

Light:

A Journal of Psychological, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

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NOTES BY THE WAY.

A tract by an Incumbent of the Established Church has fluttered on to our desk. It is entitled 'Solemn questions on the state of the soul.' Here are the most prominent of these questions—and assertions:—

1. Eternity.—Reader, you have a soul which will live for ever in the greatest happiness, or in the most dreadful anguish and remorse.

Where will you spend eternity? In heaven or in hell?

2. Sin unforgiven will shut you out of heaven for eternity. A just and a holy God must punish every sinful thought, word and deed. Death may overtake you any moment.

When you die, what will become of your soul?

3. Judgment will take place 'after death,' when every unpardoned sin will be brought to light, and punished everlastingly, 'where their worm dieth not, and the fire is not quenched.' (Mark ix. 44.)

Will this be your portion?

4. Gospel is the 'glad tidings' that our Saviour has already suffered the fearful punishment due to sin, and that the instant any poor sinner who knows his danger believes in Christ, that is, trusts in Him as his substitute who has suffered in his stead, he is saved, every sin being forgiven. 'He that believeth on the Son hath everlasting life.' (John iii. 36.)

Unbelief is the great condemning sin of the world.

We do not doubt the sincerity of the writer of these heathenisms. That is the worst of it. Insincerity would only mean solemn trifling: but sincerity implies a mental and spiritual condition which is the counterpart of these unlovely ideas.

Sin does involve punishment, but not such punishment as this preacher suggests, and certainly not 'the most dreadful anguish and remorse' 'for ever.' But if sin did involve that, how could 'forgiveness' let the sinner off? Where is the morality of that?

We are told that 'unbelief is the great condemning sin of the world.' What? worse than murder and theft and blasphemy? All we can say is that we rejoice in our unbelief so far as the statements of this preacher are concerned. A short course of Spiritualism would do him a vast amount of good.

What an arresting thought it is:—Is it possible that our different opinions and hot disputes could be transferred to the great arena of the unseen world? The very thought of it dwarfs our differences and cools our fervours. Indeed, when one truly reflects upon it, the transfer of our controversies to that august and mighty arena seems as impossible as it is impertinent.

Professor Jowett, in his wise way, once pointed this out with quiet but impressive force. He said:—

If our Saviour were to come again to earth, which of all the theories of atonement and sacrifice would he sanction with his authority? Perhaps none of them, yet perhaps all may be consistent with a true service of him. The question has no answer, but it suggests the thought that we shrink from bringing controversy into his presence. The same kind of lesson may be gathered from the consideration of theological differences in the face of death. Who, as he draws near to Christ, will not feel himself drawn towards his theological opponents? At the end of life, when a man looks back calmly, he is most likely to find that he exaggerated in some things—that he mistook party spirit for a love of truth. Perhaps he had not sufficient consideration for others, or stated the truth itself in a manner which was calculated to give offence. In the heat of the struggle, let us at least pause to imagine polemical disputes as they will appear a year, two years, three years hence; they may be dead and gone—certainly more truly seen than in the hour of controversy. For the truths about which we are disputing cannot partake of the passing stir, they do not change even with the greater revolutions of human things. They are in eternity, and the image of them on earth is not the movement on the surface of the waters, but the depths of the silent sea. Lastly, as a measure of the value of such disputes, which above all other interests seem to have for a time the power of absorbing men's minds and rousing their passions, we may carry our thoughts onwards to the invisible world, and there behold, as in a glass, the great theological teachers of past ages, who have anathematised each other in their lives, resting together in the communion of the same Lord.

We regret to see, in 'The Sunflower,' a Spiritualist paper published in the United States, a prominent Article entitled 'Christianity *versus* Spiritualism.' The implied antagonism is most unnecessary and unfortunate; and the spirit of the Article is deplorable. People who class Spiritualism with Christianity are said to be 'obsessed by Christian spirits; perhaps Jesuits.' 'Christian Spiritualism' is 'a fraud.' 'The whole Christian Gospel' is 'entirely false.' Worse still: it differs from Spiritualism in this—that Spiritualism has no God, and the writer glories in that. 'Belief in a God,' he says, 'has led man to the most terrible crimes and diabolical deeds that history records.' The animus is all too plain, and we can only say we deeply regret that any Spiritualist paper should give prominence to crudities which convey to the public such a poor and erroneous idea of what Spiritualism really is.

Edward E. Hale, one of the old guard of prophets in the United States, has just been testifying once more to the supremacy of the sympathetic mind, even as the creator of material wealth. After all, commerce is a matter of spirit and soul. Man is not only an animal. He is an animal guided by something divine.

Hale tells us what he and other American idealists mean when they say that the prosperity of the country is not due, in the first instance, to its physical resources:—

The waterfalls were here a thousand years ago: the harbours were here a thousand years ago. There were as many halibut and codfish and oysters a thousand years ago as there are now. There was as much copper hidden in the rocks, there was as much granite and marble in the hills as now. The victory has come and the prosperity of the country has come just in

proportion as men of faith and hope and love have used these physical gifts in their service of the living God, as they have tried to bring in His reign. Such men have known what this meant, when we are told to bear each other's burdens: they know what the brotherhood of man means, they know what are the equal rights—equal and infinite—of all God's children. And, when we idealists say that the moral forces are to rule the new-born century—the twentieth century—this is what we mean.

A certain American Professor has been asking whether it pays the modern man to pray, and he gives an answer similar to that we lately noted: but this answer involves the giving up of the idea that prayer is asking and giving in a mechanical or arbitrary way: and it relies upon the deep spiritual law which makes spiritual effects depend upon spiritual causes.

Prayer, in the right sense, is self-preparation for the reception of ever-present influences from the Unseen: and, in that sense, nothing pays better than prayer.

So many good things come from the United States! When will an English Church Congress give us anything like the following?—

At the suggestion of Bishop Potter the following resolutions were tabled at the late session of the Episcopal Convention in New York:—

Whereas the members of this convention are aware of many of the difficulties and temptations which surround a business man's career, and are sympathetically mindful of the apostle's affectionate and solemn warning against the haste to be rich, which often leads men into a snare and drowns souls in perdition,—

Resolved, That the Church of the Living God stands for righteousness, and therefore this convention cannot afford to pass unnoticed the revelation being made in the daily newspapers of tampering with trust funds by men in high positions of privilege and confidence in the business world, constituting a most discouraging evidence of moral laxity and bad example among those from whom the Church and the nation have a right to expect better things.

Resolved, That this convention proclaims anew that word of God, which says,—

'It is required of a steward that he be found faithful.'

Resolved, That no talent for high finance, no useful service to the community, no benefaction to the Church or to objects of philanthropy, can excuse or atone for derelictions in trust, contempt for the rights of others, or disregard of the rules of common honesty.

Resolved, That commerce languishes in the degree, and dies to the extent, that men cannot trust one another, and that this convention commends to the members of the Church and their associates in business the exercise of that exact and scrupulous fidelity in business which is not only the essential foundation of prosperity in every community, but also a requirement for the favour and benediction of Almighty God, and will be vindicated and rewarded, surely, in the due operation of His natural and irresistible laws.

In one of Tolstoy's magnificent contributions to the high thinking of the day concerning ideal ethics, the following passage occurs. It seems to us to attain a great height as a presentation of the case for spiritual religion, on grounds inherent in human nature: and that is precisely what is needed:—

Man may regard himself as an animal amongst animals, living from day to day; he may regard himself as a member of a family or of a society or of a nation living from century to century; he may, and even necessarily he must (because his reason irresistibly attracts him to this), regard himself as a part of the whole Infinite Universe existing infinitely. Therefore a rational man always establishes, besides his relation to his immediate circumstances, his relation to the whole universe, infinite in time and space, and conceived as a whole. This establishment by man of his relation to that whole of which he feels himself a part, and from which he obtains guidance for his actions, is precisely what was and is called Religion. Therefore Religion always has been, and cannot cease to be, an indispensable and permanent condition of the life of a rational man and of rational humanity.

True Religion is the establishment by man of such a relation to the Infinite Life around him as connects his life with this Infinity and directs his conduct.

Here is a charming little Parable, written we know not by whom:—

He gathered cherry-stones, and carved them quaintly
Into fine semblances of flies and flowers;
With subtle skill, he even imaged faintly
The forms of tiny maids and ivied towers.

His little blocks he loved to file and polish;
And ampler means he asked not, but despised.
All art but cherry-stones he would abolish,
For then his genius would be rightly prized.

For such rude hands as dealt with wrongs and passions,
And throbbing hearts, he had a pitying smile;
Serene his way through surging years and fashions,
While Heaven gave him cherry-stones and file!

Multitudes of us feel like that, except, alas! for the blithe content. How small the life-work seems, we say,—not much more useful, and not at all as beautiful, as carving cherry-stones into pretty shapes: but who knows! Even the carving of cherry-stones, by giving pleasure to those who admire them, may be deemed work worthy of a life: and, all the time, the carver is at work on himself, setting his imagination to work, and suggesting pleasant thoughts.

If we put a right spirit into it, all this may be true of the veriest humdrum life and work.

Mr. Fifield (Fleet-street) sends us four 'Humanitarian League' booklets: 'Food and Fashion: some thoughts on what we eat and what we wear,' 'British Blood-sports: "Let us go out and kill something,"' 'What it costs to be vaccinated,' by Joseph Collinson, and 'The meat fetish,' by Ernest Crosby and Elisé Reclus. They are all thorough and militant, and have all the excellencies and defects of 'Counsels of perfection.'

SPIRITUAL PRAYERS

(From many shrines.)

