

Light:

A Journal of Psychological, Occult, and Mystical Research.

LIGHT! MORE LIGHT!—Goethe.

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

No. 1,581.—VOL. XXXI. [Registered as] SATURDAY, APRIL 29, 1911. [a Newspaper.] PRICE TWOPENCE.

CONTENTS.

Notes by the Way	193	Consciousness and Memory after	
L.S.A. Notices	194	Death	199
The Voices. By Vice-Admiral W.		Reception to Mr. A. V. Peters ..	200
Usborne Moore	195	Transition of Mr. Edward Wyllie	201
Mind and Body	196	The Being of God, Spiritually	
After Death, Judgment. An Ad-		Considered. By S. Churton ..	201
dress by Mr. J. J. Morse	197	A Phantasm in a Church	202
A Universal Races Congress	198	'Dagonet' and the Dream World	202
The Need of the Hour in Spirit-		Items of Interest	203
ualism	199	An Appeal to the Clergy of all	
		Denominations	203

NOTES BY THE WAY.

Nothing measures so well the enormous change that has occurred in India as the prominence now given to the education and social enfranchisement of woman. The Address of Professor T. L. Vaswani, M.A., at the first Sind Social Conference at Sukkur was entirely devoted to the question of Social Reform, and especially in relation to woman. In the course of a touching and brilliant peroration he said:—

Sons of Sindhudesh! have faith in woman's high and holy mission: remember she is the guardian of man's ethical ideals: and remember when the mother's heart is educated, men too will be better educated. Woman will train the emotions of man: she will not be man's inferior but his ministering angel, bestrewing along the pathway of his life the benediction of Beauty, dispensing deeds of Love. Remember Emerson's words of wisdom: 'The starry crown of woman is in the power of her affection and sentiment.' What a power, indeed, may not the educated woman be for the uplift of the Land! Her intuition, her love of admiration, her piety, her devotion, her infinite tolerance, her gentleness, her grace, her beauty, her love—what may they not achieve when joined with culture of mind and heart and pressed into the service of the Truth! Verily through the ennobling influence of womanhood, wise and virtuous, the Divine Mind touches the mind of man and fulfils Nature's plan of love.

We are convinced that upon these two reforms—the emancipation of woman and the abolition of caste—the future of India largely depends.

The late Professor Tyndall was not nearly so hard and materialistic as many have thought. The Rev. G. A. Fuller, in an article in 'The Spiritualist Journal' of Boston, Mass., says:—

In speaking of an Alpine sunset Tyndall bursts out with this thought, 'You speak of it as splendid, but the splendour is half your own. Creation sinks beyond the bottom of your eyes, and finds its friend and interpreter in the region far behind the retina.' And again in speaking of his sensations when standing upon the summit of one of the highest Alps, 'I had never before witnessed a scene which affected me like this. An influence seemed to proceed from it direct to the soul; the delight and exultation experienced were not those of reason or of knowledge, but of Being; I was part of it and it of me. And in the transcendent glory of Nature I entirely forgot myself as man.' At such a moment when man forgets himself as man his Divine pedigree is shadowed forth, and then, although it may be, unknowingly, he calls all his inward resources into play. How true the aphorism 'know thyself.' That this may be accomplished the depths of being must be sounded and its loftiest heights scaled.

Surely this experience was an instance of what we now call the awakening of the cosmic consciousness; the realisation of the immanence of God.

In the 'Science of Being Great,' published by Elizabeth Towne, Holyoke, Mass., U.S.A. (cloth, price one dollar),

Mr. Wallace D. Wattles speaks earnestly, brightly and encouragingly to those who would seek self-development for an efficient life. He affirms that wisdom is essential to greatness, that it is dependent on knowledge, and that any person may become great who will conform his life to the pure idea which he will find in the *great within*. Ignoble customs, ideas that have been outgrown, and all habits of thought which tend to belittle the mind should be abandoned, that the soul may be delivered from their restraints. He says: 'Heredity, environment, circumstances—all things must give way before you if you practise sustained and continuous thought.' It is a large claim, but the attempt at realisation is worth making. Wisely our author adds: 'Be perfect in your kindness and consideration for others. 'There is too much training of the intellect and reasoning power and too little training in obedience to the soul.' He suggests that the aspirant to true greatness should say: 'I surrender my body to be ruled by my mind; I surrender my mind to be governed by my soul, and I surrender my soul to the guidance of God.'

These one hundred and fifty-six pages contain many helpful thoughts.

A copy of a lecture on 'Theosophy,' delivered by Mrs. Annie Besant at Cheltenham, in 1909, has reached us, with the following passage marked:—

You can follow those who have passed through the gateway of death into the worlds where they are still alive, find them there, talk to them, know them as you knew them here on earth, not by bringing them back as the Spiritualists do, but by learning to live in the world where they are living now.

Spiritualists do not 'bring them back'; they could not do so if they would. The people of the other life are not puppets. They manifest to us, when possible, if they desire to do so, and at times they lovingly respond to the appeal of those who love them, but they are not subject to our control, nor are they 'called up,' or down, at the will and pleasure of mediums or Spiritualists!

We have grave doubts as to the wisdom of attempting to follow and to find the departed where they live on the other side. Certainly we have not found that the results of such efforts, so far as they have been reported, are as superior' as they are supposed to be to Spiritualist 'methods of opening up communication with friends in the Unseen.

'A Psychic Autobiography,' by Amanda T. Jones (New York: Greaves Publishing Company), is a very alive book, written with singular animation, telling the really wonderful story of an active life, fused and driven by psychic forces. Dr. J. H. Hyslop writes an Introduction in which he says that he has read the book 'with extraordinary interest,' as a record of 'human experiences coming from a source that is entitled to have its testimony heard.' Miss Jones is a poet, an inventor, and a practical business woman: her psychic experiences covering and controlling these varied life interests, and very remarkable they are. But how is it that instead of being always led in the green

pastures and by the still waters, they who live consciously and habitually with the spirit-people are often led into sandy deserts and launched on stormy seas?

'Thought' (Chicago) uses the phrases 'mental sedition' and 'physical sedition' in pursuing the keen thought that disease has for its root 'mental sedition.' The beginning of physical trouble is, it says, in the mental sphere. 'It is only when trouble reaches the physical sphere that its existence is discovered,' and then we set about curing it at the wrong end. Jesus, it says, 'healed by breaking sedition's action,' by restoring the health of the psychic self and creating harmony. This is the same as to say that he reconciled God and Man—the God and Man in the one self. 'Thought' says:—

The great mistake of the years which have succeeded Jesus as well as those which preceded him, was in man's trusting to outside help. He offered oblations to a distant Deity whose good will he sought through the medium of various forms of sacrifice and by strong cries and tears. He did not understand that God, if He occupies His own kingdom, must be within man, since there His kingdom most truly is. God is at the very core of our being, and this is why we can truly say that man's safety is to be found in himself. As long as it was sought outside he was disconsolate and weak; but when awakened to a realisation that it lies within, he is fired with courage and strength. From the attitude of a suppliant he rises to the dignity of a king, and from the spirit of a dependant he wakes to a sense of power.

The ever-young 'Spiritual Pilgrim,' Dr. J. M. Peebles, has our warmest congratulations on having entered upon the ninetieth year of his age. He sends us some 'Fireside Musings' in which he says:—

Largely laying down the burdens of eighty-nine years, I start off on this 23rd day of March, 1911, cheerily—healthy and happy—on the pathway of anticipated thorns mingled with roses, towards the ninetieth milestone. Looking backward I have no ugly thoughts to immortalise, no regrets to weep over, and no enemies to punish. Mistakes I have made, and yet those, with their results, were disciplinary lessons. All in the ultimate is right; and as God is infinitely good, there is no room in this measureless universe for absolute and endless evil.

Rich, indeed, is the blessing of health. My muscles were never stronger, my appetite never better, my hearing never more acute, and my eyesight is such that, with the most perfect ease, I can read the magazines and the constant inflow of new books. Stated in a few words, my health is excellent—and why? How often am I asked, 'Doctor, how do you keep so well and so vigorous?' Three plain words tell the whole story: I behave myself! Or, otherwise expressed, I obey, so far as possible, the laws of Nature, which are the inexorable laws of God.

There come to my memory just now these soul-stirring words of my personal friend, the poet Walt Whitman:—

'All seems beautiful to me; I can repeat over to men and women,
You have done such good to me, I would do the same to you;
I will recruit for myself among men and women as I go,
I will toss a new gladness and roughness among them;
Whoever denies me, it shall not trouble me,
Whoever accepts me, he or she shall be blessed and shall bless me.'

Jeannette Marks contributes to 'The Outlook' a beautiful Sonnet on the nearness of a spirit friend—a lovely 'Easter thought':—

A step beyond my door I see you stand.
How shall I credit those who say that Death
Has come this day to quiet your earthly breath
And journey with you to another land?
A step beyond my door I take your hand.
No distance this to any starry heath
Unknown to me, where wandereth
Your soul grown vast through other life's demand.

This is your poet-face, worshipped by me
For eyes a-drawn and sweet mouth's gentleness.
I do not cross a windy, glittering floor
Of space to you; your very self I see
On this familiar street. Long-loved, deathless
You stand—only a step beyond my door.

LONDON SPIRITUALIST ALLIANCE, LTD.

A meeting of the Members and Associates of the Alliance will be held in the SALON OF THE ROYAL SOCIETY OF BRITISH ARTISTS, SUFFOLK-STREET, PALL MALL EAST (near the National Gallery), on

THURSDAY EVENING, MAY 11TH,

WHEN AN ADDRESS WILL BE GIVEN

BY

MR. E. E. FOURNIER D'ALBE, B.Sc. (Lond.),

ON

'Essential Conditions of Life in this and other Worlds.'

The doors will be opened at 7 o'clock, and the Address will be commenced punctually at 7.30.

Admission by ticket only. Two tickets are sent to each Member, and one to each Associate, but both Members and Associates can have additional tickets for the use of friends on payment of 1s. each. Applications for extra tickets, accompanied by remittance, should be addressed to Mr. E. W. Wallis, Hon. Secretary to the London Spiritualist Alliance, 110, St. Martin's-lane, W.C.

The last meeting of the present season in the SALON OF THE ROYAL SOCIETY OF BRITISH ARTISTS, Suffolk-street, Pall Mall East, S.W. (near the National Gallery), will be held on Thursday evening, May 25th—Mrs. Mary Seaton, of Washington, U.S.A.: 'Spiritualism and Theosophy: their Similarities and Dissimilarities—from an Onlooker's Viewpoint.'

MEETINGS AT 110, ST. MARTIN'S LANE, W.C.

