' I find that the uncle to whom I referred was aged sixty-eight years and nine months when he passed over. I am not surprised, however, that the age should have been stated by Mr. Von Bourg as sixty-five, as he was a very active man to the last and might well have passed for that age. As I dislike, however, having been inaccurate in a detail, I shall be obliged if you will insert this correction in your next issue.

H. A. D.

MANCHESTER PSYCHIC RESEARCH SOCIETY.

At a preliminary meeting held in Manchester, on Wednesday afternoon, the 8th inst., when about forty interested persons were present, a committee of management of the new society was elected, consisting of six gentlemen, who subsequently met and resolved that the society be called the Manchester Psychic Research Society; that Mr. A. W. Orr act as president, and Mr. R. F. Jackson as honorary secretary and treasurer; that the subscription be one guinea per session from September to March; and that the programme consist of at least three lectures, six monthly meetings for questions and answers, and fifteen meetings for the investigation of phenomena on dates to be arranged, due notice of which to be sent to members; the meetings to be held in the evenings. A good report of the preliminary meeting appeared in the 'Manchester Guardian' on the 9th inst., from which we learn that 'the society would be able to have the use of the rooms and library of the Theosophical Society. The Psychical Society would, however, be quite independent of the Theosophical Society. Nothing would be required of the members but an endeavour to reach the truth—no creed or dogma would be inculcated.' An inaugural meeting was held on Wednesday last in the Food Reform Café, 3A, Marsden-street, and Mr. R. F. Jackson, of 65, Richmond-grove West, Chorlton-on-Medlock, Manchester, will be happy to supply further particulars to anyone desiring membership.

SOCIETY WORK.

LEICESTER.—QUEEN-STREET.—On Sunday last an intelligent and instructive trance address was given by Mr. Muggleton.

STRATFORD.—WORKMAN'S HALL, WEST HAM-LANE, E.—On Sunday last Mr. P. Tovey lectured on 'Some Spiritual Laws.' Mr. G. Tayler Gwinn ably presided.—S.

CARDIFF.—24, ST. JOHN'S-CRESCENT, CANTON.—On Sunday last, at 6.30 p.m., a stirring address was delivered by Mrs. Preece, and Mrs. Bewick gave good clairvoyance.—J. H.

PORTSMOUTH.—LESSER VICTORIA HALL.—On Sunday last Mr. George Cole, our resident lecturer, delivered instructive addresses on 'Spiritualism and Belief in God,' and 'Revelation: Its Real Meaning,' which were much appreciated.

CLAPHAM INSTITUTE, GAUDEN-ROAD.—On Sunday last Mrs. H. Boddington dealt with several interesting questions sent up by the audience. Mr. H. Boddington presided. On Sunday next, at 7 p.m., Mr. E. W. Wallis (junior) will speak on 'Living Spiritually Defined.'—B.

NEWCASTLE PSYCHICAL RESEARCH SOCIETY.—On Saturday, the 11th inst., a successful open circle was held, and on Sunday last Mr. Seddon gave a good address on 'Spiritual Existence,' the first of a course. Several mediums took part in an enjoyable after-meeting.—H. S.

BATTERSEA PARK-ROAD, HENLEY-STREET.—On Sunday evening last an interesting address was delivered by Mrs. Roberts (of Leicester), followed by clairvoyant descriptions. The hall will be closed on Sunday next, on account of London Union's camp meeting at Epping Forest.

BRIXTON.—SPIRITUAL BROTHERHOOD CHURCH.—On Sunday morning last a communion service was held, and in the evening an address was delivered on 'Peace.' On Sunday next, at 8, Mayall-road, at 11.15 a.m., communion service; at 7 p.m., at Raleigh College Hall, address by Mr. Macdonald.—J. P.

CHISWICK TOWN HALL.—On Monday, July 6th, Mr. W. Millard's address was much appreciated. On Sunday last, at 118, High-road, a discussion was held on 'Spiritual Laws.' Psychometry class on Thursday. On Monday next, at the Town Hall, Madame St. Clair. (See advertisement.)—J.

SHEPHERD'S BUSH.—ATHENÆUM HALL, GODOLPHIN-ROAD.—On Sunday evening last Mr. Ronald Brailey gave splendid illustrations in clairvoyance and psychometry, to a good audience. On Sunday next, Mrs. Dowdall, of South Africa, will give clairvoyance. (See advertisement.)—P. H.

