

Light:

A Journal of Psychological, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

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NOTES BY THE WAY.

Gentle souls are often grieved at the push of the hustling world, unobservant of the fact that this is inevitable in a world which exists for growing characters and personalities. Someone shrewdly said, 'Tis not what man does which exalts him but what man *would* do:' and it is this constant '*would do*' that is creative; hence the value of the world's restlessness, discontent, ambition, love of adventure and even of struggle: for it is the eager up-reaching that exalts.

At the beginnings of life we may see the truth of this. The child is the arch adventurer. Its voyages of discovery are innumerable. Its main business is climbing, experimenting, grasping. Hence the child's delight in books that enchant the imagination, that picture the heroic, that suggest the impossible, that make it long to be brave and masterful. Hence the value of ambition, of the desire to do something uncommon. All that is of itself uplifting, even creative; and that never ceases to be true.

Such considerations as these might go far to reconcile us to a world which too often jars upon 'gentle souls.' They might even suggest reasons for sympathetic interest in this very stir and struggle, as part of a movement which is at once pathetic and hopeful, and not at all merely chaotic and unmeaning.

Emerson, in one of his sunny-hearted letters to Carlyle, said, speaking of old age: 'What have we to do with age? Our existence looks to me more than ever initial. We have come to see the ground, and look up materials and tools':—a lovely thought! and how likely to be true! and how calculated to make one endure! The wise scholar looks ahead, and makes up his account with his school-days. He too knows that he is at school, to survey the ground and look up materials and tools.

So is the whole of life here merely preliminary, 'initial,' as Emerson sagely called it,—a period of education and discipline for the really important things to come. Thousands upon thousands, millions upon millions, have lived, and toiled, and suffered and died in the full assurance of it, and it has been one of the master-forces of the world.

We have been looking over a discourse, sent to us a long time ago, on 'The Hard Church.' The title attracted us, and we put it by for a more convenient season which has been long delayed. The preacher was the Rev. G. A. Thayer, of Cincinnati, Ohio. He distinguishes between hardness and hardness: the hardness of the persecutor

and the hardness of Cromwell; the hardness of the dogmatist and the hardness of Washington. The hardness of the persecutor and the dogmatist he condemns: the hardness of the men who stand for justice and freedom he praises, and he says:—

The need of every century is to have a body of men and women—a few hundreds or thousands it may be—who shall be constantly governed by thoughtfulness and reverence for the higher law. Such a body of people hold the future of their generation in trust; they are the guardians of the kingdom of God. But thoughtfulness costs effort; it requires stout powers of resistance against impulse and laziness. Your thoughtful man, your loyal woman, is the product of years of putting behind the back, as Satanic tempters, merely agreeable things, and trying to choose instead the things which would wear, which God and the future would approve.

But, after all, the really noble life is not a hard one, and the noble Church illustrates that winsome and touching appeal of Christ, 'Come unto me, and I will give you rest. Take my yoke upon you; for my yoke is easy and my burden is light.'

On the whole, says this preacher, the Christian Church has been true to its founder:—

That which has distinguished the Christian Church in its twenty centuries of existence is that in every little hamlet in Christendom it has created a body of people, educated and unlearned, who have felt themselves solemnly dedicated to as pure and sweet living as they were capable of, to an inflexible standing up for right as it was given them to see the right, and to spreading about them the spirit of good-will and helpfulness. I do not mean that all such high principled people have been church members; often they have not been. But what the world has learned to respect and revere in the Christian Church has been its moral leaven in such communities, which have been rallying points for every hard beset cause of freedom, of mercy and of temperance, and nurseries for those gentle and homely virtues which fit man and woman to be brave, patient and true in every exigency of daily living. By its capacity of producing men and women whom others love for every-day virtue, is the Church of God tested.

And this end, as I view it, was the sole mission and hope of Jesus. He did not choose his task of teaching glad tidings of great joy in order to set before men theories of physical science, nor ancient history, nor accurate pictures of the immortal life. But he succeeded in inspiring the generations which have listened to him, with faith in human nature as meant for great and enduring virtues shown forth in common places and midst sordid tasks and cares.