Ever-living and ever-loving God, inspire me with Thy spirit, and help me to place my firmest reliance on Thee that I may boldly encounter and subdue the temptations of life. Preserve me from the fear of man and the service of mammon: keep me from whatsoever binds my affection to the vanities of the world. Teach me to remember always that I have a high and sacred mission to fulfil—even to dedicate my whole life to Thy service, and arm me with resolution and constancy that I may advance in the path of my mission with unfaltering steps, turning neither to the right nor to the left. May I learn to prize duty above all things, truth above the riches and honours of the world, Thine approbation above the esteem and applause of man. Make my love and fidelity towards Thee so unshakeable that I may not only sacrifice everything for Thy sake but do so with joy. Vouchsafe unto me, O Lord, such fortitude and enthusiasm that if the whole world were to stand in hostile array against me I may not swerve from Thee, but manfully vindicate and uphold Thy cause in the face of all opposition and persecution. Help me so stubbornly to fight for truth, in such unyielding and uncompromising spirit to obey Thy commands, that I may, if need be, lay my life at Thy feet amidst the difficulties and hardships of martyrdom. To Thy name, O Thou Omnipotent God, be everlasting glory! Amen.

'A BOOK OF AFFIRMATIONS' is the sub-title of a little work published by L. N. Fowler and Co., the main title of which is the rather unintelligible one, 'I want and want me.' In the introduction it is said: 'Affirmation is prayer—not, however, a supplication addressed to a supreme power outside yourself, but a call made upon your inward strength, the power in yourself. It is, in short, suggestion from the conscious to the sub-conscious mind.' Some of these affirmations, however, are rather tough propositions for the sub-conscious mind to accept, credulous as it is reported to be.

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, NOVEMBER 30TH,

WHEN AN ADDRESS WILL BE GIVEN

BY

MR. W. L. WILMSHURST

ON

'The Scientific Apprehension of the Super-physical World.'

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, Secretary to the London Spiritualist Alliance, 110, St. Martin's-lane, W.C.

Dec. 14.—REV. J. TYSSUL-DAVIS, B.A., on 'Nature's Thought Forms.' With Lantern Illustrations by slides specially prepared for the occasion. At 7 p.m. for 7.30.

1906.

Jan. 11.—MR. E. WAKE COOK, on 'Christian Science in the Light of Modern Spiritualism.' At 7 p.m. for 7.30.

Feb. 8.—MR. FREDERIC W. THURSTAN, M.A., on 'Some Things we Want for Ideal Investigation.' At 7 p.m. for 7.30.

Feb. 22.—MRS. W. P. BROWNE, MRS. M. H. WALLIS, MR. GEO. SPRIGGS, AND REAR-ADMIRAL W. USBORNE MOORE, on 'Some Notable Personal Experiences.' At 7 p.m. for 7.30.

Mar. 8.—THE REV. LUCKING TAVENER, on 'Modern Art—the Spiritual Element in the Works of Blake, Rossetti, Burne Jones, and Watts'; with Lantern Illustrations. At 7 p.m. for 7.30.

Mar. 29.—MR. J. W. BOULDING, on 'Shakespeare and Spiritualism; with Illustrations from Personal Experiences.' At 7 p.m. for 7.30.

April 12.—THE REV. J. PAGE HOPPS, on 'The Holy Ghost the Comforter.' At 7 p.m. for 7.30.

April 26.—THE REV. J. HUNTER, D.D., on 'The Modern Revival of Interest and Faith in the so-called Supernatural.' At 7 p.m. for 7.30.

May 10.—MR. L. STANLEY JAST, on 'The Spiritual Significance of Symbols.' At 7 p.m. for 7.30.

MEETINGS FOR THE STUDY OF PSYCHICAL PHENOMENA.

ILLUSTRATIONS OF CLAIRVOYANCE will be given at the rooms of the Alliance, 110, St. Martin's-lane, W.C., by Mrs. Ridley, on Tuesday next, the 21st, and on the 28th inst., 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.

DIAGNOSIS OF DISEASES.—Mr. George Spriggs kindly places his valuable services in the diagnosis of diseases at the disposal of the Council, and for that purpose will attend at the rooms of the Alliance, 110, St. Martin's-lane, W.C., on Thursday afternoon next, November 23rd, between the hours of 1 and 3. Members, Associates, and friends who are out of health, and who desire to avail themselves of Mr. Spriggs's offer, should notify their wish in writing to the secretary of the Alliance, Mr. E. W. Wallis, not later than the previous Monday, stating the time when they can attend, so that an appointment can be arranged. No fee is charged, but Mr. Spriggs suggests that every consultant should make a contribution of at least 5s. to the funds of the Alliance.

PSYCHIC CULTURE.—Mr. Frederic Thurstan, M.A., will kindly conduct classes for Members and Associates at the rooms of the Alliance, 110, St. Martin's-lane, W.C., for psychic culture and home development of mediumship, on the afternoons of Thursday, November 30th, and December 14th. Time, from 5 o'clock to 6 p.m., and visitors are requested to be in their places not later than 4.55. There is no fee or subscription.

SPIRIT CONTROL.—Mrs. M. H. Wallis will attend at the rooms of the Alliance, 110, St. Martin's-lane, W.C., for conversation with her spirit control, on Friday next, November 24th, at 3 p.m., prompt. Visitors should come prepared with written questions, on subjects of general interest relating to Spiritualism, mediumship, and life here and hereafter. These meetings are free to Members and Associates, who may also introduce non-members on payment of 1s. each.

SHADOWS.

Those who believe in the interpenetrating presences of the spirit world are constrained, at times, to consider—even if it be only as a surmise—the aspect in which this world may appear to those observers from another sphere who are capable of perceiving it. It is reasonable to suppose (and communications from the Beyond support the conclusion), that just as among the incarnate some only are able to perceive objectively the dwellers in the other life, so among the multitudes of the discarnate not everyone is able to cognize this material world. The equivalent of clairvoyance in the spirit-life may be developed, possibly, only in a minority; and with that minority it may not be always possible to exercise the faculty.

There are hints in various messages which suggest that this is something more than a mere guess. There is a communication recorded in Dr. Hodgson's Report on Mrs. Piper's trances ('Proceedings,' Part XXXIII., p. 307) which, as he says, suggests 'that G. P. had a very obscure perception generally of our physical world,' that he failed to see it as we see it, and implies, rather, 'some form of perception, perhaps, of a telepathic nature' (p. 335).

On the other hand, Phinuit said on one occasion, with reference to an operation which Mrs. Piper had undergone, 'I saw the medium on a long table and helped her out.' These are only two among many instances which might be quoted as indicating differences in the perceptive powers of the discarnate. Miss Lilian Whiting asked her friend, Kate Field, 'What do you see when in my room?' and received, through Mrs. Piper, the reply, 'I see your spiritual body and the material body also; yet the material is much the darker of the two, and yet I see them both; and the outer one looks like the outline of a portrait.' 'Can you see my gown, for instance—its colour or general effect?' 'Yes, at times, yet not at all times.' 'Would it depend on my state of mind whether you saw it more or less clearly?' 'Not especially that, dear; but on all other conditions.' ('The Spiritual Significance,' p. 311.)

We may assume, therefore, that in many cases at least, when this physical world is perceived at all, it is seen, as it is elsewhere described, as a shadow world, full of shadow objects which surround and frame the living incarnate entities who are the realities, which the discarnate more clearly perceive than anything which we call material.

How strange the world must look to those who peer into it under these conditions! A London street, as seen from the top of a 'bus, by a person who has a mind apart from its tumult, and who can reflect on the turmoil he passes through, presents a spectacle which is sufficiently extraordinary. But a man on a 'bus cannot wholly dissociate himself from the conditions of the street he is surveying. To one in another state of being the spectacle must be far more extraordinary. If it were not so tragic, if the issues of the drama were less tremendous, the scene could not but be humorous. Perhaps it may be possible to the dwellers in the Unseen to perceive the humour of the situation, without any undue levity, or disregard for the serious character of the struggle which is perpetually being waged in every thoroughfare.

They must see, when their faculty is capable of being exercised, spirits incarnate in shadows, eagerly acquiring as much 'shadow stuff' as they can get possession of, to frame themselves in, or to put inside them; thinking, striving, working to obtain little shadow coins, the sole use of which is to enable them to heap up more 'shadow stuff' around them. Much of this shadow stuff the spirit people see to be noxious both to the real individual man and to his natural shadow body, and to counteract the noxious effects they see shadow stuffs, called drugs, accumulated in shadow shops, and eagerly sought after. And all the time each spirit incarnate is blindly unaware of any world except the shadow world; this is, for it, reality, in spite of the fact that along this thoroughfare pass continually shadow bodies whose inmates have departed, which continually and silently proclaim the truth that 'the fashion of this world passeth away.'

The majority, moreover, of these shadow-framed spirits are so absorbed in their pursuit of shadows for themselves that they scarcely recognise the other shadow-framed beings about them, much less do they even surmise the existence of the shadowless ones. If we look into their faces we see that each one seems intent on his own little world; only the few are trying to realise that they are a part of the Universe, portions of a cosmic life. The minority, who are conscious of the Great Spiritual Being in whose Life they live and move and are, these alone find the true value of the shadow world. These are contented to be here awhile, because they apprehend the truth S. T. Coleridge has so beautifully expressed:—

'All that meets the bodily sense I deem
Symbolical—one mighty alphabet
For infant minds! And we in this low world
Placed with our backs to bright Reality,
That we may learn with young unwounded ken
The Substance from the Shadow!'