FOR THE STUDY OF PSYCHICAL PHENOMENA.

CLAIRVOYANCE.—On *Tuesday next*, May 2nd, Miss Florence Morse will give clairvoyant descriptions, at 3 p.m., and no one will be admitted after that hour. Fee 1s. each to Members and Associates; for friends introduced by them, 2s. each.

DRAWINGS OF THE PSYCHIC AURA AND DIAGNOSIS OF DISEASE.—On *Wednesday next*, May 3rd, and succeeding Wednesdays, from 12 noon to 5 p.m., Mr. Percy R. Street will give personal delineations by means of the colours of the psychic aura of sitters, and will diagnose disease under spirit control. Fee 5s. to a guinea. Appointments desirable. See advertisement supplement.

PSYCHICAL SELF-CULTURE CLASS.—On *Thursday next*, May 4th, at 5 p.m., at the Psychic Class, for Members and Associates only, an Address will be given by Dr. Cornwell Round on 'The Prolongation of Life, Here and Now.' Discussion.

FRIENDLY INTERCOURSE.—Members and Associates are invited to attend the rooms at 110, St. Martin's-lane, on Friday afternoons, from 3 to 4, and to introduce friends interested in Spiritualism, for informal conversation, the exchange of experiences, and mutual helpfulness.

TALKS WITH A SPIRIT CONTROL.—On *Friday next*, May 5th, at 4 p.m., Mrs. M. H. Wallis, under spirit control, will reply to questions relating to life here and on 'the other side,' mediumship, and the phenomena and philosophy of Spiritualism generally. Admission 1s.; Members and Associates free. MEMBERS have the privilege of introducing *one* friend to this meeting without payment. Visitors should be prepared with written inquiries of general interest to submit to the control. Students and inquirers alike will find these meetings especially useful in helping them to solve perplexing problems and to realise the actuality of spirit personality.

SPECIAL NOTICES.

On *Wednesday next*, May 3rd, at 11 a.m., Vice-Admiral W. Osborne Moore will be pleased to meet inquirers at the Rooms of the Alliance and to answer their questions respecting the 'precipitated' picture which is on view there.

MRS. MARY SEATON will commence a series of special afternoon lectures on 'Spiritual Science and Healing' on *Thursday*, May 11th, at 3 p.m., when she will deal with 'Methods of Healing' and illustrate them by treating a patient. On *Monday*, May 15th, her subject will be 'The Psychology of Faith: the Key to the Inner Treasure'; *Thursday*, May 18th, 'How Invisible Thoughts become Visible Things'; *Monday*, May 22nd, 'The Relation of Spirit to Soul'; *Thursday*, May 25th, 'How to Heal Self and Others'; *Monday*, May 29th, 'The Moral and Spiritual Uses of Psychic Powers.' Admission 1s. Members of the Alliance free.

THE VOICES.

BY VICE-ADMIRAL W. USBORNE MOORE.

(Continued from page 184.)

In the description of some of the séances now to be related, names of eminence will appear from time to time. Every investigator knows how we are baffled in psychic work by spirits who personate; and I am not prepared to assert that those who came were the distinguished men they purported to be. I prefer to keep an open mind on the subject. I may say, however, that, considering the small number of investigators about and the anxiety on the part of the inhabitants of the spirit world to make their existence known to the people on the earth plane, I do not see any inherent improbability of even Galileo coming to the séance room of Mrs. Wriedt to make himself known.

Mrs. Wriedt is never in trance. She joins in the conversation with the spirits and often gives the name and description of a spirit coming before that spirit makes itself known. Her personality evinces itself only in one way; the expressions used by the spirits. My friends spoke pure English, but occasionally their sentences were framed in a way they never used in life. For instance, my guide would reply to a question, 'How is so and so?' by saying, 'Oh! he is getting along all right!' During her life on the earth plane I do not suppose that 'Iola' ever made use of such an expression.

I have already reported that I was never able to identify my visitors by their voices: it is like hearing a message through a long-distance telephone.

Monday, January 2nd, 1911. Time, 10.50 to 11.50 a.m. First came 'Dr. Sharp,' loud and distinct. He cleared up the identity of one of my visitors the previous night. Then came Sir W. W., who brought Mr. W. E. Gladstone. There were many large, round, illuminated discs and some full-form phantoms. Throughout I could never identify any spirit by its face, but I could see that there were features. I very nearly recognised the complete face of Mr. Gladstone; his was a tall form, and remained some two minutes. After he had disappeared, he spoke through the trumpet. I need not say how surprised I was at this apparition and voice. I had never spoken to Mr. Gladstone during his earth-life, and saw no reason for his coming to me except, perhaps, the fact that one of his distant relatives is a friend of mine, and an ardent inquirer into psychic phenomena; also that I always admired him as a man and a great statesman, and had often thought of him during the recent political struggle. He stopped about twenty minutes, and talked about the present position of affairs, about Queen Victoria, King Edward, and our Sovereign King George. He said, 'In my time we used to flatter ourselves that no one could follow us, but we were mistaken. What do you think of the present Cabinet?' I replied, 'In my opinion, sir, it is the most brilliant Cabinet that has ever ruled Great Britain; but I wish the Chancellor of the Exchequer would express himself with more moderation, as it would give him more influence.' He said, 'I do not agree; he must speak out very straight at this juncture. His speech on the Catholic danger was admirable; there must be no religious predominance. We *must* have Home Rule.' He spoke in the highest terms of the present Government, and sent messages to Mr. W. T. Stead.

(Note.—Mrs. Wriedt and her husband know nothing of English politics. Mrs. Wriedt has heard a good deal of Mr. Stead.)

January 2nd, 1911. 7.15 to 8.15 p.m. With Mrs. Wriedt alone in the dark. After some relatives had come, the psychic heard the names Henry and James (Henry is a brother-in-law of mine). Then a voice to me through the trumpet, 'I am Professor James.' We discussed the experiments of Professor Hyslop with Miss Ada Besinnet that were to take place in a few days; after this he said: 'Do you think that Stead would like me to attend his circle? I know his son over here?' I replied, 'Yes, I will ask him.' 'Thank you. A happy New Year to you.'

The psychic said: 'I hear the name "Alexander."' I replied: 'I know two Alexanders.' A whisper through the

tube: 'I am Alexander Osborne; M.'s girl ["Iola"] brought me here.' We had a little chat about his kindness to me as a boy, and he departed with New Year greetings.

Sir Richard Burton then manifested. I said: 'You were interested in this subject when in life.' Answer: 'Yes, I was.' Question: 'It was a pity that your wife destroyed your manuscript.' Answer: 'A great pity; but women do queer things at times.' Then followed New Year greetings.

After a few minutes the psychic said: 'There is a man here who has been shot' [pause] 'he shot himself; he appears to me to have committed suicide.' A whisper through the trumpet: 'George. I was with you in the "Penguin."' I at once said: 'You are George —; do you not regret your rash act?' Then came this remarkable answer: 'No, I do not. I was (emphatically) impelled to do it (a groan). Admiral, she would not marry me, as I had not enough money, and there was a richer man than I in the background' (a groan).

Question: 'What sphere are you in?' Answer: 'The fourth.' Question: 'What are your duties?' Answer: 'I help where I can. Admiral, help me with your thoughts. Good-bye.'

(This incident took me back twenty years, to a day when an officer under my command shot himself in his cabin. An inquiry was held and some papers found clearly proving that he had recently received a letter from a girl who had withdrawn her promise to marry him. I do not believe he is in the fourth sphere or anywhere near it; and, if he maintains his unrepentant attitude, it will be many a long year before he gets there.)

The psychic then said, 'I hear the name of C.' A voice, 'I am Mr. C.' Question: 'Are you the architect?' Answer: 'Yes.' Question: 'I did not know you in your earth life, but I often hear of Mrs. C.' Answer: 'Yes, my wife is a wonderful woman, wonderful! but she is now losing her intellect.' (The lady in question is nearly one hundred years of age.) (Mr. C. was brought by 'Iola,' who spoke at the same time as he did, independently of the trumpet.)

The psychic: 'I hear the name of "Greenleaf." I do not know if I have got it quite right.' A voice: "'Greenfield." I am Mrs. M.' Question: 'Which Mrs. M.? There are two.' The spirit indicated her residence and said: 'I have met you.' There are two Mrs. M.'s, sisters; both are alive. I had met this lady twice. Greenfield is the name of my son-in-law, who is a connection of Mrs. M., and it was evidently used to attract attention. This seems to be a case of an earth spirit travelling during sleep. The time in England was about 2 a.m., January 3rd. A talk with 'Iola' about family matters closed the séance.

Thursday, January 12th, 1911. Sitting with Mrs. Wriedt alone from 2.15 to 3.40 p.m.

First I tried the trumpet in full light, putting the small end to my left ear and balancing the open end on the back of a chair, Mrs. Wriedt sitting close to me on my right. I heard the voices of 'Dr. Sharp' and 'Iola' quite satisfactorily. This done, we put the lights out and sat in the dark: nothing occurred for half an hour, after which two phantoms were seen close to me, but the faces were not recognisable.

The voices commenced with that of my guide, with whom I had a conversation of about twenty minutes; then a sister came who had died at two and a-half years of age and grown up in spirit life. Both alluded to a séance they had attended to meet me at Jonsons two nights before.

Next came an old clergyman at whose school I attended between the ages of six and ten and a-half years. He gave the name of Thompson, and followed this up by 'John Thompson.' The latter, his son, is alive. 'Dr. Sharp' straightened the matter out thus: 'The man who came was a Dr. Thompson; he was a minister, a doctor of divinity or something of that sort. You were at his school with his son John Thompson; in order to attract your attention he called out "John Thompson," but the latter was not manifesting; it was his father.'

January 13th, 1911, 2.30 to 4 p.m. Sitters were my old friends Mr. and Mrs. Z., their two nieces and myself. This was a marvellous séance.

My friends are old residents of Toledo. They had long wished to sit with Mrs. Wriedt, but one thing and another had prevented it, and it was destined for me to bring them together.

I had sat with them in other séance rooms many times and knew the names of their relatives in spirit life and their guides. Mrs. Wriedt had never seen them and knew absolutely nothing about them. The three ladies are mediumistic.

In a few minutes phantoms began to appear. There were several for the Z. party, one of which was a nun, who is the guide of Mrs. Z. She gave her correct name, 'Edna,' was fully recognised, and talked some time. Standing in front of us, she pronounced a benediction in Latin, and then repeated it in English.

An Indian guide, called 'Silvermoon,' gave his customary war-whoop in the middle of the séance, then exhibited a large illuminated disc, and after a short talk disappeared.