Mr. Charles Voysey has been having his say respecting 'The New Theology,' and, on the whole, he sympathises with Mr. Campbell. Strange to say, he defends Mr. Campbell against the reproach that his teaching is flatly opposed to the Trust Deed of his church. He says:—

So long as Mr. Campbell is true-hearted, sincerely bent on finding out what is God's truth and faithfully proclaiming what he believes, he must be on the best and surest lines of Duty and thereby best serving the cause of the Church of which he is the appointed pastor. If this be disputed, it is equivalent to a condemnation of that Church, equivalent to an admission that that Church is established not to serve the Cause of Truth (which is part of the true service of God) but to maintain ancient error and superstition.

But is not that so while the Church is based upon an old Creed or Confession? Mr. Voysey truly says:—

The bane of all the Churches has been, long enough, the dishonest silence of some of the clergy and ministers who have been hiding their real convictions from their hearers, stifling the high and holy impulse of the spirit of God within them, all through craven fear of the consequences to themselves and the loss of temporal good. The laws of the Established Church are dead against freedom of speech. All the liberty ever taken was stolen; every word uttered in the interests of truth as against prevailing error was really penal if not openly prosecuted.

The remedy for this is a united effort to free the churches from the tyranny of the dead hand. Upon this, Churchmen and Nonconformists might unite in an appeal to Parliament.

In the meantime, Mr. Voysey counsels courage and resolute outspokenness. He says: 'The one point you have to consider at every step you take is whether what you are affirming is true or false.' As to expediency, he has only scorn for it:—

When a man, starting in search of God's truth and at first intent on telling people plainly what he thinks he has found, begins to think about what it is expedient to say, that man is lost from the ranks of the noble and brave. He is now listening to a lower voice. His eye is no longer single, he is looking this way for some personal advantage or looking the other way to avoid some inconvenience or peril; any way but straight before him; then he is no longer fixed on the goal of truth, no longer wholly devoted to the service of God. Beware, I say, beware of the subtle plea of 'expediency' as you would beware of the Devil.

All this is exceedingly wholesome; and all of us need to take it to heart.

'The Christian Register,' in noting the resignation of Professor William James, says:—

The resignation of Professor William James takes out of the regular service of Harvard University one of its most gifted and famous teachers. While not himself a graduate of the college, he brought to his work there, after a course in the medical school, qualities which made him one of the most popular teachers in the university, and gave him a great reputation at home and abroad as a profound thinker and a brilliant writer. 'Master of style' was one of the phrases employed by President Eliot to describe him while conferring upon him the degree of doctor of laws. Unlike his well-known brother, he is praised for clearness of thought and lucidity of expression. He has been independent, frank, and fearless, both as an investigator and as an interpreter of human nature and its mysteries. He has been too honest and clear-sighted to be dogmatic. Therefore he has founded no school and has no blindly devoted followers. Relieved now of the routine work of teaching, he ought to do his best work. May he have as many years as he wants to do it in!

To 'look before and after,' as Shelley says, is probably one of the vital things that distinguish man from the mere animal, though there are strange and wonderful exceptions to this rule. 'Hope springs eternal in the human breast,' said Pope: and it is a precious accompaniment of the human nature, a joy which mere animals may not possess and which God, if He is omniscient, cannot have: and it is our wisdom to profit by it, to lighten sorrow, to bring sunshine to gloom, to make mental music in the sleepless night. A priceless part of the philosophy of life is the right and full use of Hope, just as the saddest mistake in life is to give in to despondency: and this is very largely in our power, both as habit and as will.

Alice W. Brotherton's simple and dainty little poem on winter's despoilings and storms is philosophical as well as pretty:—

The sad earth cowers beneath the snow
That wraps her like a shroud;
Around the house the bleak winds go
With wailings shrill and loud.

But soft and low my heart doth sing:

'I know, I know—
After each winter comes a spring,
When roses blow!'