The true worth of a London street with its bargaining, its buying and selling, its pleasure-seekers, its sin-seekers, its toilers and its thinkers, lies in the great evolution of character that is going on hour by hour, and day by day, alike in the most trivial concerns and in what are commonly considered the most weighty. It is upon this evolution of character that earnest, unseen watchers are directing their attention; for these the childish illusions of the shadow life wear an aspect of serious importance, because they know that upon the relation of the individual will of each man and woman to these illusions hang far-reaching issues, not for the individual alone, but for the Race, 'which is compacted together by that which every joint supplieth.'

'No thought, word, or act of man, but has sprung withal out of all men, and works sooner or later, recognisably or unrecognisably, on all men!—(CARLYLE.)

'THE CRANK' is still 'making revolutions,' and readers of its pages will find how wise is the recommendation to 'take nothing for granted.' Every month a graphic sketch is given of the life and work of some 'historic crank,' Swedenborg, Emerson, and Spinoza being the subjects chosen in the last three numbers, in addition to pithy articles on recent thought, ranging from dogmas and problems of good and evil to the practical side of right living. In the November number, for instance, there is a paper on 'Science and Dogma,' 'a little sermon on fear,' and 'some observations of a city clerk,' followed by 'radical reasons for conservative cookery'!

'FELLOWSHIP,' the organ of the spiritual-social movement promoted by the Rev. Benjamin Fay Mills, and described on p. 353 of 'LIGHT,' is an inspiring little monthly magazine devoted to the advocacy of earnest, loving, unselfish life and conduct. The headquarters of 'The Fellowship' are at Fellowship House, 420, West Sixth-street, Los Angeles, California, and anyone can become a member by signing the roll and making such contribution as he thinks proper. Philanthropic and educational work among women and children is a prominent feature of this attractive endeavour, and the magazine is bright with 'live thoughts' and 'fellowship poetry.'

A PREVALENT MISCONCEPTION.

A misconception, which we fear is somewhat widely prevalent among those who oppose or fail to understand the views put forward by Spiritualists, finds expression in a letter signed 'Arbaces,' recently published in the 'Sun.' This writer has at various times set forth in that paper 'the results of long study into the realms of Spiritualism,' and in summing up his 'final results' he says that his views, 'although those of Spiritualism, differ very distinctly from Spiritualism as it is now practised,' in that, he says, 'séances are not needed, all spiritual appearances should be voluntary, a spirit should not be forced to reveal itself.' It is precisely the need for séances, and our object in holding them, that the outside world is liable to misunderstand. The origin of the confusion of thought which gives rise to this misunderstanding is probably the remembrance of certain practices by 'magicians' for 'calling up spirits from the vasty deep' by means of formulæ of evocation which, it is asserted, *compel* the spirits to appear. Such evocations are alluded to, for example, in Goethe's 'Faust.'

But with the 'forbidden spells' of 'black magic,' whatever be their potency, or otherwise, Spiritualism has nothing in common. It is our theory, the very basis of our practice of holding séances, that many spirits (not necessarily all) are as desirous of holding communion with those on earth as we are of being made aware of their presence; this desire need not be a selfish one on either side, because we hold that the more progressed can be helpful to the more backward, on either side of the veil. We know, however, from experience, that the majority on either side can only indirectly, and under certain conditions, come into mutual communication, and that the conditions required are more easily obtained when a number of people are sitting together, animated by a common desire for such messages from friends or helpers in the beyond. It might perhaps be a fair inference that every manifestation of a spirit is a proof that some mediumistic faculty resides in the person to whom the spirit appears, or in someone else who is present, and it is well known that latent faculties of this nature can be brought out or 'developed' by sitting in circle, even when the other members are not mediumistic. Hence the object of séances might be summed up by saying that it is to aid, increase, and develop the powers which certain persons have of enabling spirits to manifest in various ways when they desire to do so.

The idea that mediums *compel* certain spirits to appear is a totally unfounded one, though we are sorry to say that it crops up continually in the remarks and questions of beginners in Spiritualism. We are surprised that anyone who, as the writer in the 'Sun' says of himself, has made a 'long study' of Spiritualism, should fall into so grave an error as regards Modern Spiritualism.

HOW A SPIRITUALIST FACED DEATH.—After an interview with Robert Chambers shortly before his death, Alexander Ireland said: 'It was touching to witness the perfect serenity, I may almost say cheerfulness, with which he regarded his failing strength and the approach of the inevitable end. He spoke of the cloud of life in which we all seemed now to move, and of the hope of an ultimate emergence from shadows and obscurities into full light.'

'ECHO'-ING FOOTSTEPS.—Mr. J. Passmore Edwards, in order to correct various minor errors that have found their way into print, has published, under the title of 'A Few Footprints,' a record of the various institutions he has founded, such as library buildings, hospitals, convalescent homes, colonies and homes for epileptics, a list of which is solemnly given as an appendix, followed by others enumerating the men he has met, and detailing the numerous compliments paid to him in speeches by bishops and others. The history of the 'Echo' newspaper is given in brief, after a detailed account of Mr. Passmore Edwards' early struggles, and from correspondence published it appears that he received offers of knighthood from both Queen Victoria and the present King. Mr. Passmore Edwards' efforts on behalf of peace and free trade are well-known. He believes in the 'divinity that shapes our ends,' 'an Infinite and Eternal Energy from which all things proceed,' that 'Heaven hath a hand in all,' and that 'the face of death is turned towards the sun of Life.' Perhaps, after all, he is a Spiritualist without knowing it!

SIR OLIVER LODGE ON PSYCHIC PHENOMENA.

On Monday last Sir Oliver Lodge delivered an address on 'Psychical Research and its Bearing on Science and Religion,' at Hertford College, under the auspices of the Oxford Branch of the Society for Psychical Research:—

He said that during a recent visit to France he had been rather impressed with the psychical or 'metapsychical' activity which was displayed by leading men in that country, especially in the study of physical phenomena, such as movements without contact and luminous appearances. What was really wanted in studying these occurrences was, in the literal sense of the word, 'scepticism'—that was to say, stringent examination and inquiry. Dogmatism at the present stage, whether positive or negative, was useless. Hasty acceptance was as much to be deprecated as hasty rejection. The only scientifically commendable attitude was to believe right. Some of the facts might seem bizarre and unpromising, but so it had often been with the facts of science in their pre-natal stage. Metapsychical phenomena were essentially worthy of investigation, and they would be investigated by those who felt called to the work, although they were looked at askance by some of the scientific magnates of to-day. Surprising as many of them were, they were nothing new in the history of the world; they were common to all countries and all ages, and in ancient books they found a great number of asserted occurrences recorded at a less critical epoch, and commonly spoken of as 'miracles.' As to the question whether the progress of science had rendered the occurrence of 'miracles' more probable, he answered 'In some respects "yes,"' especially the miracles of healing. And why? Because in modern medical practice some of these occurrences could be imitated to-day; for instance, the production by self or other suggestion of wounds analogous to the 'stigmata.' An age of religion was approaching, or seemed to be approaching to those who could discern the signs of the times, when, divorced from superstition and allied to progressive knowledge, it would no longer remain the solace of a few, but would be recognised as a genuine power by the many, and become a vivifying influence among the masses of humanity.

CASTS OF SPIRIT FORMS.

Signor Eugenio Gellona, of Genoa, contributes to 'Luce e Ombra,' for November, some further details as to the casts of spirit forms obtained by him during sittings with Eusapia Paladino, as mentioned on pp. 430 and 513 of 'LIGHT.'

At a sitting held two years previously, Eusapia's control had asked for modelling clay, and had refused all other moulding materials. Signor Gellona therefore made ready beforehand a quantity of this clay, which was prepared by adding a sufficient quantity of water to modeller's earth, so that it became soft and pasty; this was spread upon a flat surface, forming a mass about three inches in thickness, and thoroughly worked with a spatula, then covered with an impermeable fabric to prevent evaporation of moisture.

When required for use the block so formed was placed on an ordinary chair, and the surface freshly softened with the spatula if necessary. At the close of the sitting the medium was led away, her hands being still held, and the block of clay was examined. If any impression could be seen, a layer of plaster of Paris, diluted to a flowing cream, was poured over it, and backed with a layer of less fluid plaster. After half-an-hour the cast was removed, and the clay block was left to dry thoroughly for fifteen or twenty days, after which it could be baked, rendering the imprint almost indestructible, though somewhat reduced in size by shrinkage.

Signor Gellona goes on to describe the peculiarities of the casts obtained, showing that some of the impressions were produced by a rolling motion of the hand, for they do not represent the shape of a hand when held in a fixed position. A more remarkable feature, because it cannot be imitated by an ordinary human hand, is that the cast obtained shows no change in shape of the spirit-hand due to the resistance of the modelling material. It must, therefore, have been made by a hand possessing the power to imprint its exact form on the mould, and then to dematerialise completely. It may be remarked that at the same time that sounds were heard, as of the chair, which bore the block of clay, being moved over the floor of the cabinet, the heads of the medium and the

experimenter were held close together by two large hands, thus showing that different materialised entities were operating simultaneously.

Signor Gellona remarks that this is not easily explained by the 'scientific' theory of the 'doubling' of the medium by the liberation of her psychic forces, for here the medium's hands are 'doubled' by two pairs of hands each different from her own. He also says:—

'The best guarantee for sound judgment is experiment, and before its results the said theories cannot stand. The invisibles themselves ask for the materials required; they give repeated material demonstrations by making impressions on clay of faces, hands, and feet wrapped in different fabrics, while science would be absolutely embarrassed to reproduce the experiments under identical conditions, or to give a plausible explanation of them.'

THE BISHOP OF LONDON ON FAITH HEALING.