Every relation of the Z.'s in spirit life that I ever heard of came and spoke through the trumpet. They correctly mentioned by name several people in earth life as well as those in spirit life. I was introduced to all.

A spirit, name unknown, joined in a song we were singing at the time.

The only phenomena for me were an etherealisation, which bowed at the name of 'father,' and my sister Catherine, who said, "'Iola" is sitting on that chair beside you.' There was a vacant chair between the flowers and myself. This display of spirit power was the more remarkable because the atmospheric conditions were not good; it was thawing.

January 14th, 1911. 4.50 to 5.50 p.m. Sitting with Mrs. Wriedt alone. I had now tried the voices in the light three times, and the process was so slow I decided to work always in the dark. In the light I was not able to distinguish clearly any other voices than those of 'Dr. Sharp' and 'Iola.'

Four spirits manifested—a Miss Maria Havergal, a judge (whose name I could not catch, much to his irritation), Catherine, and 'Iola.' The last mentioned spoke for half an hour, standing in front of me, the radiant form being visible, but not the face. After the séance I was impressed with the name of the judge.

Slight thaw, but weather improving.

The little household was increased in the night by the arrival of Dr. John, a physician from Ontario.

Sunday, January 15th, 1911. 11.50 a.m. Dr. John and I sitting with Mrs. Wriedt. One beautiful phantom appeared, but was not recognised. Then Mr. Gladstone spoke, principally in praise of Mr. Lloyd George and his 'speaking out'; he also sent advice to Mr. Stead. We were then interrupted and had to open the door; on closing it again no phenomena took place. The séance only lasted about fifteen minutes.

After dinner a party of ten sat with Mrs. Wriedt from 2 p.m. to 4.15 p.m. From 4.40 to 5.45 Dr. John and I had a good séance with her. First came 'Dr. Sharp,' who explained his absence in the morning by saying he was, at that time, attending a ceremony of the elevation of Dr. John's mother to the sixth sphere. It was her earth birthday.

The old lady then came in, voluble, pleased and very excited, speaking chiefly in German, but sometimes in English. She described to her son what had happened, what relatives were present at the ceremony, and so forth. Let my readers think of some scene they have witnessed when an elderly lady has spent an excitable day, made enjoyable by the love and compliments of her relatives and friends, and wishes to describe it to some near relative who was not able to be present, and they will understand the interview between a mother in spirit life and a devoted son in earth life. It was as natural as possible to me. Sitting there in the dark I forgot that the loud, clear voice in front of Dr. John was that of one long since dead.

The next visitor was a guide of Dr. John, Dr. L., who spoke for a short time to him, and also to me.

He was followed by a sister of Dr. John, who repeated much of what her mother had said, and held a conversation of quite ten minutes with her brother in German. Her voice was loud through the trumpet. While this was going on, my guide was talking to me in low tones direct, without the assistance of the trumpet. Two spirits were demonstrating at once in different languages.

We now got the judge of the day before, who turned out to be Sir William Dobson, once Chief Justice of Tasmania. He was still nettled at my failure to catch his name on the former occa-

sion. We spoke a short time of mutual friends, and he departed. With him, a niece of Dr. John reported herself, speaking in English. Again, two conversations were going on at the same time with two different sitters.

Galileo now announced himself plainly, and spoke loudly through the trumpet in English. He said, 'I invented the telescope, and was persecuted for my beliefs.' He spoke bitterly of his persecution, and declared, 'They burnt me at the stake.' I said, 'Oh, come, not quite so bad as that.' He replied, 'Well, they wanted to.' He mentioned Marconi, and said, 'He is not making perfect one thing at one time, but is branching off into experiments.' (I have no idea to what he was alluding.)

Question: 'The fact that the world is round was well known—was it not?—to Plato, Pythagoras, and Hypatia.'

Answer: 'Plato knew it, but was afraid to speak out. We do not know Hypatia by that name; we call her' . . . (name blurred; I could not catch it.)

Question: 'I mean Theon's daughter.'

Answer: 'Yes, I know, Theon's daughter.'

Question (by Dr. John): 'How did you get the idea that the earth moved round the sun?'

Galileo then went into a long description of a vision he had in his room, the language he heard during the vision, and a scroll that was exhibited for him to read. In doing this he used both Greek and Latin. I was unable to follow, and I do not think Dr. John was more fortunate, for he spoke quickly and not very concisely.

Question: 'Is Mars inhabited?' Answer: 'Mars is inhabited and will some day come into contact with the earth by means of electricity.' Question: 'Do the etheric waves in wireless telegraphy pass over, or through, the earth, mountains, and seas?' Answer: 'Over. They are met above by a layer of etheric resistance and deflected down again' (this is the best interpretation I can give of what he said). Question: 'Is there a planet beyond Neptune?' Answer: 'No.'

Galileo was followed by 'Iola's' father, with whom I had a talk about family matters, very convincing but of no interest to the public. The atmospheric conditions were perfect. The air dry and still; thermometer about 5° to 15°. Sun out nearly all day.

(To be continued.)

MIND AND BODY.

When we come to realise (says 'The Stellar Ray') that just as surely as that the mind regulates the muscular movements of the body so may it control all its functions, we shall become a healthy, happy race of beings.

It is a demonstrated fact that the higher development of mind force will produce astonishing results. No one is surprised to note that a man can pluck a bunch of grapes and eat it, but that he has any further control over the organs of digestion than to masticate and swallow the fruit would indeed surprise the average mind. It is, however, a truth which can be proved by any sincere, open-minded person, that all the organs of digestion may be properly directed in their activities by the awakened consciousness.

What is the awakened consciousness? It is simply a state of mind which is awake to the fact that there are possibilities of achievement far beyond the present knowledge of them—a mental state which is also imbued with an impelling desire to know further of such hidden possibilities. Then through faithful endeavour will the light of truth penetrate the soul, as the sunlight wakens one to fully realise that another day has dawned.

To improve the health, use for a while the following exercise, and note the results:—

Each morning upon rising drink a glass of fresh water, sending it to the stomach with this mental assertion: 'This crystal stream shall cleanse my body from all harmful deposits.' Repeat the thought several times, concentrating upon it for a moment or two earnestly. Then as you walk out into the open air, breathe deeply with the earnest thought, 'I inhale from God's marvellous atmosphere those qualities which cause pure blood to flow through my veins, giving me perfect health.'

No physical organism with a mind capable of these sincere, reverent, aspiring affirmations will fail to respond to that law which is for the uplifting of humanity, 'for the healing of the nations.'

AFTER DEATH, JUDGMENT.

[Synopsis of a trance address by MR. J. J. MORSE, delivered at Cavendish Rooms, Mortimer-street, London, on Sunday, April 9th, 1911.]

In commencing his discourse, the lecturer said that the gospel of Spiritualism contained many messages for the head and heart and conscience of the world—a many-sided gospel it might be called, but a gospel (unlike others to which he might refer) which was based on fundamental facts, while its messages were the logical deductions to be drawn from those facts. It was easy, but not profitable, to discourse concerning the conditions of the future life if one had no evidence to corroborate one's statements. Theologians had romanced—honestly in many cases, but they had romanced nevertheless—in telling their followers what they thought rather than what they knew concerning the life beyond the grave.

Now there were two classes of people who should be able to speak with authority on the question. One class was those who professed to teach man how to prepare himself for that next stage of life. If they could not offer facts as well as faith, if they could not afford the world evidence, dogmatism would well become them, otherwise their statements would be open to argument, and men would say, 'Unless you know, how are we to be sure that you are telling us the truth?' The people to whom these teachers appealed were instructed by them regarding the road whereby the Kingdom of Heaven was to be reached. Two things were thus implied. First, that there *was* a kingdom, and, secondly, that each had within him that which would reach that kingdom. Personality and place were thus involved—that personality which was to survive the wreck of matter and to continue, and that place which, from all accounts, was a very different one from the place in which the surviving personality had previously existed. Yet it appeared that the first class of teachers was utterly incapable of demonstrating the foundation on which they based their teachings. And the growing intelligence of mankind was beginning to render it impolitic to make assertions regarding a future life without possessing the two-fold evidence necessary to support the argument.

Respecting the second class of persons who should be able to speak authoritatively on the matter, the speaker claimed that 'the only persons who can tell us what the next life is are those who are actually living that life,' and that Spiritualists claimed to have had communications from them. The speaker then said: 'We ask these dead people to-night, "What follows death? Is it true, 'after death, judgment'?' And if it be true, what is the nature of the judgment?'

'How cruelly men have behaved to their fellows in this matter! How they have preached everlasting condemnation as a result of this judgment! How blindly they have argued that you must be dead for a long time before judgment is pronounced. And when that judgment comes it implies that all the dead and gone hosts of humanity must be raised from their graves, and remoulded in human form and likeness to receive their sentences. We ask your pardon for thrashing anew this virtually dead horse; but it has some life in it even yet, and you can still find honest men who preach it, and other honest men and women who believe it.

'Now to sentence a man, to pronounce a just judgment on him, every element of that man's career must be before the judge if that judgment is to have eternal consequences. And God, who is omniscient, is utterly impartial, without variable-ness or shadow of turning—surely His judgments will be just! But to us the question is whether God judges man at all. And we go the full length of saying that God judges nobody. We say, and we wish to make the point precise and clear, that, in a personal sense, God never pronounces judgment on the individual. But the judgments of God come just the same. He is impartial, omniscient, omnipotent, omnipresent. The Divine Reality enfolds and includes all humanity. God works by His own laws. He makes no haste, but resistlessly pursues His purposes, and if you believe in His infinite love and wisdom you must believe that these purposes will work out in accordance

with the attributes you associate with deity, and if He is omnipotent His laws will absolutely prevail through all the conditions of existence.'

Continuing, the speaker dealt with the harsh judgments passed by man on his fellows. 'He was a murderer, and you hanged him. Was that the only thing you could do with him? Does it not amount to a pitiful confession that you failed to make the best use of a fellow creature? And if you could do nothing else with him at the end of his life, would it not have been worth a little trouble to see what you could do with him at the beginning of his life? How much better to bring normal, healthy, properly balanced children into the world than to spend so much time, energy, and money to punish your criminals after you have allowed society to suffer from their presence in its midst!'