HACKNEY.—MANOR THEATRE.—On Sunday last an address was delivered by Mr. J. C. Kenworthy. Mrs. Stanesby kindly sang two solos, and our orchestra (newly formed) added greatly to the evening's pleasure. Our thanks to all. On Sunday next, at 7 p.m., Mr. W. Ronald Brailey will give an address and clairvoyance.—H. G.

TOTTENHAM.—193, HIGH-ROAD.—On Sunday last Mrs. Roberts gave a beautiful address on 'Man shall not live by bread alone,' which was much appreciated by a large audience. Mr. Roberts closed with clairvoyance. Speaker on Sunday next Mr. H. Wright.—R. P.

PLYMOUTH.—13, MORLEY-STREET.—On Sunday last Mrs. Trueman named the daughter of Mr. and Mrs. Hodges 'Gladys Winifred Georgina' (spirit name 'Sunflower'), and gave her hearers some excellent advice, which was followed by some good clairvoyant tests.—P.

PLYMOUTH.—ODDFELLOWS' HALL, MORLEY-STREET.—The annual meeting of the members of the Plymouth Progressive Spiritualist Society, on the 8th inst., was followed by a business meeting, at which the following officers were elected: Mr. Clavis, president; Mr. A. H. Evans, vice-president; Mr. J. Evans, secretary; Mr. Sleep, treasurer; Mesdames Short and Hosking, Messrs. Millman, Hepburn, and Dawson, members of the committee. On Sunday last Mr. J. Evans gave a splendid address, followed by good clairvoyance by Mrs. Ford.—E.

CATFORD.—24, MEDUSA-ROAD.—On Sunday evening last Mr. W. Millard's interesting trance address on 'Spiritualism: Its Specific Treatment of the Soul,' was much appreciated. Meeting each Sunday, at 7 p.m.; séance follows; developing circle on Thursdays, at 8 p.m.—R.

ILFORD.—THE CLOCK HOUSE, ILFORD-HILL.—On Sunday morning last, in the open-air, Mr. T. Brooks and Mr. Kennett spoke to a large and interested audience and dealt with a strong opposition. The indefatigable Mr. Day acted as chairman. In the evening Mr. Connelly's address was really good and elicited much applause.—J. H. K.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday last the numerous audience warmly appreciated the efforts of Miss MacCreadie's spirit-helper 'Sunshine,' who with her talented medium once again deeply interested all present. Of the twenty-one clairvoyant descriptions given, sixteen were recognised at the time, and after the meeting others were remembered. Mr. George Spriggs efficiently presided. On Sunday next, at 7 p.m., Mr. W. J. Leeder will give a trance address. Doors open at 6.30 p.m.—S. J. WATTS, Hon. Sec.

FULHAM.—COLVEY HALL, 25, FERNHURST-ROAD.—On Wednesday, July 1st, Mrs. Roberts, of Leicester, gave very successful psychometry. On Sunday, the 5th inst., Miss Chapin, the blind medium, gave clairvoyance, which was so successful that we hope to see her again ere long. On Sunday last Madame Katherine St. Clair gave a lecture on 'The Power and Meaning of Numbers.' Speaker on Sunday next, Mr. Frost.—W. T.

BIRMINGHAM SPIRITUALIST UNION.—Sixty-six members and friends took part in a half-day's outing on Saturday, July 11th, to Kinver Edge, where a very enjoyable meal was partaken of at the Café Royal. After tea a move was made for the Edge, and the cave dwellings, some of which are still used as habitations, were visited, and aroused much interest and curiosity. Our president and his wife, Mr. and Mrs. Lucas, also our resident speaker and his wife, Mr. and Mrs. Walter Howell, were with us, and a very enjoyable time was spent, good spirits being in evidence all through.—W. E. T.

STROKE NEWINGTON.—GOTHIC HALL, 2, BOUVERIE-ROAD, CHURCH-STREET.—On Sunday last Mr. E. W. Wallis gave a reading, followed by a fine address on 'Let not your heart be troubled.' The educational value of trials (which is often so difficult to realise) was once again put before us in helpful, encouraging words, which must have appealed to all. Anniversary services will be held on Sunday next at 3 and 7 p.m. Friends will find tea served at about 5 p.m. Social evening, Monday, 20th.—A. J. CASH, 33, Dongola-road, West Green, N.