The Bishop of London, Dr. Winnington Ingram, speaking on November 11th to the Women's Diocesan Association, laid stress on the anxiety of the sick for visits which were cheering and helpful, and opened a way for possible healing effects. In everybody there was, he said, a deeper personality which had a power over us and might strengthen a sick person even to recovery. The Bishop gave an instance in which he had visited a clergyman's wife who was in a state of physical and moral collapse through fear of an operation, which she was thereby rendered unfit to undergo. He went to her simply in the power of God, and was able to strengthen her so that two days later she walked firmly to the operating table, showing such assured confidence that the surgeons asked, 'What has the Bishop done to you?' and she replied, 'Something which none of you could have done.' When one invigorated the faith, the hope, and the courage of a sufferer, one wrought a great effect on the bodily condition. This part of Christian Science the Bishop believed to be absolutely true, but in other points it turned truth into a gigantic heresy. Still, we had to learn from heresies, for every heresy lived on the element of truth which it contained. The clergy ought to approach the sick with more faith and with the expectancy that they would recover, and not merely to prepare them for death, and Christian workers should supplement the work of the clergy in this glorious healing, strengthening, and encouraging work. They should aid the doctors, whose mission was as sacred as that of the clergyman.

'DEATH'S CHIEFEST SURPRISE.'—That versatile and sometimes paradoxical writer, Mr. G. K. Chesterton, reviewing, in the 'Daily News' for November 2nd, Mr. Andrew Lang's recent book on 'The Puzzle of Dickens's Last Plot,' says that the reappearance of Edwin Drood would provide the story with 'two thrills instead of one—the shock that Drood is dead, then the greater shock that he is not dead.' He concludes by saying: 'But if there be anything in the highest and most awful hopes of humanity, each one of us when the end comes will go through this form of sensationalism. The mystery of every man shall be the mystery of Edwin Drood. First he will be profoundly astonished to find that he is dead; and then still more astonished to find that he is not.' This is what the spirits tell us, and we thank Mr. Chesterton for 'rubbing it in.'

'HEALTH BUILDING, OR HEALTH WITHOUT FADS,' is the title of a shilling book by Joseph Ralph, author of 'Brain Building' (London: L. N. Fowler and Co.). The writer discusses current ideas about drugs and microbes, also many of the health panaceas, pointing out that what may be useful in a particular case may not be so for all. He advocates 'an aroused mentation, working hand in hand with physical requisites,' and lays down the essential principles of right living in chapters on eating and assimilation (metabolism), drinking and breathing, followed by a discussion of constipation, its causes and remedy. Systems and treatments are deprecated as futile 'when there is a non-recognition of natural laws and requirements.' 'There are two sides to health building, a physical and a mental, and to acquire health intelligently there must be a blending of observance in both directions.' Those who are bewildered by the multitude of diet cures, or who desire to work out a method of health building for themselves, would do well to study this little book.

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GOD AND HIS WORLD.

One of America's brilliant and very modern preachers, Dr. Samuel R. Calthrop, has just launched a glorious volume of discourses entitled 'God and His World: Sermons on Evolution,' the last of which is on 'Immortality,' though, throughout the work, the thought of all-conquering life and ever-progressing life is dominant. This sturdy old preacher, in fact, gets up a little heat when he thinks of the unbeliever who turns his unbelief into a sort of gospel, and goes on missions to propagate it. 'Over-scepticism,' he cries, 'is the disease, like measles in childhood, which seems almost inevitable when man begins to think. It passes away when man has continued to think steadfastly and long. They only are contemptible who insist on giving their measles to other people.' That shot at the active agnostic gives a pretty fair specimen of the style and tone of these breezy sermons.

He invites attention to the fact that the whole horizon has been in every way enlarged in these latter days. Immense vistas of time, incredible enlargement of space, inconceivable depths of minuteness in all things seen and unseen, characterise the conclusions of modern science, making the hypothesis that death ends all less reasonable. 'If the hypothesis that death ends all were to be slowly verified, then the universal process would be precisely reversed. Man would first begin to doubt whether his hopes for man were not too immense. Then he would begin to think they were, and forthwith those hopes would begin to dwindle; . . . his hopes would wither one by one till man would at last be confronted by the miserable certainty that he was indeed a creature of a day, "crushed before the moth." The gigantic coffin-lid of a dull and mindless universe would be plainly seen to be descending, a vast extinguisher, upon the whole race together.' To the hope of continued life belongs the victorious tone of the life that now is: and, if that hope vanishes, 'the defeated tone will take possession of all men, and man's noblest victories will come to an end.'

This thought is driven home in a passage of singular force, in a reply to Mr. Frederic Harrison, who tries to put all the enthusiasm that man possesses into the effort to make immortal *here* the stored-up goodness and wisdom of the human race. But, urges our preacher, if you are right in denying to the human race persistent life in an unseen Universe, all hope of that immortality vanishes. This earth is destined to perish, with all its vast and precious treasures of wisdom and goodness, and 'the grander its achievement,

the more melancholy and, indeed, senseless will be the conclusion if nothing comes of it, after all,'—not even a vestige of sorrow and wonder anywhere at such a frightful waste,—the dull Universe being too stupid to miss all that had been treasured on this planet, Earth.

Very largely, of course, the expectation of continued life depends upon belief of some kind in a sane and purposeful originator and evolver of the life that now is. The argument of Jesus is a valid one, as against the Sadducees. They were doubtful, probably agnostic, as to a future life, and yet they believed in the Old Testament records which affirmed that God was the God of Abraham, of Isaac, and of Jacob. But if Abraham, Isaac and Jacob are now mere dust, says our preacher, it is a bitter farce to say that God is their God.

In like manner, Paul's argument is conclusive when he vitally linked together the persistence of Christ (called the 'resurrection') and ours. 'If the dead are not raised,' he said, 'then Christ is not raised.' That is to say, Christ persists in life because all men persist; and, that he does persist, we must believe if we believe in a God worthy of belief. 'If God be such a God as to care nothing whether Jesus is alive or dead—nay, such a God as to leave that great heart to be dust forever,—then we do not care for such a God. In no sense can such a God be adorable to man. Let Him exist away, alone in His own supremely selfish eternity. The noble soul will gladly die to get rid at once and forever of the sight of a Universe too mean to live in.'

Dr. Calthrop puts spirit first. All things, he says—thoughts, beings, worlds—are *modes* of motion of spirit. Spirit substance underlies them all. They are differentiated from each other by their different modes of motion. Matter is a mode of motion of spirit; and matter is eternal simply because God is eternal; and God is that central Force from which all things proceed, and in which all things live and move and have their being. So that to say matter is eternal is to say that Force is eternal. What then of the force which is represented by life? 'Between the dead clay which once held Napoleon, lying there so cold, . . . and the living Napoleon whose life-force once made Europe tremble, there is no difference whatever in weight. No particle of matter has yet left the frame. But a tremendous force has gone, nevertheless. Now it is just as unscientific to assert that a single unit of that force can be lost as it is to say that a single atom of the oxygen, nitrogen, or carbon in that body can be lost. A complete account of what has happened must take in the whole of that force, and must show where it now is and how it is still acting.'

But our preacher, unlike so many preachers, owns up as to actual experience. The argument from testimony is not all in, he says. The testimony is accumulating because experiences are accumulating. We must, it is true, rule out crass credulity and crass incredulity, but 'perhaps the latter, if it christens itself scientific and commences to browbeat the rest of the world, is the more offensive and unendurable of the two.' I give it as my deliberate judgment, says this enlightened and sturdy preacher, that there is already a mass of testimony in the world, both of books and men, quite sufficient to convince any fair-minded jury of experts, provided it were only sifted and wisely put together. The spiritual environment of man is still pressing on man's brain for recognition. So, from every quarter, our justification arrives.

WHAT IS RIGHT?—'No one can have a true idea of right until he does it; any genuine reverence for it until he has done it often and with cost; any peace ineffable in it, till he does it always and with alacrity.'—J. MARTINEAU.

SPIRITUALISTIC AND MATERIALISTIC POSITIVISM.

BY PROFESSOR V. TUMMOLO.

The appreciative review, in 'LIGHT' for September 16th, of my new work entitled 'Sulle Basi Positive dello Spiritualismo,' has shown especially the *positive* nature of spiritualistic science, and has caused me to reflect whether the materialistic physio-psychology may be said to be more firmly *positive* than the spiritualistic psychology.

It seems to me that the much praised *science* of materialism is continually losing its consistency in virtue of its own *positive* method. According to materialistic scientists it is regarded as beyond doubt that the mind was produced by the anterior lobes of the brain, simply because it is a positive fact that the superior animals have these lobes more prominent than the inferior ones, and that man has them very highly developed in proportion to all animals, while the savage has them less developed than the civilised man. But, by a *positive* method much more convincing, Professor Sciamanna, at the fifth Psychological Congress in Rome, showed the fallacy of this materialistic assertion, and cited the fact that two apes, which lacked the anterior lobes of the brain, did not differ in intelligence from others. Thus positivism contradicts positivism, by invalidating the facts previously relied on.

Lelut calls attention to the fact that idiots often possess large foreheads, and that it is impossible to establish an exact relation between the intelligence of a man and the size of his skull. There is also Moreau, of Tours, who, starting from the positive method, declares that 'the constitution of many men of genius is truly the same as that of idiots.'