Taking, in this connection, the experiences of an executed criminal after death, as illustrating the subject of the address, the speaker remarked that such a case might not even merit the punishment of the 'dark spheres' to which the Spiritualist sometimes referred. 'God knows, perhaps the malefactor had punishment enough before he died. Unless you can be made to realise that the judgments of God are always in keeping with the nature of the evidence, and the nature of the evidence can only be estimated when you have the details of the wrongdoer's life before you, why send him even to a modified hell? "But is he not to be punished at all?" Oh, yes, he will be punished enough, because even the worst of human creatures has some sensitiveness of soul, for none are absolutely bad. As the poet has said, "The good are half bad and the bad are half good." So the criminal, like all the rest, goes to his own place, and the inevitable consequences of the past come to him sooner or later. The judgment of God is in every case before and after death. You shall each have and hold what you are capable of having and holding—no more, no less, for God does not deprive you of a single thing that is honestly and justly due to you. If you are loyal each to the other, responding to the influence of all that is good and beautiful and true, if you are helpful to your fellows, then such a life brings not only its consequences after death but it brings them to you also before death, and you will surely be happy in "the home over there." You will find that the unsatisfied desires of your earth life, the ungratified ambitions of your career in the flesh, the hopes, aims and friendships that you may have thought were never to be yours, will all come to you and bless you over there because the judgment of God is a righteous judgment.'

After death, then, the judgment that followed was always in accordance with the real character and all the circumstances of the individual life. The whole problem was bound up in the words 'cause and effect.' Man as a spiritual being had within himself the possibilities of reward and punishment. Such was the testimony of those who in the life beyond had realised the workings of the Divine laws on each side of the grave, and had found that in the last analysis God dealt out in the ordinary sense neither reward nor punishment. His laws could never be broken, and the man who endeavoured to run counter to them must inevitably fail, bringing judgment down upon himself, paying the final penalty that those laws would exact from him.

In conclusion the speaker said: 'This, then, is the gospel of the spirits presented in the name of Modern Spiritualism. May it bring you food for reflection, some light on your pathway, some solace to your hearts in the full and sure certainty that all you hope for of good shall yet be yours—here it may be, over there in the great beyond without doubt.' D. G.

WRITING in 'The Sunday Times' of the 23rd inst., Mr. Ladbroke Black, who admits that as regards Spiritualism he may 'stand in the outer darkness,' devotes his 'Round the Churches' article to a rather fanciful sketch of the proceedings at the special service at Cavendish Rooms on Easter Sunday, the tone of which may be estimated by his assertion that the one hundred and fifty persons present struck him as being 'extraordinarily unhappy!' His reference to the personal appearance of Mr. Leigh Hunt is not in the best of taste; but if some of his readers go to Cavendish Rooms that they may judge for themselves, no great harm will have been done. Precision is hardly to be expected in a popular 'descriptive' writer.

OFFICE OF 'LIGHT,' 110, ST. MARTINS LANE,
LONDON, W.C.
SATURDAY, APRIL 29th, 1911.

Light:

A Journal of Psychical, Occult, and Mystical Research.

PRICE TWOPENCE WEEKLY.

Subscription Rates.—'LIGHT' may be had free by post on the following terms:—Twelve months, 10s. 10d.; six months, 5s. 5d. Payments to be made in advance. To United States, 2dol. 70c. To France, Italy, &c., 13 francs 86 centimes. To Germany 11 marks 25pf.

Wholesale Agents: MESSRS. SIMPKIN, MARSHALL, HAMILTON, KENT AND CO., LTD., 23, Paternoster-row, London, E.C., and 'LIGHT' can be ordered through all Newsagents and Booksellers.

A UNIVERSAL RACES CONGRESS.

'An appeal to the clergy of all denominations,' which we print with pleasure, appears on page 203, and we gladly do what in us lies to help in this attempt to remove racial misunderstandings, to produce friendlier feelings, and a heartier co-operation between East and West. Progress is invariably from centre to circumference; in the effort to promote universal peace the consciences of individuals must first be developed. The tone of a street, of a city, of a district can thus be changed, gradually but surely, until ultimately the influence affects the whole nation. Since an unconvinced public can easily render legal enactments abortive, international legislation, in order to be effective, can only embody the mean ethical standard, not the full ideals of those in the van of progress. Public opinion may, however, be awakened and educated through the influence of those who are in advance of the masses, and the universal recognition of the claims of humanity as a whole will come as a result of the combined efforts of persons who already have realised the larger ideal of universal fellowship.

One of the first results of the new spirit poured forth upon mankind after the withdrawal of Jesus from the limitations of the flesh was an expanded sympathy with all humanity. The Spirit of love, awakened in the hearts of his disciples, could no longer bear the restraint of local and national bonds and compelled them to go forth into all lands proclaiming universal brotherhood and love. But old prejudices die hard. The Spirit of universal love and fellowship has had to contend with strong forces, forces established in the animal man by ages of physical evolution.

The law of the lower life has been the law of competition and survival of the *strongest*; it has bred in man's nature the instinct of self-defence, of rivalry, of race antagonism. The fact that mankind has a common physical ancestry has not tended to produce mutual co-operation, rather the reverse; it is not the animal man that seeks the fulfilment of its ideals in unity with all mankind. This is the law of the Spirit of love which is, indeed, the true life of man's spiritual nature. The history of the world during the last two thousand years has been the history of the struggle of the two natures, and the two forces at work in humanity.

However much we may deplore the strife and race hatred, the sectarian bigotry and party spirit, the records of which have filled the pages of history, the fact of their existence ought not to make us despair. Everywhere there are signs that love is the winning force, that the conscience of humanity is awakening to self-realisation, not only in sections of the race, but in the race as a whole.

One of the many indications of this is the fact that this year, from July 26th to 29th, the first Universal Races

Congress is to be held in the London University. The promoters of this Congress

feel that the modern conscience, while advancing in general sensitiveness and strength, is yet internationally weak. It is fast becoming alive to what are known as social problems in the interior life of the community; but it has not learned to apply itself with adequate power to the problems presented by racial divisions. They therefore conceived the happy idea of bringing together representatives of as many races as possible to cultivate mutual knowledge and respect between Occidental and Oriental peoples.

Upwards of fifty persons of distinction, belonging to over twenty countries, Eastern and Western, have agreed to prepare papers for this Congress. Among them are the Governor of Jamaica, Sir Sydney Oliver; the famous traveller, Sir Harry Johnston; the eminent psychologist, Professor Guiseppe Sergi; Mr. Israel Zangwill, who will speak on the Jewish race, and His Excellency Abdul Baha Abbas (Abbas Effendi), the leader of the Bahaist movement. Responses have come from many men of note and experience—Prime Ministers, Governors, Bishops, distinguished natives of various races, and no less than one hundred and thirty Professors of international law.

The aim of the conference, we are assured, is not to make any rash attempt to grapple with *immediate* issues in relation to race problems, but to pave the way for future adjustments by giving opportunity for better mutual understanding. This is most wise; any precipitancy would only hinder, not help, the object in view.

A scheme of this sort enables us in some degree to measure the progress already made since the middle of last century. In order to recognise this we need only turn to the writings of Joseph Mazzini. In 1843 that true prophet of unity said:—

Life has fallen in estimation . . . because the consciousness of mutual responsibility, which alone constitutes its dignity and strength, being lost together with all community of belief, its sphere of activity has become restricted, and it has been compelled to fall back upon material interests, minor passions, and petty aims. It has fallen because it has been too much individualised; and the remedy lies in re-attaching life to heaven—in raising it again, in restoring it to the consciousness of its power and sanctity. The means consist in retempering the individual life through communion with the universal life; they consist in restoring to the individual that which I have from the outset called the feeling of the collective.

It cannot justly be said at the present day that the consciousness of mutual responsibility is weak, although there is much yet needing to be done to educate and confirm it. A change of attitude is apparent, and we may take courage. Have we not the assurance that in working for unity we are not working alone? The cause is not one of which the success is doubtful; we are the mediums of unseen hosts and the cause which they and we serve is the cause of God, for the aim is to attain the goal of human evolution—the goal, that is to say, not of the animal man, but of the spirit man—communion and brotherhood between all children of the one Parental Spirit. This must be the will of God, and the will of God must in the long run prevail.

It is the hour of a new dawn. Blessed are they who are awake to watch for it. Its significance is deep; what it means let a poet tell us:—

And, suck'd from out the distant gloom,
A breeze began to tremble o'er
The large leaves of the sycamore,
And fluctuate all the still perfume,

And, gathering freshlier overhead,
Rocked the full-foliaged elms, and swung
The heavy-folded rose, and flung
The lilies to and fro, and said:

'The dawn, the dawn,' and died away;
And East and West without a breath,
Mixt their dim lights, like life and death,
To broaden into boundless day.

THE NEED OF THE HOUR IN SPIRITUALISM.

It is a commonplace that Spiritualism is based on the evidences of spirit presence, and that for these evidences mediums are indispensable. There is no need to labour the point, for thoughtful Spiritualists agree that inquirers and sceptics can only be convinced by manifestations that appeal to their reason, or their affection, or both, and carry conviction to their minds. It is equally certain that spirit people are mainly dependent on mediums for the power and opportunities to demonstrate their existence and identity, and it is for this reason that those who desire to see the basic truths for which Spiritualism stands triumphantly established deplore the fact that we lack to-day public mediums such as D. D. Home, Florrie-Cook, Mrs. Everitt, Mrs. Mellon, Miss Wood, William Eglinton, Henry Slade, 'Dr.' Monck, and others, who, when their powers were at the highest, were often able to sit with investigators and obtain manifestations which could not be questioned or gainsaid.

We recently invited our readers to participate in the consideration of several matters of vital importance to Spiritualism, and interesting comments and suggestions have appeared in 'LIGHT' respecting the conduct of Spiritualist Sunday services, the scarcity of physical mediums, and the need for and value of test-conditions. In last week's issue Mr. Hanson G. Hey, the secretary of the Spiritualist National Union, contributed suggestive thoughts on some of these pressing problems, and Miss H. A. Dallas emphasised the need for test-conditions at séances for physical and materialisation phenomena.

It should be remembered that, if our claims are as well founded as we believe them to be, Spiritualism is not and cannot be an exact science in the ordinary sense. In chemistry, for instance, the Professor knows that definite results follow upon the combination of certain chemicals in certain proportions, and if he does not secure those results he is sure that there is something wrong. But in psychical research the medium is 'an unknown quantity,' the nature and extent of the influence of the sitters is unknown and incomputable, and above all, the spirit operator has to be reckoned with. He may or may not be competent, complaisant, and conscientious. He may approve or resent the tone and temper of the sitters, and attempt or refrain from attempting to comply with their conditions. He may amuse himself at their expense, or he may sincerely desire to meet their wishes and yet be quite unable to produce the desired manifestations.