Great importance has also been given to the relation between the weight of the brain and the amount of intelligence; and it has been said that the greater the weight of brain the greater the intellectual power. But the brain of Bischoff, when weighed, in fulfilment of his last will, in order to confirm the doctrine of the inferiority of woman to man, was found to be five grammes lighter than that of a woman of low intelligence. It has also been said that a receding forehead was a sign of marked intellectual deficiency, but many wise men have had receding foreheads, and among them the great physicist, Melloni. From these facts it will be seen that the *positive* foundation of the materialistic system is anything but sure; it trembles at every new shock from a more enlightened positivism.

But can the same be said of the positivism of the present-day Spiritualism? It has grown more and more consolidated with the increased number of experiments and the scientific exactitude with which they have been made. The scientists who invented apparatus to demonstrate the non-existence of the phenomena of mediumship, were converted to the fact of the positive solidity of our Spiritualism. Robert Hare invented the pneumatoscope in order to save one of his friends from the 'dishonour' and 'madness' of believing in the spirits, and to destroy the very basis of the Spiritualism of our days; but the use of that instrument only served to convince its inventor of his own mistake and make him a true Spiritualist. Professor Fries, of the University of Breslau, wished to avoid Zöllner, his former friend, because he believed him to be 'infected with the abominable spiritualistic superstition'; but on examining the facts with regard to mediums he could not but believe the truth. The same thing happened, after many years of research, to Dr. Sexton, Dr. Hodgson, Professors James, Richet, Lombroso, Bianchi, Vizioli, Tamburini, De Amicis, and Morselli, and to all other scientific men who, with good mediums, examined the phenomena upon which our spiritualistic science is founded; so that to-day the man who denies the *positive* foundation of Spiritualism is not only ignorant but ridiculous. It may be added that while these foundations are much more firm and lasting than those of the materialistic physio-psychology, they are also composed of a richer and larger body of phenomena than the so-called facts which serve as a basis to materialistic science, and we therefore arrive at the conclusion that the science of our Spiritualism is the positive psychology *par excellence*, yea, the only pure psychology, founded upon the more lasting phenomena of the mind, the soul, and body of man.

Rome.

THE KINSHIP OF MAN WITH THE UNIVERSE.

BY MR. HERBERT BURROWS.

An Address given to the Members and Associates of the London Spiritualist Alliance in the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall, on the evening of November 2nd, 1905; the President, Mr. E. Dawson Rogers, in the Chair.

(Continued from page 537.)

I believe, as I have said, that the extreme interest which Mr. Burke's experiments excited was one of the evidences of the desire of men to escape from the tyranny of the mechanical atom, and to find in a broader, more spiritual, more permanent conception, a basis for the kinship which is one of the needs of the human heart and soul. And what I may call the metaphysics of science, if science will allow such a term, point, when rightly considered, in this direction. Some of you may remember that on former occasions I have quoted to you some of the thoughts of the late Mr. Fiske, of Harvard, one of the brightest minds which America has produced. He points out that those who have mastered the doctrine of the conservation of energy in its bearings upon the facts of psychology will see that it is utterly impossible that actions in the nervous system should ever under any circumstances stand in the relation of cause to psychical actions going on in the mind. A wave of molecular motion in the brain cannot produce a feeling or a state of consciousness. It can do nothing whatever but set up other waves of molecular motion, either in the grey matter of ganglia or in the white matter of nerve fibres. Whatever goes in any way into the organism as physical force must come out again as physical force, and every phase of every transformation that it may undergo in the meantime must be rigorously accounted for in terms of physical force, or else the law of the conservation of energy will not be satisfied. To introduce consciousness or feeling anywhere in the series, as either caused by or causing actions in the brain or nerves, is not merely to state what is untrue but is to talk nonsense, as Professor Clifford would have said; the real fact being that associations of ideas occur simultaneously with the passage of waves of molecular motion from one cell to another in the grey surface of the brain. The two are most intimately related to each other but move in parallel though closely connected lines, each, according to the doctrine of conservation of energy, in terms of its own being. The material world is all made up of systems of atoms that are perpetually moving in relation to one another. Every living organism is a system or systems of such atoms, with movements definitely co-ordinated in myriad-fold degrees of complexity. Now all the motion that goes into any organism, latent in the air which it breathes and the food which it assimilates, must come out again as motion, and what comes out must be the exact equivalent of what goes in. This is what the doctrine of the correlation of forces means when applied to the living organism and to the nervous system. It means that the motion must always be a motion of material particles—something that can be quantitatively measured. Once introduce into the circuit something that does not admit of material measurement, such as a sensation of colour or an emotion of grief, and the whole theory falls to the ground.

When a given quantity of atomic motion in the grey surface of the brain is used up its equivalent must appear in the form of some other atomic motion, and cannot have been a subjective feeling; otherwise it is idle to talk about any correlation and equivalence of forces in the case. There can be no relation of equivalence between a sorrowful feeling and a motion of matter that can be expressed in terms of foot-pounds. You might as well talk about a crimson taste or an acid sound. When you weep, therefore, it is not grief but the cerebrum that acts upon the tear glands. You say that the grief causes the tears because you are conscious of the relation of sequence between the subjective emotion and the objective flow of tears, while you are totally unconscious of the molecular movements going

on in the brain. But in reality the subjective emotion is something purely immaterial, or, if you choose to say so, spiritual, and its relation to what goes on in the brain is merely a relation of concomitance. (Applause.)

I believe that line of thought to be unanswerable from the standpoint of true psychology as applied to physics, for it is scientifically true according to the canons of science. But to what does it point? To that underlying, unifying brotherly life which is at work everywhere in the universe, in every part of it, behind all its outward manifestation; underlying, because the more we search the more we find it behind all phenomena; unifying, because it co-ordinates phenomena into one connected whole; brotherly, because it is the same everywhere and everywhen, seemingly varying only according to its vehicles or sheaths of expression. Call it what we will, it matters not; as men see it and feel it so will they name it. The materialist, if he is scientific, acknowledges it and calls it force. In all ages the religious man has felt it and called it God. To-day those of us who try to be scientific, but who are neither materialistic nor orthodox, prefer to call it life or consciousness, refusing to limit it by definition, refusing to label it by party names—names which have ever carried with them a connotation which has divided man from man, and for countless generations has created discord and variance rather than brotherhood and love. Men have killed each other for what they believed to be the sake of the being called God, and of service to Him; they have never murdered each other, and never will, for recognising that everywhere there is a vast universal consciousness which holds us within its folds and links us together by one great law.

Here, again, the newest science is always with us. The geologist will tell you that in the granite the cohesion of the particles is a low form of consciousness. The chemist tells you the same with regard to his chemical affinities of the atoms. The physiologist says the same with regard to the response of metals to the same electrical stimuli as the nervous system, and the botanist says the same as to plant life. Animals and ourselves we know in this respect, and if the law of unity holds good, as scientifically it must, throughout the universe at large, then everywhere in that universe is not death but life—life beating, pulsing, unending; and in that life humanity, if it did but know, would find its real kinship. (Hear, hear.)

Of the essence of that life we know nothing. People talk about the mind of God; they profess to interpret His will, and to know His divine counsels, as they say. Talking thus they are but beating the air. Nothing that we can say or think about the Infinite is true; it is only what we think and say about the truth, and that truth in its essence is eternally beyond us, till we are it and it is we. What we can only do is to try to translate our best thoughts about it, and the best thoughts of others (and this is the real and true value of those whom we call teachers) into the daily circumstances of our own lives and the lives of others. The kingdom of truth is within us if we did but know it; it is our work to make it the kingdom of all humanity.

I repeat, that of the essence of the life of the universe we can know nothing. Looking at that universe as it appears to my limited vision, I seem to see life struggling for expression everywhere, but always cabined, cribbed, confined, hampered ever by its environment, its surroundings, veiled by the varying degrees of manifestation in which it finds itself. Why, I know not. By some inscrutable, unfathomable law, into which it is utterly useless to attempt to inquire, the universal life is ever sheathed in its so-called material environment, however fine and gossamer-like that environment may at times appear to be. Akin to that life as we are, and akin to us as it is, because we are component parts of the universe itself, what is our duty with regard to that kinship? And the purpose that I had in view was to ask, and from my own humble standpoint partially to attempt to answer, that question.

Let me take a physical instance and then endeavour to apply it in a moral, a social, and a spiritual direction. One great thing the guiding law of unity has taught us—that in the physical realm we cannot live to ourselves alone; the law of kinship forbids it. Formerly, and even now sometimes,

the saying was rife respecting the man who wasted his physical substance in riotous living—'Ah, poor fellow, he is nobody's enemy but his own.' Now we are learning that this was never true. If every physical atom is inextricably and irrevocably bound to every other atom—and this is pure science—then the drunkard, for instance, who was formerly supposed to be self-contained in his bodily deterioration and degradation, is continually disturbing the harmonious equilibrium of the universe at large, and to a degree throwing it out of gear. His physical functions are enfeebled, his brain waves are chaotic, and he becomes a perpetual microbe of disorder. For this he need not become a wife-beater or a child-murderer; he may lock himself up in his room apart from human ken, and the result is there all the same. He cannot live to himself alone, for that would mean the violation of the unifying evolutionary law. The ether of the rings of Saturn and of the moons of Jupiter is disturbed by every glass of brandy which he lifts to his trembling lips. The real recognition of this fact generally by men would do more for sobriety and true temperance than all the legislation in the world—for such recognition would mean the true culture of life in the physical realm. Its true apprehension would mean that no human being would dare to take the universe into the hollow of his hand and disturb other human lives by his drunken vagaries, or dream of introducing into them, as he perpetually does, the physical degradation of his own. I take this one instance—the first that occurs to me; others you can, of course, work out for yourselves; but everywhere in the physical the law is the same. Seemingly there may be separation, in reality there is none. We are all parts one of another; the law of brotherhood is inexorable, we cannot escape it if we would, and the development, not merely of the physical but also of the moral life means the perpetual conscious building up of a character based on a recognition of the fact. (Applause.)