These are a few only of the varied and perplexing probabilities when one is dealing with living entities who have their own ways of looking at things—which oftentimes are not our ways—and whose feelings, aims, desires and methods are practically unknown to the inquirer. Investigators are practically in the hands of the unseen workers and dependent on their co-operation and goodwill for the success of their experiments. Researchers may insist on strict test-conditions with the very best intentions—to establish beyond peradventure the spirit origin of the phenomena—but if the operator at the other end is not of the same way of thinking, if the medium does not fully appreciate the necessity for extreme precision and only grudgingly accedes to the request for tests, if the sitters are impatient and divided in opinion respecting the methods to be employed, then failure is inevitable.

Mr. G. Spriggs, Mr. James Coates, and many others sincerely deprecate the imposition of test-conditions on the ground that it is best that the spirit operators, who know more of the difficulties of their task than we do, should be assisted, sympathetically, to do their best, and that they will then provide phenomena which will be convincing. And, say they, no scientific man would tolerate the interference in his experiments of an ignorant person, and spirit scientists are fully justified in declining to submit to the dictation of those who do not understand. This, however, while it is right and reasonable from one point of view, is assuming the fact regarding which the investigator is in the dark and desires to ascertain the truth. The average inquirer does not admit spirit agency; does not believe, or is incredulous, when spirit operators are mentioned. Naturally, he asks, 'Why should I admit that which I ask you to prove?

I am seeking evidence, yet you ask me to believe before I am satisfied. Don't you think you are unreasonable?'

What is needed on both sides, it seems to us, is a little imagination and a little patience. If the Spiritualist will try to put himself in the inquirer's place he will recognise the reality of the beginner's difficulty. If the researcher will listen to the Spiritualist who counsels patience and open-mindedness he will realise that nothing is to be gained by being too exacting. The fact is, to use a familiar phrase, 'Everything comes to those who can wait'—long enough—provided that they work to secure the desired result, and the best of all methods, now as in the past, is the home circle for development and loyal co-operation with loving spirit friends.

CONSCIOUSNESS AND MEMORY AFTER DEATH.

The March issue of the 'Journal of the American Society for Psychical Research' is a particularly interesting number. It contains a summary of several striking incidents published in the English Society's 'Proceedings,' with comments by Dr. Hyslop, which throw some fresh light on several points. Among others he touches on the question of the condition of communicators during a trance and on the view adopted and put forward by himself and Dr. Hodgson, namely, the hypothesis that the mental condition of the communicator is somewhat analogous to a state of dreaming or of trance. He volunteers the admission that the clearness and directive purpose displayed by some of the recent incidents, more particularly by the recollections of Ovid shown by the personality claiming to be F. W. H. Myers, appear to indicate so much 'integrity of memory and rational mental procedure,' that they weaken the argument he had employed in favour of this hypothesis. He says:—

The voluntary persistence of the communicator, the consciousness of what he is after, and the coherence of the results seem to point to a clear state of mind made apparently incoherent by the incoherency of the medium's trance (p. 163).

Dr. Hyslop does not altogether abandon his former theory, which, if not entirely correct, as Dr. Hodgson and himself originally presented it, may be, at least, partly so. He quotes a very suggestive communication which came through Mrs. Smead, in which the communicator said that about three years elapsed after his death before he awoke. To an inquiry made by the sitter: 'Were you unconscious three years?' the following reply was made:—

You do not seem to know what I said. I said I was asleep. It was like going to sleep quickly and it did not pass off at once. (Sitter: Were you unconscious? One is unconscious in sleep.) Not unconscious but sleeping; not so, the body is resting when sleeping, not so with the soul. It is busy always. When I went to sleep I sometimes dreamed, but did not wake up like you do, only partly waked because my soul could not wholly recover and the part that was shocked greatest could not be used until I was wholly well, or as you say, recovered (p. 166).

This suggestive communication may throw some light on the dreamlike character of some hauntings as well as the incoherency of some communicators, whilst the clearness of others may be due to the fact that they have recovered completely from the shock of transition and are in possession of the memory of both their earth life and of the other. The act of communicating may, as Dr. Hodgson suggested, involve a partial, temporary loss of this consciousness, even for those who have 'recovered,' and this may vary also according to the depth of the trance and the degree of control effected.

Another quotation made by Dr. Hyslop from the utterance of another medium seems to imply that loss of consciousness does vary in this way, but that it is a condition unfavourable to clear communication, and by no means an invariable condition.

Through Mrs. Chenoweth came the following:—

We have to guard against their coming in contact with earth surroundings, so that if they get too near they lose their control, and some we have to take care of, just as you do when people get faint.

In a former number of the 'Journal of the American S.P.R.' there is a passage which implies that Phinuit, who for so many

years was Mrs. Piper's chief control, took a long time, after he had given up this work, to 'recover,' *i.e.*, to regain the memory of his earth life completely.*

Mr. Hereward Carrington is issuing a reprint of a paper which he contributed to a recent edition of 'The Widow's Mite and other Psychic Phenomena' (by Isaac Funk). This is 'An Account of Eusapia Paladino's American Séances.' It is good to find that Mr. Carrington stands by his guns. He says at the close of his brochure:—

In spite of the so-called *exposé* that occurred in this country [*i.e.*, in the States] the case remains as inexplicable as ever: and indeed it may fairly be said that a great quantity of evidence has been accumulated tending to show that genuine supernormal phenomena have been observed: and this side of the question has not yet been presented to the public. . . . For my own part I must say that a fuller knowledge of Eusapia Paladino and her phenomena has convinced me more than ever that we witness at her séances physical manifestations of a remarkable character: and after witnessing nearly half a hundred of them, I am more than ever convinced that the majority of these phenomena are genuine. I am as convinced of the reality of these facts as I am of any other fact in life: and they are to my mind just as well established.

He asks: 'What have those who talk of having exposed her brought to light?' 'This, that Eusapia tricks when given the chance to do so,' a fact already known to all who have investigated with her.

He thinks, however, that the reason why there was so large a proportion of fraud in the American sittings may be that Eusapia is losing her power, as Professor Lombroso, before his death, thought that she had already begun to do.

H. A. DALLAS.

RECEPTION TO MR. A. V. PETERS.

TRIBUTES TO THE REV. J. PAGE HOPPS.

On Wednesday afternoon, the 19th inst., the Rooms of the London Spiritualist Alliance were crowded with Members and Associates who had assembled to welcome Mr. A. V. Peters, and listen to his descriptions of spirit people. After an hour had been pleasantly spent in social intercourse, during which refreshments were handed round, Mr. H. Withall, vice-president, took the chair, and explained that Mr. Peters had returned to England from Finland for only a few days, and would depart that evening for Denmark; consequently advantage had been taken of the opportunity, at short notice, to give him welcome and God-speed. 'But,' said Mr. Withall, 'before Mr. Peters gives you the benefit of his clairvoyant power, I should like to say a word about a great loss we have sustained. You knew Mr. Page Hopps. He was to me the personification of everything good, noble, and true. He was always anxious to take up the cause of the oppressed, and in doing so he often became the target for unkind remarks and persecution. But he knew he was right and that, if he acted up to his convictions, people would sooner or later recognise the fact, and events justified his faith. He was ever on the side of progress and the people. In the religious body to which he belonged he suffered very much for his advocacy of the truths in which we are most interested. But it made no difference to him; if a thing was right he did it.

'He passed away last Thursday week. On the Tuesday preceding he wrote me a letter, saying, "I have had a voiceless week, but I shall be all right and with you on Sunday." On that Sunday my wife felt impelled to sit quietly, and there came an intelligence through her, who said:—

I will not give you any name. I am one of those connected with the movement of Spiritualism. I know your trouble. I want you to understand that the taking away of leaders will not hurt you, because the cause is manipulated from the other side, and although you have lost in Mr. Hopps a great worker, his place will be filled by others. You have the impression that he was a great worker, and you are right. He was a greater worker than you have any idea of. Think, then, what a power

he will be on this side. His coming over will be absolutely for the benefit of Spiritualism. You will feel the loss, but the cause generally will be benefited.

'As an illustration of Mr. Hopps' energy I may mention that he would sometimes get up at four o'clock in the morning, light his fire, and work till ten at night. This speaks something for the force of character of a man of nearly eighty years of age. I thought we would begin this meeting by proposing the following resolution:—

That the Members and Associates of the London Spiritualist Alliance here assembled desire to express their grateful appreciation of the work of the Rev. John Page Hopps for Spiritualism. While realising that his transition to spirit life means for them the loss of his invaluable personal service, they take comfort in the assurance that in his new sphere he will be more ardently active than ever on behalf of the realisation of spiritual ideals and the furtherance of the progressive evolution of mankind.'

Mr. E. W. Wallis, in seconding, said: 'I feel that the resolution will commend itself to us all, especially to those who know how ardent a worker Mr. Hopps has been for Spiritualism and for all reforms for the benefit of the people. His connection with Spiritualism dates back for many years. Before "The Medium and Daybreak" was known to us by that name, when it was only "Daybreak," it was a monthly magazine, published by Mr. Hopps, and in it he advocated Spiritualism. He handed it over to Mr. Burns about 1870. Mr. Hopps' mother was a Spiritualist. Through meeting her, Mr. Morse became interested in the subject. The first Spiritualist society in Manchester had for its secretary the Rev. John Page Hopps. Sane, level-headed, rational, and clear in his expositions, he exerted a great and good influence. He was on the Council of the London Spiritualist Alliance for many years. In this connection he helped to organise the International Congress twelve or fourteen years ago, and in a host of ways was of great service to the cause he loved. I have often listened to him with pleasure and profit, never more so than the other day at our annual meeting in this very room, when he expressed the delight it gave him that he had lived to see the first steps taken towards the realisation of the desire of his life, for which he had so long worked and prayed—namely, the inauguration of an era of international amity and goodwill. His brave words recalled to my mind the exclamation of Simeon, "Lord, now lettest thou thy servant depart in peace." I second the resolution with the deepest feeling of gratitude.'

In supporting the resolution, Mr. J. A. Wilkins said that it was in that room, about five years ago, that he first met Mr. Hopps, and he had often heard him speak on occasions similar to the present, and his words had always been words of wisdom and words of love. 'I feel,' Mr. Wilkins added, 'that those of us who remain may safely follow the example of the servant of Elijah when his great master passed into the other life, and desire sincerely that the mantle of wisdom and love of John Page Hopps may fall on us.'

The resolution was then carried unanimously.

Before commencing his clairvoyant descriptions, Mr. Peters desired to add his tribute to those already given. He had attended Mr. Hopps' church and found in him a true friend. Mr. Peters quaintly remarked: 'We cannot think he is going to play the harp all day long. He will work there as here.'

Mr. Peters then gave a large number of clear and convincing clairvoyant descriptions of spirit people, which were readily recognised, many of them accompanied by pleasant messages and striking details.

At the close, in proposing a hearty vote of thanks to Mr. Peters, the chairman alluded to the high appreciation in which he was held by the people he mixed with abroad, and said that he hoped Mr. Peters would tell them of the meetings of the London Spiritualist Alliance, and how the members entertained for them the friendliest feelings. It was part of the mission of Spiritualism to help in bringing about a more kindly feeling between the nations, so that war should become a thing of the past.

Mr. Peters, in a few words of cordial acknowledgment, referred to the coming Congress at Copenhagen of Scandinavian Spiritualists, and promised that he would convey to all the friends he met the fraternal greetings with which he had been entrusted.

* On page 53 of 'Mors Janna Vitae' I have quoted another case, which came under my own observation, in which the risk of too close fusion between the communicator and the medium is referred to.

TRANSITION OF MR. EDWARD WYLLIE.

BY JAMES COATES.

As it fell to my lot to record the arrival in this country from the United States of Mr. Edward Wyllie, so it falls to me now to record his departure from this life on April 10th, in his sixty-third year. He had been in delicate health for some time, and latterly his eyesight, which was failing when he was in Rothesay, caused him much trouble, as much of his work indicated. He suffered great pain at times, but plodded on until overtaken by serious illness, when, being in the district, he was removed to Hampstead Hospital. Here he received every attention till the end came, and he passed peacefully away, cheered by the loving care of his brother, Colonel Wyllie, who was unremitting in his attention. Mr. Wyllie, in coming to England, looked forward with barely-concealed joy to meeting his relatives in the flesh, but was apprehensive that his connection with Spiritualism and his mediumship might prove unpleasant to them. Happily their hearts proved to be greater than 'isms.' They welcomed him cordially, and he might have rested from his labours, but his sterling sense of independence and of his obligations made him anxious to carry out and complete the work for which he had been engaged.

Although he was our guest in Rothesay little more than a month, his stay was long enough to enable us to appreciate his quiet heroism and genuine, but fading, mediumistic gifts. That he was a gifted psychic I possess reliable evidence; that he was a sadly-abused man, on account of his gifts, I also know. He had hoped for fair play in 'the old country,' but I grieve to say that his general reception, with notable exceptions, was one of chilling reserve and suspicion. Coming from the Summerland of California, Mr. Wyllie, although in moderately fair health on his arrival, soon suffered severely from the inclemency of our climate. At Glasgow he was attacked by his old enemy, malarial fever, and in Edinburgh he was the victim of influenza; he went to Manchester an invalid and never really recovered. I often wondered how he succeeded in getting results as a medium when local photographers, as well as those in Glasgow, refused to take portraits.

Mr. Wyllie, after an eventful and varied life—mostly prosperous until he became a medium—was at the zenith of his power as a psychic when he lost all, save life and mediumship by the great San Francisco earthquake. His son Willie totally disappeared; as a result of the exposure and hardships in the public park Mrs. Louie Wyllie, his devoted wife, died shortly afterwards. Although he concealed the fact, Mr. Wyllie never got over the mental shocks sustained. A man of his stamp was not readily understood, and his defective sight and failing memory accounted for much which was unsatisfactory in his work as a photographer and in his business methods. In Rothesay and in Glasgow he made lasting friends. In Mr. George P. Young, Mr. A. W. Orr, of Didsbury, Mr. W. Walker, of Buxton, gentlemen who knew something of mediumship and of photography, he had sympathetic friends. In London he received the right hand of fellowship from the late Mr. Andrew Glendinning and Mr. H. Blackwell.

Throughout all his trouble he remained the quiet sufferer and the gentleman. He was of the Scotch family of the Wyllies, who as statesmen and soldiers have been connected with India for over a hundred years. The late Lieut.-Colonel Sir W. H. Wyllie, K.C.I.E., C.V.O., who was shot in London, was his cousin. Mr. Wyllie was born in Calcutta in 1848, his father being the late Colonel Robert Wyllie, of Elderslie, North Devon, who was for many years Military Secretary to the Government of India. His brother, Colonel Wyllie, although retired, holds a commission in the British Army. Another brother—an artist of ability—resides in Newark, New Jersey. I understand that Mr. Wyllie has two sisters living, one of whom I know was deeply attached to him. To this sister's affectionate letters to Mrs. Coates I am indebted for particulars of her brother's death. On receiving the intelligence I wrote to Mr. H. Blackwell, who replied:—

The news does not surprise me, and considering his health

it is better so. His last letter to me a month ago said: 'I have to thank you again, over and over again, for your kindness to me, but I do not feel that I will ever take another photograph—my race is run, my time has come!' I tried to cheer him up. I am glad he has been released.

While sympathising with his friends, I also echo this. With his departure the last of our gifted mediums for photography is gone. Mrs. Coates and I will ever cherish pleasant recollections of this lonely, but misunderstood and gifted man.

THE BEING OF GOD, SPIRITUALLY CONSIDERED.

BY STANLEY CHURTON.

Speak to Him, thou, for He hears, and spirit with spirit can meet.
Closer is He than breathing, and nearer than hands and feet.

—TENNYSON.

At sight of the above headline Spiritualists will be tempted to exclaim: 'How can you consider the Being of God other than spiritually?' They will be right in asking such a question, but people do not all see and understand with the senses of the spirit. Materialism penetrates and dominates the mass of the people. It is frequently painful to hear them express themselves about God, because they appear to have such limited and elementary ideas with reference to the Divine Personality or Being. Some years back a so-called 'Evangelist' was reported to have said, with almost blasphemous assurance, that 'he knew God as well as he knew his choir-leader.' As if the finite could fathom, know, or understand the Infinite! The late Mr. Kruger used to talk as if he were on terms of personal acquaintance with Deity, as a man of ordinary position may be with Royalty. In fact, the more freely men talk, the less they seem to understand, and the more shallow and rudimentary their ideas appear to be.

The spiritual sin of the age is the limitation of God. In 'Hymns Ancient and Modern,' poets have placed God in the sky. This absurd limitation has had painful and humiliating results, causing ribald wits to pour ridicule on the clergy by calling them 'Sky Pilots.' God is not more in the sky than He is here. He is just as much here as He is on the other side of physical death. There is no such thing as being 'launched into the presence of God.' We are in that presence now. What we want is to realise that presence, be conscious of it, and live with this idea dominating our minds. Then, again, we hear of the Deity as the 'God of Battles,' the 'God of Armies,' as if the special function of the Divine Mind was to encourage and assist the wholesale murder and destruction of His greatest work—Man. These limited ideas are mostly survivals of the ancient Jewish conception of Jehovah, conceived when the human race was in its childhood. Many old and prominent men of the present day have never emerged from the rudimentary idea of the Jewish God. Swedenborg teaches that the truth about these subjects has been given to man according to his ability to receive it. The human mind in the Jewish era was not in a condition to receive the whole truth, only a part, and the truth comes to us—evolves, in fact—as the ages advance and man progresses. Man does not know the whole truth now; he knows more as he advances in spiritual growth and enlightenment. The orthodox churches claim to possess the truth once delivered to the saints, but that was only partial truth and knowledge. No church has a monopoly of the truth, although all may possess a part. The Pope has for his motto, '*Semper eadem*'—'always the same'—which means non-progressive fossilisation and arrested spiritual development—a spiritual leader in chains of his own forging.

When the late Mr. Whiteley was killed, two aged clergymen wrote to the papers urging the murderer's execution on the ground that the Mosaic Law ordered a 'life for a life.' It is these ancient, well-meaning old theologians who hinder the advance of thought and form barriers to knowledge, who, in fact, obstruct and thwart inspiration and spiritual progress in modern times.

At an exhibition at the Agricultural Hall, I was speaking to an aged lecturer who said to me that 'he did not believe in

paleolithic man' and mentioned something about 'since the Creation.' I really do not know when this took place, or what period it embraces; doubtless this gentleman understood that the Creation was completed about the year 4004 B.C., and that it occupied from first to last a period of one hundred and forty-four hours. That is, in fact, what our fathers taught us; they held what is called the carpenter or mechanic idea of the Creation. The man in the street has, in consequence of this shallow and elementary teaching, got somewhat confused. He finds that the old limited idea of God has, for the most part, passed away, and the new idea, or what, for the sake of argument, we must call 'new,' has not yet penetrated his mind. He therefore becomes, as it were, for a time cut off from God, from progress, from inspiration and from heaven, and calls himself a sceptic or an agnostic. It is in the interest of such that this article is written.

God is the all of Being, and man is an atom of Being. Being contains all that there is. God is not a person as we use the word. In the Athanasian Creed, it is stated that there is one 'Person' of the Father. I do not see how it could be otherwise expressed, but evidently 'person' in this connection has not the limited meaning we attach to the word.

In the 'Perfect Way,' the question is dealt with thus:—

What, then, is God? Spirit, essential substance. Is God, then, impersonal? Impersonal if the word *persona* be taken in its radical meaning, but personal in the highest and truest sense of the word if the conception be of essential consciousness. For God has no limitation. God is pure and naked fire, burning in infinity, whereof a flame subsists in all creatures.

Now, the essential principle of personality is consciousness, the higher personality is spirit, and this personality is God.

The teaching of Jesus with reference to God being a spirit was foreshadowed by the second commandment of Moses, which forbade the making of any likeness or representation of Jehovah. We are further taught that the 'Kingdom of Heaven'—that is the seed, the germ capable of development—'is within us'; and this, again, is in agreement with the inspired writings of Moses. 'God said, "Let us make man in our own image and likeness."' So we trace the Being of God through the universe and in man. We learn to recognise and worship the 'all of Being'; we recognise wonderful potentialities and developments possible and probable in the future life. We more fully comprehend that God is Alpha and Omega, first and last, end and cause.

God is Spirit, and this Spirit interpenetrates all matter, all mind. As the spark is in the flint, so is God in man. This is the great truth we are slowly beginning to comprehend, and its comprehension places humanity on a higher platform than that of our ancestors. As Swedenborg has expressed it:—

As the Lord came the first time in a way entirely unexpected in the Jewish Church, so He is now coming a second time in a way unexpected by the Christian world. His first coming was as the *Word made flesh*; His second coming as the *Word made spirit*.

Light, great light, is dawning on the world. The minds of men are opening to receive an influx greater than in any previous age. What was dark before, becomes light; what was mystery, becomes clear; what was incomprehensible, becomes lucid and plain. Emerson says:—

Of this pure nature every man is at some time sensible. Language cannot paint it in his colours. It is too subtle. It is indefinable, immeasurable, but we know that it pervades and contains us. We know that all spiritual being is in man. There is no base or wall in the soul where man, the effect, ceases, and God, the cause, begins. The walls are taken away. We lie open on one side to the deeps of spiritual nature, to all the attributes of God. Justice, we see and know, love, freedom, power. These natures no man ever got above, but always they tower above us.