This conception throws a flood of light on the continually recurring discussion as to whether society is an organism, corresponding in its evolution to the evolution of the human body or the physical universe. It is sometimes argued that as an organism, such as the body, demands some physical bond between its various parts or cells, society cannot be such an organism because there is no physical bond in this sense between its various individual units. But they who argue thus are ludicrously ignorant of the newer developments of the best modern physics. From the purely material standpoint every man, woman, and child in the social polity are inextricably linked together, surely, although invisibly, by the subtle etheric vibrations. And as it is an actual physical fact that all thought for good or ill is accompanied by combustion of nerve tissue, which combustion sets up endless etheric waves, which affect also for good or ill other brains and other thoughts, the poet's words of man and woman are not mere poesy, but are true of all, true as hard, actual fact—

'We rise or sink together, bond or free.'

Apply all this socially. I honestly believe that many Spiritualists and many Theosophists pay far too little attention to what is called the social problem—the life of mankind as expressed collectively in our social and national life. Many are apt to spend far too much of their time in séance rooms, or in endeavouring to get on to the astral plane, instead of trying to do something towards loosening those physical conditions in the lives of others which fetter the development of the higher life. For they do fetter it. Not in every case, for some souls transcend all outward conditions, but in the vast majority of instances. We acknowledge this in our own lives; we take care as far as we can to live clean, decent, healthy physical lives—good air, good water, good sanitary surroundings, sufficient house room, and all the physical accessories which do much to breed that sound body in which the sound mind may be given a chance to grow. But what of the others? What of the slums of our town and country life, of the masses of men, women, and children who are living, in every so-called civilised nation in the world, in physical conditions which not only breed the worst bodily, but, what is far more important, tend also to accentuate the worst morally and spiritually? I need not dilate on this; it is only one side of that enor-

mous social problem which is now facing us at every turn. What is the Spiritualist movement as a movement, and its individual units, doing in this direction to carry out the great universal law of unity, of kinship, and of brotherhood? I, as you well know, am an extreme Socialist, but I am not asking you now to accept one jot or tittle of my Socialism. It may be all wrong, although I do not believe that it is. I only ask you what you individually—while reaching out for the kinship of the spiritual—are doing to lighten the sore burden of this life? You of all people ought to do it. Yours is a gospel of hope, of aspiration, of striving to reach a freer, nobler spiritual life. May I, as your brother and your friend, say to you this last word? No spiritual communion with the highest intelligences in the universe will really compensate for the neglect of those who on this plane are equally your brothers and sisters, but to whom brotherhood and sisterhood are often the most unknown of all great words. Forgive me for what I say. I do not blame you; I have no right so to do. I only stretch out my hand and heart to you and ask you in your turn to stretch out your hands and your hearts to those who need your loving sympathy and help. So will the sense of kinship grow in your inmost souls; so, day by day, will new vistas of the glories and possibilities of the universal life open out to your vision; and so will you find that every spiritual advance you make will grow sweeter, purer, grander in exact proportion as you endeavour to translate that sweetness, that purity, that grandeur into the life of humanity at large. (Applause.)

ANSWERS TO QUESTIONS.

At the conclusion of his address, Mr. Burrows replied to questions and comments from members of the audience, including Mr. Richard Stapley, Dr. Berks Hutchinson, Dr. Abraham Wallace, Mr. Charles Marshall, and others.

In the course of his answers to the various points raised, Mr. Burrows explained that by what he had said as to the spirit of fraternity, the idea he wished to convey was that kinship needed a little more translating into action—it needed to be translated into the material facts of life. It was not enough that we should try to procure a suitable environment for ourselves, we should endeavour also to gain such an environment for others. In his use of the phrase 'God and Man' he had simply referred to the old theological ideas and did not mean to imply an idea of disconnection or separateness between the two.

Responding to another inquiry Mr. Burrows agreed that fraternal love amongst mankind was the spirit of true Christianity. If such a state of things prevailed, we should indeed have the kingdom of heaven on earth. But that was a condition to which we were progressing very slowly. And while this slow process was going on there was a vast amount of selfishness which outworked itself in material conditions, and which hampered and fettered the growth of the spiritual life. He did not share the view held by some that material conditions did not retard the growth of the spiritual life. He was one of those who believed that the advance of any nation might be roughly gauged by the advance of its women. He held very strongly by the idea that if in any nation there prevailed a degraded idea of woman, that nation itself was degraded by the fact. They were told that one of the things women should strive for was modesty and purity of soul. But in many English homes this ideal was rendered impossible by the terrible overcrowding, the one-roomed tenements in which whole families were herded by the inhuman conditions of modern life. It was not merely enough, then, to love one's fellows; it was necessary to translate that love into action and to interest one's self in their welfare.

Mr. Burrows next replied to a question raised by Dr. Berks Hutchinson, in the course of which the latter referred to an experiment carried out by Andrew Jackson Davis, who claimed to have discovered organic life in a tube of sterilised water after a piece of iron had been brought into contact with the fluid. Mr. Burrows said that he had only instanced Mr. Burke's experiment and the discussion which it had aroused as an example of the direction in which modern thought was tending. There was an intense desire everywhere to know if life is not something more than a combination of chemical atoms. He knew of the experiment conducted by A. J. Davis.

Dr. A. WALLACE alluded to the fact that he had personally assisted Lord Lister in his earlier experiments in connection with the idea of spontaneous generation. They found that given the conditions they could not get any such result as that described by A. J. Davis. In short, the experi-

ments confirmed the idea that there was no life except from pre-existent life. The subject as treated by Mr. Davis was not what could be correctly described as scientific. As to the principle of love in the universe, Dr. Wallace instanced some facts in Nature which scarcely seemed to bear out the idea, as, for instance, the preying of the stronger animals upon the weaker.

Mr. Burrows said he quite agreed with Dr. Wallace's criticism in regard to Andrew Jackson Davis's experiment. The explanation, no doubt, lay in the fact that it was impossible to say there was no life in the water. There was no such thing as dead matter anywhere. That meant that life took a great variety of forms, and that if one took the proper means the latent life in a given substance might be stimulated into action. Not only was there no dead matter, but there was no such thing as stillness or stagnation anywhere. Every atom of matter was in a continual whirl and where there was movement we could not talk about death.

'In regard to the latter portion of Dr. Wallace's remarks,' Mr. Burrows continued, 'I must refer him to what I said regarding my limited view of the universe. When I look at the universe I see what I call "life" though others may call it force, and I said that, so far as I could see, the universe was governed by some inscrutable, unfathomable law whereby life was hampered, "caged, cribbed, confined" in material conditions and was always struggling to get rid of these conditions, to loosen its environment. I can quite understand, therefore, that in that struggle, when you get the development of mind in animals (and far more in man), its expression may be so hampered by the conditions of that life, that we may get what we call cruelty. But it is not the life itself, not the real, true spiritual conditions but the material conditions in which they are embodied, that produce this result.' It was impossible to say what this spiritual life was, but the best science had told them that the lower forms of consciousness were continually developing into higher forms.

Referring to a comment by Mr. Charles Marshall concerning the financial aspect of social reform, Mr. Burrows said this was going into a region which he always avoided. He could only lay down general principles. He made it a rule rarely to answer any question as to detail in connection with the subject of social amelioration. The attempt to deal with such questions always resulted in disagreement and dissatisfaction. His object was to get people to agree about principles and to realise the necessity of applying them in their daily lives. As he had already pointed out, a large mass of our fellow creatures were living under conditions which were the antithesis of that ideal of brotherhood which we should set before us.

He agreed with the suggestion of a lady in the audience that thoughts were things and that if we thought rightly on these subjects our practice would correspond and bring about the right conditions of existence. Still, he added, evolution in that sense moved very slowly, and the methods which he advocated called for energy and initiative on the part of all those who recognised the evils he had pointed out.

Mr. Burrows concluded by explaining to an inquirer his allusion to the kinship subsisting between humanity and inanimate objects. 'Of course,' said he, 'the relationship is a very remote one. I should be very foolish if, for instance, I pretended to love that desk in front of me. Yet I cannot help recognising that the life of the universe is pulsing in it although in a lower degree than it is in myself. To me that gives the idea of unity in the universe—an idea of kinship—and I feel that every atom is part of the great universal life.'

The proceedings closed with a cordial resolution of thanks to Mr. Burrows.

'THE BURIAL REFORMER,' besides giving several gruesome instances of suspended animation being mistaken for death, contains some notes on catalepsy by Mr. F. L. Luke, who claims that it is neither a disease nor a fatal symptom, but that 'catalepsy is the supreme effort of Nature to give the exhausted nerves their needed rest.' It is 'purely a sleep of the objective senses.' Its phenomena are 'identical with the condition which can be produced by ordinary hypnotic processes, and the cataleptic patient is amenable to precisely the same psychological laws which govern the ordinary hypnotic subject.' The patient is subjectively conscious of what happens around him, and is amenable to suggestion; therefore, says Mr. Luke, the two most mistaken policies which can be pursued are: 'seeking by heroic treatment to hasten restoration to consciousness,' and 'allusion to or suggestion of death.' 'Time should be given for the conservative forces and recuperative powers of Nature to do their legitimate work,' and, as a matter of fact, 'in a very large number of cases catalepsy, or suspended animation, is followed by the recovery of the patient from illness.'

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Yes, until the spirit has passed to a higher plane of being, has become regenerated, and 'a new creature.' Sir Oliver Lodge's lecture on the relationship between science and religion is very suggestive on this point of memory and personality.