MISTRESSES of households will find some very useful hints in 'Scientific Cookery and Aids to its Adoption,' a neat little penny brochure by Mr. James Henry Cook, issued from 121, Aston Brook-street, Birmingham. Beginning by stating what the objects of cooking foods really are, the writer enunciates the revolutionary doctrine that but few foods should on any account be cooked by boiling, and then proceeds to give detailed instructions as to methods and the apparatus to be employed.

A PHANTASM IN A CHURCH.

The Rev. A. G. Church, in a letter to the 'Spectator,' says:—

On Sunday, March 26th last, I had an experience which is, I think, worthy of record. The verger of Holy Trinity Church, Richmond (which I have attended regularly for two years) had, I knew, been ill for some little time. I was somewhat surprised, therefore, to catch sight of him in the chancel. His figure, robed in the cassock which he always wore in church, showed dark against the white of the surpliced choir. No figure could be more familiar to me: I knew him well, not only as a regular worshipper in the church and occasionally assisting in the service, but as having been in my employ in his private capacity as a jobbing gardener.

I may explain that my seat is close to the chancel, so that I could not have mistaken some other figure for his. What I saw was some five or six yards from me. It struck me as a little strange that I had not seen him before—the experience occurred to me about ten minutes after the beginning of prayers—and that I did not see him again. But I thought that he might have felt tired and sat down in the vestry.

Anyhow, I was so convinced that I had seen him that I said to a friend while walking home from the service: 'So the old verger is about again?' 'No,' replied my friend, 'he is lying very ill in the infirmary.' He died nine days after. His last words were: 'Where is the banns-book?' It had been his habit to put this on the reading desk before the beginning of prayers, and I had been a little surprised that I had not seen him do this on the Sunday.

Discussing his experience with a representative of the 'Daily Chronicle,' Mr. Church said that he saw the verger for about a second, and did not notice anything peculiar about his appearance. So far as he knew, no one else saw him. He was not inclined to accept the subjective theory, because in that case he must have been thinking of the old man, and so have conjured up his image. He was much more in favour of the objective theory, *viz.*, 'that the old man was thinking about the Church service and his duties, and in some way projected his figure, dressed in his usual costume, on the chancel. I was not thinking of the verger at all, whereas it is highly probable that he was thinking of the Church service while on his bed of sickness.'

'DAGONET' AND THE DREAM WORLD.

Dreams are in the air just now. A correspondent sends us the following interesting excerpt from the 'Referee' of the 16th inst. It appears in 'Mustard and Cress,' which, as all the world knows, is written by one of the most versatile of journalists, Mr. George R. Sims ('Dagonet'):—

Apropos Mr. Havelock Ellis's interesting book, 'The World of Dreams,' just issued by Messrs. Constable, here is a remarkable dream story. There is a member of my family who on several occasions has had her dreams come true. Some years ago I narrated in these columns how, while we were travelling in Switzerland, this dreamer of dreams dreamt that on arriving at Chamonix I received a black-bordered envelope announcing the death of a relation. The dream was told to two people the next morning while we were at breakfast at Lausanne. On arriving that evening at Chamonix a telegram was handed me. I opened it to learn that my nephew had on the previous day fallen overboard while yachting in Poole Harbour and had been drowned. On several occasions since then this dreamer's dreams have come true.

On Tuesday last at breakfast our dreamer told us that she had had a terrible dream about the Opposite-the-Ducks Pom, Flash. She had dreamt that she saw him meet with an accident which left him lying in the roadway badly crushed. The dream made such an impression on my household that no one was allowed to take Flash out all that day except on his lead. The day passed, and the little dog was as gay and frisky as ever at the finish. The next morning he went out, but still, because of the dream, upon the lead. He was brought home all right, and sat in his usual chair in my study.

At noon I went to lift him out of the chair and he yelped. The dog was evidently in pain. I put him down, and he rolled over on his side and appeared to be very ill. He was taken at once in a taxi to Mr. Alfred Sewell, the famous veterinary. Mr. Sewell, after examining the little dog, announced that he *had been badly crushed*. There was a lump on his side and other evidence of injury. For two days the dog could hardly

move, but, thanks to Mr. Sewell's skill and care, Flash upon the third day began to recover rapidly, and he is now—touch wood—as bright and frolicsome as ever.

But the dream had come true. It had come true in a most remarkable and mysterious manner. In order to prevent the dream coming true the dog was not let out of our sight. We saw nothing happen to him. No one in the house saw anything happen to him. How and in what way the vision of the night was realised is a greater mystery to all of us than that Flash's mistress should have been warned in a dream that an injury was about to happen to him.

By the way, we never heard any more of 'Dagonet's' remarkable interview with the gentleman who professed to have known him in a previous state of existence, an account of which we transcribed from the 'Referee' some considerable time ago.

ITEMS OF INTEREST.

Dr. J. M. Peebles recently said: 'Though nineteen times crossing and recrossing the Atlantic ocean during the past forty years and more, though five times encircling the globe, the guest of Maharajahs, dining with princes, tenting among savages, travelling by railways and steamers, and lecturing in every State of our country except one, I have never been the subject of the least accident by sea or by land. To my consciousness for over sixty years, Spiritualism, the direct antithesis of materialism, has been the living Logos, the holiest word, except God, in the English language. And its demonstrations are God's living witnesses of a future existence, golden with the glories of immortality.'

Of late palmists and others have courted police interference by their sensational advertisements, and we are not surprised that Mr. Plowden took the opportunity last week, when sentencing an old woman pedlar charged with stealing by a fortune-telling trick, to give them a very broad hint. 'There were,' he said, 'so many of the accused's craft at the present time advertising themselves in the streets of London, who were not interfered with, and who had, no doubt, a more fashionable *clientèle* than she could boast of, that he could not but feel some kind of pity that she, so to speak, should be the only fish that was landed out of the shoal now flooding the streets of London. He hoped that all these fortune-tellers would see this case, and realise that they, too, were in imminent danger of being brought before the court.'

In the midst of the striking clairvoyant descriptions which he gave on the 19th inst. at 110, St. Martin's-lane, before leaving for Denmark, Mr. A. V. Peters made an earnest appeal as a medium on behalf of mediums. He said: 'Those of you who are not mediums and have not come into contact with Spiritualism from the inner side do not know the difficulties and dangers of mediumship, and how we are tempted, not only as you are, but also by influences which come to us from within and from without. I am myself an entire abstainer from intoxicants, but in the earlier days, when I first started my mediumship, I could have swum in the alcohol that was offered me—from beer to champagne. When a medium is exhausted, when you have taken all you can out of him, it is cruel to offer him stimulants, as the temptation to seek such relief may be almost overmastering, and fraught with ruinous consequences. At such times mediums need rest and sympathetic care.'

We learn from the 'Amrita Bazar Patrika' that a large and thoroughly representative memorial meeting was held at the Town Hall, Calcutta, in honour of the late Babu Shishir Kumar Ghose, the founder and publisher of 'The Hindu Spiritual Magazine.' The meeting was opened by the sheriff, and a large number of letters of sympathy from prominent persons were read. The numerous speeches given were of a high order, including an eloquent address by Sir Guruda Banerjee, who paid a splendid tribute to the deceased. He said, among other things: 'It was the spiritual element in him that determined and directed all his thoughts and deeds, unconsciously in his younger days and consciously in his later years. He was a true Vaishnava, an apostle of the religion of universal love, and there can be no better proof, no stronger evidence of the earnestness of his devotion to his faith and his real spiritual greatness than the fact that while in full possession of his powers, and after he had attained a commanding position as a political leader, he quietly retired from active political life to work for the spiritual well-being of the country. It is true he found in his beloved and dutiful brother, Babu Motilal Ghosh, a worthy successor, but how few are there who can retire, even if they have worthy sons to take their place. His sacrifice was dictated by his firm faith in heaven.'

'Better have a short creed and believe every word of it,' says the Rev. Dr. R. S. MacArthur, of New York, 'than have a creed twice as long and believe only half of it. One reason why I oppose the long creeds is because they are incitations to doubt on many points. Hold on to a few beliefs and scepticism vanishes.'

Mr. A. Brittlebank, lecturing last month under the auspices of the Johannesburg Spiritualist Society on 'The Finer Forces of Nature,' pointed out that the great gap existing between the highest rate of electrical oscillations and the rate of vibration of the infra red rays of the solar spectrum had not been bridged, and that it had been suggested that these intervening waves were those which came into action in the phenomena of psychic science, such as telepathic communications and clairvoyance.

In the April issue of the 'Theosophist' Mrs. Besant deals with the 'opening of the new cycle' and claims that the days of realisation are even at the door. It is the beginning of the mighty changes that are coming on the world. In the teaching of the coming prophet one note will sound out clear and strong: 'All faiths are one, all world-faiths lead to a single goal. As the reflexion of the unity of religions must come the brotherhood of the nations.' As to which we say: 'So mote it be'—and that speedily.

LETTERS TO THE EDITOR.

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

An Appeal to the Clergy of All Denominations.

SIR,—History records many attempts to introduce a common ideal and a common civilisation for all peoples, but none having any signal success. During the past two or three hundred years, however, the West, as a whole, has been gradually developing towards substantially the same system of science, education, law, politics, and industry and commerce, and is already beginning to co-operate and organise, privately and officially, for various purposes. The East, however, remained, until recently, an aggregation of countries and peoples, each different in many essential particulars; and the prevalent belief in the West was that this would always be.

A great change is at the present moment passing over the world—the greatest and, perhaps, the most vital ever witnessed. The nations of the East are vying with each other to advance into line with the reformed West; and, accordingly, for the first time in human history, the idea of the brotherhood of the peoples of the globe is tending to become a beautiful reality. Mankind is realising that social conditions and social ideals are the chief factors in determining the status of a people. Yet, considering the swiftness of the change and the difficulty of averting misunderstandings, the phenomenon is not without its serious dangers, and these cannot be too early detected and counteracted. For these reasons—to celebrate the vast and beneficent change which is coming over the world, and also to remove racial misunderstanding—a Congress is to be held in the University of London, July 26th-29th, 1911, at which are to be brought together, on terms of equality, representatives of all the races of the world, for a friendly interchange of views, with the special hope of producing between East and West a better understanding, friendlier feelings, and a heartier co-operation.