(2). Can God forgive such an act of injustice?

Who dares limit the power of forgiveness of the Eternal?

(3). Can society or the Church forgive it?

The code of the one is, 'Thou shalt not be found out'; the doctrines of the other, repentance, atonement, forgiveness.

(4). Can man forgive himself?

No. Man, if conscious of sin, can never pardon himself; but it is possible that he may come to regard any sin with such hatred, yet tolerance, as knowing it as *that necessary evil* which alone could show him the hideousness of sin, and which then became a step to repentance and atonement.

Without sin there could exist no repentance. I think the subject of 'I. O. M. A.'s' note, 'Memory,' a very wide and suggestive one, as interesting as are all questions on man's spiritual state.

LOIS BARRACLOUGH.

'Psychic Pillow-Tapping.'

SIR,—In reply to the letter from a correspondent mentioning an experience of tapping under the pillows, and wishing to know if any of your readers had a similar experience, permit me to say that many years ago I had a similar experience which was shared by my daughter, when (as occasionally happened) she shared my bed. On the first occasion the sound was like harp strings twanged very distinctly, and running from one side of the pillows to the other. Sometimes it would be like the scratching, underneath the bolster, of a fingernail, and at other times even like a fowl scratching with its claws for food. This was in addition to tapping, which would continue for a considerable length of time. Sometimes the sound would be like scales running up and down the sheet under the face.

When, as happened later, my daughter developed a power of automatic writing, these unpleasant phenomena ceased. I enclose my card, and sign myself, as on former occasions,

PLAIN FACT.

Startling Psychic Experiences.

SIR,—Being an ardent admirer of 'LIGHT,' I send you the following peculiar experience, which can be amply vouched for in every detail. In July, 1899, I had a fine little boy, named Roland, then a little over sixteen months old; and on the Friday of the third week of that month, as I was about to buy him a pair of shoes, a voice seemed to say, 'Wait and see if the child lives.' This sounded very strange indeed, and when I told my wife she said, 'Why, the child has never been poorly yet, so there cannot be anything in it.' After this I said to my wife, 'We shall both live to regret this night,' though I could not account for it then, nor can I do so to this day. The child, who seemed to be enjoying better health at this time than ever he did before, was put to bed, and at 4 a.m., on Saturday morning, he awoke, and we could see and hear that he was seriously ill. The doctor who was called to attend him was greatly perplexed, but thought it was pneumonia. About 1 a.m. on Sunday morning we were up watching the child, when all at once there was a noise over our heads like the shuffling of feet, for which I could find no cause. About two o'clock I told my wife and her mother (whom I had fetched) that I could hear footsteps crossing the yard as of somebody coming to our house, and wondered who it could be. Immediately afterwards there were three knocks on the door. I rushed out into the yard, but there was nothing to indicate the presence of anybody, so I made haste inside again, only to find that my boy was leaving this world for one which is, perhaps, far brighter. Can any of your readers in any way explain these experiences, which seem inexplicable to me?

J. PEARSON.

3, Tasker's-court,
King Cross, Halifax.

The 'Talking Machine' in the Séance.

SIR,—The interesting letter from Mr. J. F. Young in 'LIGHT' of October 28th, suggests to me that the 'talking machine' might be utilised at séances not only as a musical instrument in preference to the old-time musical-box, but more experimentally in the recording of the voices and other sounds emanating from our spirit friends. This latter purpose can be effected on both the 'cylinder' and 'disc' types. In the former case all that is required is the recording diaphragm, with a supply of blank cylinders; while in the latter there is at present but one type of 'disc' machine adaptable for recording purposes, the Neophone Disc Phonograph, which can be provided with a home-recording attachment, and for which a supply of blank 'discs' would, of course, be necessary. A little practice in the art of recording, under the conditions prevailing at séances, would soon afford the necessary experience for assuring some degree of success; and such records might probably be found of permanent interest, as are the moulds and casts of the hands and feet of the 'form manifestations,' photographs, paintings, drawings, &c., already obtained by various experimenters in the past.

THOMAS BLYTON.

Durie Dene, Bibbworth-road,
Church-End, Finchley, N.

'Spirit Singers.'

SIR,—I read with much interest the experience of Miss Bennett and Mr. Young, of Llanelly, recorded in 'LIGHT' of October 28th. A friend (who is clairaudient and clairvoyant) and myself have had many instances of spirit voices accompanying us to the piano. The first of these was at the beginning of the present year. A spirit friend who often visits us asked me to play the tune of 'Lead, kindly Light,' and afterwards of 'Angels of Jesus,' on the piano. This I did, while she sang every verse of each hymn all through. The words were quite distinct, and sung in the voice she used on earth—a full, clear contralto.

ETHICUS.

To Help Poor Children.

SIR,—Kindly allow me to appeal through 'LIGHT' to those of your readers who would be willing to help the Tottenham Spiritual Church in giving a treat to the very poor children of the neighbourhood.

We propose giving two warm garments to each child invited, (the garments are already provided,) a good meal, an entertainment, and Christmas tree, and it is towards the expenses of the tea, tree, and entertainment that the co-operation of Spiritualists is invited.

Presents of money or toys will be thankfully received by the assistant secretary, Annette Turner, Ivy House, Upper Fore-street, Edmonton.

A. TURNER.

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(2). Can God forgive such an act of injustice?

Who dares limit the power of forgiveness of the Eternal?

(3). Can society or the Church forgive it?

The code of the one is, 'Thou shalt not be found out'; the doctrines of the other, repentance, atonement, forgiveness.

(4). Can man forgive himself?

No. Man, if conscious of sin, can never pardon himself; but it is possible that he may come to regard any sin with such hatred, yet tolerance, as knowing it as *that necessary evil* which alone could show him the hideousness of sin, and which then became a step to repentance and atonement.

Without sin there could exist no repentance. I think the subject of 'I. O. M. A.'s' note, 'Memory,' a very wide and suggestive one, as interesting as are all questions on man's spiritual state.

LOIS BARRACLOUGH.

'Psychic Pillow-Tapping.'

SIR,—In reply to the letter from a correspondent mentioning an experience of tapping under the pillows, and wishing to know if any of your readers had had a similar experience, permit me to say that many years ago I had a similar experience which was shared by my daughter, when (as occasionally happened) she shared my bed. On the first occasion the sound was like harp strings twanged very distinctly, and running from one side of the pillows to the other. Sometimes it would be like the scratching, underneath the bolster, of a fingernail, and at other times even like a fowl scratching with its claws for food. This was in addition to tapping, which would continue for a considerable length of time. Sometimes the sound would be like scales running up and down the sheet under the face.

When, as happened later, my daughter developed a power of automatic writing, these unpleasant phenomena ceased. I enclose my card, and sign myself, as on former occasions,

PLAIN FACT.

Startling Psychic Experiences.

SIR,—Being an ardent admirer of 'LIGHT,' I send you the following peculiar experience, which can be amply vouched for in every detail. In July, 1899, I had a fine little boy, named Roland, then a little over sixteen months old; and on the Friday of the third week of that month, as I was about to buy him a pair of shoes, a voice seemed to say, 'Wait and see if the child lives.' This sounded very strange indeed, and when I told my wife she said, 'Why, the child has never been poorly yet, so there cannot be anything in it.' After this I said to my wife, 'We shall both live to regret this night,' though I could not account for it then, nor can I do so to this day. The child, who seemed to be enjoying better health at this time than ever he did before, was put to bed, and at 4 a.m., on Saturday morning, he awoke, and we could see and hear that he was seriously ill. The doctor who was called to attend him was greatly perplexed, but thought it was pneumonia. About 1 a.m. on Sunday morning we were up watching the child, when all at once there was a noise over our heads like the shuffling of feet, for which I could find no cause. About two o'clock I told my wife and her mother (whom I had fetched) that I could hear footsteps crossing the yard as of somebody coming to our house, and wondered who it could be. Immediately afterwards there were three knocks on the door. I rushed out into the yard, but there was nothing to indicate the presence of anybody, so I made haste inside again, only to find that my boy was leaving this world for one which is, perhaps, far brighter. Can any of your readers in any way explain these experiences, which seem inexplicable to me?

J. PEARSON.

3, Tasker's-court,
King Cross, Halifax.

The 'Talking Machine' in the Séance.

SIR,—The interesting letter from Mr. J. F. Young in 'LIGHT' of October 28th, suggests to me that the 'talking machine' might be utilised at séances not only as a musical instrument in preference to the old-time musical-box, but more experimentally in the recording of the voices and other sounds emanating from our spirit friends. This latter purpose can be effected on both the 'cylinder' and 'disc' types. In the former case all that is required is the recording diaphragm, with a supply of blank cylinders; while in the latter there is at present but one type of 'disc' machine adaptable for recording purposes, the Neophone Disc Phonograph, which can be provided with a home-recording attachment, and for which a supply of blank 'discs' would, of course, be necessary. A little practice in the art of recording, under the conditions prevailing at séances, would soon afford the necessary experience for assuring some degree of success; and such records might probably be found of permanent interest, as are the moulds and casts of the hands and feet of the 'form manifestations,' photographs, paintings, drawings, &c., already obtained by various experimenters in the past.

THOMAS BLYTON.

Durie Dene, Bibbworth-road,
Church-End, Finchley, N.

'Spirit Singers.'

SIR,—I read with much interest the experience of Miss Bennett and Mr. Young, of Llanelli, recorded in 'LIGHT' of October 28th. A friend (who is clairaudient and clairvoyant) and myself have had many instances of spirit voices accompanying us to the piano. The first of these was at the beginning of the present year. A spirit friend who often visits us asked me to play the tune of 'Lead, kindly Light,' and afterwards of 'Angels of Jesus,' on the piano. This I did, while she sang every verse of each hymn all through. The words were quite distinct, and sung in the voice she used on earth—a full, clear contralto.

ETHICS.

To Help Poor Children.

SIR,—Kindly allow me to appeal through 'LIGHT' to those of your readers who would be willing to help the Tottenham Spiritual Church in giving a treat to the very poor children of the neighbourhood.

We propose giving two warm garments to each child invited, (the garments are already provided,) a good meal, an entertainment, and Christmas tree, and it is towards the expenses of the tea, tree, and entertainment that the co-operation of Spiritualists is invited.

Presents of money or toys will be thankfully received by the assistant secretary, Annette Turner, Ivy House, Upper Fore-street, Edmonton.

A. TURNER.

A Medium Gives Tests to a Fellow-Medium.

SIR,—It is not often that a medium is able to get a test of identity through the mediumship of another, but a short time ago I was visiting Mr. Vango and sat at his Sunday morning séance. I felt the spirit presence of a dear friend of mine who passed on three years ago, but I said nothing, and much to my delight Mr. Vango, under control, gave me a description of him. My friend afterwards controlled Mr. Vango and spoke to me in such a way that his identity was indisputable. Although my first name is Alfred, only two people outside my family have ever called me 'Alf,' and this friend was one of them. He also told me of private matters that had happened during his last illness and the most convincing of all was this: he alluded to the fact that once I lifted him from the sofa to the bed, and he then said, 'You have performed a kind act to a dying man.' No one was in the room at the time and yet this was referred to through Mr. Vango, and other private information was given. A better or fuller test from anyone I would not wish to receive. The personality of my friend was fully shown, and I was thankful to our spirit friends that such a test came to me through my fellow-worker, Mr. Vango, who has always been extremely kind, and willing to help me with his mediumship. I may add I once won a law case through a hint thrown out by his control.

ALFRED VOUT PETERS.

14, Furnival Mansions, Wells-street, W.

Life, Thought and Force.

SIR,—Confirmatory of the claims made by 'W.' in his articles in recent issues of 'LIGHT' on 'Matter, &c.,' I find that, in the 'Hibbert Journal' for October, p. 183, Sir Oliver Lodge says:—

'Whatever life is or is not, it is certainly this: it is a guiding and controlling entity which reacts upon our world according to laws so partially known that we have to say they are practically unknown, and therefore appear in some respects mysterious. . . I believe in the ultimate intelligibility of the universe, though our present brains require considerable improvement before we can grasp the deepest things by their aid; but this matter of vitality is probably not hopelessly beyond us, and it does not follow, because we have no theory of life or of death now, that we shall be equally ignorant a century hence.'

And further, on p. 115, the Very Rev. Charles T. Ovenden concludes an able article on 'Thought and Force' with these suggestive words (which are quite in harmony with the arguments of your correspondent 'W.' in 'LIGHT' of the 14th inst.):—

'Concerning ourselves, we are absolutely certain of two things—our thought and our force. Recent discoveries point to the conclusion that infinite force, emanating from eternal thought, may be the ultimate explanation of the structure of the universe.'

R. L.

THREE NEW YEAR BOOKLETS.—Mr. A. C. Fifield, to whose charming little publications we have frequently alluded, has brought out three tiny books which can be used as substitutes for Christmas cards; each contains a page on which a greeting can be written, and the price is marked only on the loose wrapper. One of them is called 'The Year's Horoscope,' by Ethel Wheeler, and consists of twelve sonnets appropriate to the months; another is 'Flowers from Upland and Valley,' by Elizabeth Gibson, being brief thoughts or aphorisms for each day of the year. The third is a selection of 'Sayings of Tolstoy,' also arranged in daily succession, and giving chiefly the religious side of his writings. The price of the two first named is fourpence each, and of the last, sixpence, or cloth gilt, one shilling; the printing and general get-up is excellent.

DEATH-BED EXPERIENCES SHOULD BE RECORDED.—'The idea of a great effort to be made by the spirit immediately after the death of the body is not a familiar one,' says Mabel Collins in the 'Occult Review,' 'but that such an effort is expected and is indicated to the dying by unseen presences which surround them is made clear by the occurrences at some death-beds.' Miss Frances Power Cobbe believed that much might be learned by a collection of death-bed anecdotes in which the actual words of the departing spirit were carefully recorded. But so long as medical men persist in their present materialistic attitude and regard all such utterances as wanderings or delirious ravings, very little can be done to get at the truth. 'If death were truly regarded as the supreme moment of life, and the watchers gave its full value to every word uttered by the departing one, we might know much more of the nature of the event as a psychic experience.'

SOCIETY WORK.

Notices of future events which do not exceed twenty-five words may be added to reports if accompanied by six penny stamps, but all such notices which exceed twenty-five words must be inserted in our advertising columns.

HACKNEY.—SIGDON-ROAD SCHOOL, DALSTON-LANE, N.E.—On Sunday last Mr. Ronald Brailley, after an address on 'The Basis of a Rational Religion,' gave successful clairvoyant descriptions. On Sunday next, at 7 p.m., service.—N. Rist.

BRIXTON.—8, MAYALL-ROAD.—On Sunday last the address by Mrs. J. W. Adams on 'Homes in Spirit Land: How They are Made' was much enjoyed. A good after-meeting was also held. On Sunday next, at 7 p.m., Mr. R. Boddington will reply to questions.—J.P.

STRATFORD.—IDMISTON-ROAD, FOREST-LANE, E.—On Sunday last Mr. R. Boddington gave an excellent address on 'What I Believe, Based on What I Know.' On Sunday next, at 11 a.m., anniversary service; at 6.30 p.m., Mr. John Lobb. On Thursday circle for investigators.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday evening last, to a crowded audience, Miss MacCreadie gave clairvoyant descriptions which were all fully recognised; several strangers received excellent tests. Mr. W. T. Cooper presided. On Sunday next Mr. E. W. Wallis will give a trance address on 'To Right the Wrong.' Doors open at 6.30 p.m.

BRIGHTON.—COMPTON HALL, 17, COMPTON-AVENUE.—On Sunday last good meetings were conducted by Mr. Clarke. Sunday next, Mrs. M. H. Wallis will reply to questions and give clairvoyant descriptions at 11.15 a.m.; and at 7 p.m. she will speak on 'The Awakening of the Spirit.' Hall open on Thursdays from 3 to 5 p.m. for inquirers.—A.C.

GLASGOW.—ASSEMBLY ROOMS, 136, BATH-STREET.—On Sunday last our old friend, Mr. J. J. Morse, was accorded a warm welcome. His addresses were characterised, as usual, by beauty of language and freshness and depth of matter. At both services there were exceptionally large audiences. Mr. Morse will conduct meetings in Glasgow throughout this week, and occupy our platform again on Sunday next.—J. R. H.

CHISWICK.—AVENUE HALL, 300, HIGH-ROAD.—On Sunday last the morning circle was largely attended, and in the evening Mr. Tayler Gwinn gave an uplifting address and instructively answered questions. On Monday Nurse Graham gave remarkable clairvoyant descriptions. On Sunday next, at 11 a.m., circle; at 3 p.m., Lyceum; at 7 p.m., Mr. Adams. On Monday next, at 8 p.m., Mr. P. Preyss.—H.

CLAPHAM INSTITUTE, GAUDEN-ROAD.—At Thursday's public circle convincing tests were given. On Sunday last Mr. Macdonald Moore discoursed on 'Psychic Healing' to a large and appreciative audience, and Mr. A. V. Peters gave convincing clairvoyant descriptions which were all recognised. Mrs. A. Boddington presided. On Sunday next, at 11.15 a.m., open circle; at 7 p.m., service, speaker, Mr. G. J. Davis. On Thursday, at 8.15 p.m., psychometry. Silver collection.—H. Y.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD, ASKEW-ROAD, W.—On Sunday last Mr. E. Burton's address gave rise to an animated discussion. A large after-circle was held. Members (and friends wishing to become members) are specially requested to be present on Sunday evening next, at 7 p.m., when Mrs. Symonds will give an address. Early attendance is desirable. On Monday, at 8 p.m., Mrs. Atkins, fee 6d. On Thursday, at 8 p.m., circle.—W. C.

PECKHAM.—CHEPSTOW HALL, 139, PECKHAM-ROAD.—On Sunday evening last a large audience listened to Mr. John Lobb's interesting recital of his 'experiences.' Mr. W. Underwood presided. Mrs. A. Webb was very successful in giving clairvoyant descriptions, and Miss F. Woodrow ably rendered a solo. A vote of thanks was passed to Mr. Lobb, who promised to come again. On Sunday next, at 11.15 a.m., public circle; at 7 p.m., Mr. Barton, trance address.—VERAX.

BATTERSEA PARK-ROAD.—HENLEY-STREET.—On Sunday last, at the morning circle, many tests were given. In the evening the new officers gave short addresses on 'Unity of Heart in the Work for God and the Angels.'—W. R. S.

SOUTHAMPTON.—WAVERLEY HALL, ST. MARY'S-ROAD.—On Sunday last a good address by Miss Beaden on 'Dreams and Visions I have Seen,' was much appreciated by a good audience.—W.

STRATFORD.—NEW WORKMEN'S HALL, ROMFORD-ROAD.—On Sunday last an interesting paper read by Mr. W. H. Such on 'What is Spirit? Is there a Spirit World? Where is It?' was supplemented by some appropriate remarks from Mr. G. W. Lear, who presided.—S.