To emphasise the world-embracing aims underlying the Congress, we urgently request that a sermon in favour of inter-racial friendliness be delivered on Sunday, July 23rd, or on a day in the week preceding. The hon. organiser will gladly forward all particulars on application. In making this request we are hopeful that those whom we address will sympathise with the object of the Congress and will realise the advisability and importance of the preceding suggestion. We are happy to state that the list of vice-presidents of the Congress includes eminent representatives of the Church of England, the Free Churches, the Roman Catholic Church, and the Jewish Synagogue.—Yours, &c.,

G. SPILLER, Hon. Organiser.

63, South Hill Park, London, N.W.

The Mentone Phenomena.

SIR,—The occurrences related by Mr. R. B. Span ('LIGHT,' pp. 99 and 167) are of such a comparatively rare order that perhaps it may be desirable to record an incident of a similar nature which occurred in a well-known town in the northern Midlands about three years ago. A lady whose name is held in the highest esteem by all who know her accompanied me to give a séance at the house of a gentleman who conducted a private circle for inquirers, and on this particular

evening a gentleman had been invited who, though unacquainted with the phenomena of Spiritualism, was keenly desirous of witnessing some manifestations of spirit powers. This gentleman had to attend a committee meeting in the Town Hall, but hoped to be at the séance about 7.30, the time fixed for the sitting. The minutes passed, but still the gentleman had not arrived, and when half an hour had gone by, someone jokingly asked whether the spirit friends could not hurry him up. Through a medium we were told that he would be here in a few minutes, as they had put out the lights in the committee-room. Very soon afterwards the gentleman came, expressing his regret at being so late, and adding that but for the extraordinary failure of the electric light in the committee-room, he would have been still longer detained. He remarked that, although the light had failed in that room, it was perfectly in order in the corridors and other rooms—a circumstance which appeared very strange, as no reason for the failure could be discovered. We then told him of the message that had been given to us, at which he was still more astonished.

I may add that I have seen gaslights in a private house lowered and raised at the request of sitters during a séance, and have heard of similar manifestations from people who witnessed them.—Yours, &c.,

A. W. ORR.

Coombe Warren, Kingston-on-Thames.

Spiritualism in North Lancashire.

SIR,—On Saturday, April 8th, at Ulverston, a district council was formed, entitled 'The North Lancashire, Westmorland, and West Cumberland District Union of Spiritualist Societies and Spiritualists,' having for its object the consolidation of the local Spiritualist movement and the adoption of a systematic method of pioneer work in districts not yet covered. We are at a great disadvantage owing to the distance between the various societies, and we are isolated (from a geographical standpoint) from any large centre. Permit me, therefore, to appeal to friends of the cause who can afford to do so to help us with donations, however small, to enable us to carry on our uphill work. They will be gladly received and suitably acknowledged by—Yours, &c.,

G. FOWLER, Hon. Sec.

41, Keppel-street, Barrow-in-Furness, Lancashire.

P.S.—The officers are as follows: President, Mr. Proctor, Barrow; vice-president, Mr. Griffiths, Ulverston; treasurer, Mr. Gorton, Morecambe; secretary, Mr. Fowler, Barrow; auditors, Mr. Dobson, Barrow, and Mr. Kellett, Barrow; executive committee: Mrs. Butterworth, Lancaster; Mrs. Mather, Ulverston; Mrs. Gorton, Morecambe; Mr. Dobson, Barrow; and Mrs. Wilkinson, Millom.

Sitting for Materialisations: Advice Needed.

SIR,—We are anxious to obtain materialisations in our own private circle, and have been told by one of our spirit friends that we are likely to succeed. We have one or two strong physical mediums, also clairvoyants. If any of your correspondents would kindly tell us what gift our cabinet medium should possess, also any other important requisite for our circle, we should be deeply grateful. We have sat for many years (only with private friends) and are all earnest Spiritualists. We have been told the cabinet sitter should be a trance medium. Is this so?—Yours, &c.,

Purley, Surrey.

'INQUIRER.'

Sudden Death.

SIR,—May I be allowed to thank Mrs. E. Young for her letter on page 192? I consider the explanation given therein as acceptable, and, in short, I, as an Anglican Churchman, gladly accept it.—Yours, &c.,

GUY HEATON.

Books Wanted.

SIR,—At the Sale of Work for the building fund of the Manor Park (Shrewsbury-road) Church, May 25th and 26th, I shall be in charge of a secondhand bookstall, and earnestly appeal to friends to look through their bookshelves at this spring-cleaning time and send me what they can spare. All sorts of literature will be appreciated and acknowledged by—Yours, &c.,

THOS. BROOKS.

21, Audley Gardens, Ilford.

THE UNION OF LONDON SPIRITUALISTS will hold a Conference meeting with the Battersea Society, Henley-street, on Sunday, May 7th, at 7 p.m. Speakers: Messrs. G. Tayler Gwinn, J. Edwards, of Croydon, and F. Noall, of Stratford.

SOCIETY WORK ON SUNDAY, APRIL 23rd, &c.

Prospective Notices, not exceeding twenty-four words, may be added to reports if accompanied by stamps to the value of sixpence.

MARYLEBONE SPIRITUALIST ASSOCIATION, 51, MORTIMER-STREET, W.—*Cavendish Rooms*.—Mrs. Mary Davies gave an interesting and thought-provoking address on 'Spiritualism in All Ages,' followed by successful clairvoyant descriptions and helpful spirit messages. Mr. W. T. Cooper presided. Sunday next, see advt.—D. N.

SPIRITUAL MISSION: 22, *Prince's-street*.—Evening, Miss McCreadie gave clairvoyant messages and descriptions.—67, *George-street*.—Morning, Mr. E. W. Beard gave an address entitled 'The Great Divide.' Mr. Beard also delivered an address on Wednesday evening. Sunday next, see advt.—E. W.

CROYDON.—ELMWOOD HALL, *ELMWOOD-ROAD, BROAD-GREEN*.—An address was given by Miss Chapin, followed by psychometry. Sunday next, at 11.15 a.m., Mrs. M. H. Wallis, 'Answers to Questions'; at 7 p.m., 'Spiritualism the Interpreter.'

BRIXTON.—73, *WILTSHIRE-ROAD*.—Miss Lucy Thompson gave a helpful address and clairvoyant descriptions. Sunday next, at 7 p.m., address by Mr. Alfred Bridger, followed by clairvoyance. Wednesday, at 8.15, public service.—K. S.

KINGSTON-ON-THAMES.—ASSEMBLY ROOMS, *HAMPTON WICK*.—Miss Violet Burton discoursed on 'The Duty of Faithful Service.' Sunday next, at 7 p.m., first visit of Mr. E. W. Wallis: Trance address on 'Spiritualism: Its Meaning and Message.'

BRIXTON.—8, *MAYALL-ROAD*.—Mrs. Maunder gave an address under spirit influence. Sunday next, Miss Violet Burton. Circles: Monday, at 7.30, ladies'; Tuesday, at 8.15, members'; Thursday, at 8.15, public. Sunday, at 3 p.m., and Wednesday, at 7, Lyceum.—G. T. W.

HACKNEY.—240A, *AMHURST-ROAD, N.*—Mr. W. F. Smith gave an address on 'Mediumship' and Mrs. W. F. Smith clairvoyant descriptions. Sunday next, at 7 p.m., Mrs. J. Neal will give an address and answer questions. Monday, at 8, circle. Tuesday, at 8, astrology class.—N. R.

BRIGHTON.—OLD TOWN HALL, *HOVE, 1, BRUNSWICK-STREET, WEST*.—Mr. R. Boddington gave excellent addresses. Sunday next, at 11.15 a.m. and 7 p.m., Mr. Karl Reynolds. Monday, at 3 and 8 p.m., and Wednesday, at 3, clairvoyant descriptions by Mrs. Curry. Thursdays, at 8.15 p.m., public circle.

STRATFORD.—WORKMEN'S HALL, 27, *ROMFORD-ROAD, E.*—An interesting address by Mrs. Podmore on 'Spiritualism and the New Testament' was followed by convincing clairvoyant readings. A solo was sweetly rendered. Mr. Geo. F. Tilby presided. Sunday next, address by Mr. R. Boddington.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—Mrs. F. G. Clarke gave two very interesting addresses. Sunday next, at 11.15 a.m. and 7 p.m., Mrs. Jamrach, addresses and clairvoyant descriptions. Tuesday, at 8, and Wednesday, at 3 p.m., Mrs. Clarke, clairvoyance. Thursday, at 8, members' circle.—A. M. M. S.

PECKHAM.—LAUSANNE HALL, *LAUSANNE-ROAD*.—Mr. E. W. Wallis delivered inspiring and convincing addresses, full of beautiful thoughts and helpful suggestions, on 'Spiritualism and Positive Religion' and 'The Resurrection and Beyond.' Sunday next, at 11.30 a.m., circle; at 7 p.m., Mrs. Effie de Bathe will lecture on 'Practical Truths from Zodiacal Triplicities,' illustrated by original diagrams. Thursday, May 4th, we welcome Miss F. Morse, and on May 7th Mrs. Imison.—A. S.

HIGHGATE.—GROVEDALE HALL, *GROVEDALE-ROAD*.—Morning, Mr. J. Abrahall, Mrs. Mary Davies and others discussed 'The Transmigration of the Soul.' Evening, Mr. Horace Leaf spoke on 'The Foundation of Spiritualism.' Good clairvoyant descriptions were given at both meetings. 19th, Mrs. Mary Davies gave successful psychometric delineations. Sunday next, at 11.15 a.m., Mr. J. Abrahall; at 7 p.m., Madame French. Wednesday, Mrs. Podmore. Saturday, April 29th, Social. May 7th, Mr. J. Kelland.—J. F.

BRIXTON.—84, *STOCKWELL PARK-ROAD*.—Mr. Imison gave a good address on 'The Power of Love in Spiritualism.'—S. W.

BATTERSEA PARK-ROAD.—HENLEY-STREET.—Mr. J. Jackson gave a splendid address on 'Immortality.'—N. S.

LITTLE ILFORD.—THIRD AVENUE, *MANOR PARK*.—Mrs. Neville gave an address and clairvoyant descriptions. On the 19th Mrs. Podmore gave psychometric readings.—E. L. V.

SOUTHEND-ON-SEA.—MILTON-STREET.—Mrs. A. Jamrach attended and gave addresses, followed by successful clairvoyant descriptions.—A. I.

BRISTOL.—16, *KING'S SQUARE*.—Mr. Hughes spoke on 'The Creation' and answered questions. 20th, Mr. Thorn gave clairvoyant descriptions.—A. L.

EXETER.—MARKET HALL.—Addresses and clairvoyant descriptions were given by Mr. Aaron Wilkinson, 19th, address by Mr. W. H. Evans.—W. H. E.