What time my soul in sadness lay,
Compass'd by shadows drear,
When gladness seemed so far away
And grief so near—so near;
Still soft and low my heart would sing:—
'I know, I know—
That after sorrow there comes a morrow
With joy aglow.'

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 NEXT, MARCH 7TH,

WHEN AN ADDRESS WILL BE GIVEN

BY THE

REV. TYSSUL DAVIS,

ON

'Spiritualism as a National Religion.'

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.

FRIDAY, March 22nd.

MR. G. R. S. MEAD, on 'The Gospel of the Gnosis.' At 7 p.m. for 7.30.

THURSDAY, April 4th.

ALDERMAN D. S. WARD, on 'Psychic Phenomena, Sacred and Secular.' At 7 p.m. for 7.30.

THURSDAY, April 18th.

REV. ADDISON A. CHARLESWORTH, on 'What is Man?' At 7 p.m. for 7.30.

THURSDAY, May 2nd.

MRS. LAURA I. FINCH, on 'The Psychology of Mediumship—Some Recent Experiments.' At 7 p.m. for 7.30.

THURSDAY, May 16th.

MR. J. W. BOULDING, on 'Philosophy versus Spiritualism, with Illustrations from Personal Experiences.' At 7 p.m. for 7.30.

MEETINGS AT 110, ST. MARTIN'S-LANE, W.C., FOR THE STUDY OF PSYCHICAL PHENOMENA.

CLAIRVOYANCE.—On Tuesday next, the 5th inst., Mrs. Paulet will give clairvoyant descriptions, at 3 p.m., and no one will be admitted after that hour. Fee 1s. each to Members and Associates; for friends introduced by them, 2s. each.

TRANCE ADDRESS.—On Wednesday next, the 6th inst., at 6 p.m., Mr. E. W. Wallis, under spirit control, will give an address on 'Religion from a Spirit's Point of View.' Admission 1s.; Members and Associates free. No tickets required.

PSYCHIC CULTURE.—Mr. Frederic Thurstan, M.A., will kindly conduct a class for Members and Associates for psychic culture and home development of mediumship, on the afternoon of Thursday next, the 7th inst., at 4.30 p.m. There is no fee or subscription. Mr. Thurstan has also arranged to meet students of psychic culture at the Portico of the British Museum, on Tuesday, March 5th, at 3 p.m., for practice in psychometry in the Egyptian Rooms.

DIAGNOSIS OF DISEASES.—Mr. George Spriggs will kindly place his valuable services in the diagnosis of diseases at the disposal of the Council, on *Thursday next*, the 7th inst., between the hours of 12 and 2. 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 made. As Mr. Spriggs can see no more than eight persons on each occasion, *arrangements must in all cases be made beforehand*. 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.

TALKS WITH A SPIRIT CONTROL.—On *Friday next*, March 8th, at 3 p.m., Mrs. M. H. Wallis, under spirit control, will reply to questions from the audience relating to the phenomena and philosophy of Spiritualism, mediumship, and life here and on 'the other side.' Admission 1s.; Members and Associates free. Visitors should be prepared with written questions of *general interest* to submit to the control.

MEMBERS have the privilege of introducing *one* friend to the *Wednesday* and *Friday* meetings without payment.

MATERIALISATIONS IN A PRIVATE CIRCLE.

In 'LIGHT' of March 3rd, 1906, we printed a report, written by Mr. Robert Watson, of 'a successful private circle' in the North of England, at which materialisation phenomena were obtained under good test conditions. A few days ago we received another report from Mr. Watson, recording an interesting presentation made by a materialised form. Mr. Watson says:—

'When I went to the séance room one night recently, I knew nothing about the presentation which was to be made, nor did any of the other sitters, but it afterwards transpired that as the medium wished to make me a present as a token of respect, the chairman and the medium's guide arranged for the spirit friends to make the presentation. The séance was going on just as usual when a materialised form came out of the cabinet, took from the mantelpiece a small packet and withdrew into the cabinet. The chairman then asked me to stand up and step into the centre of the circle. I complied with his request and a beautiful form came out of the cabinet, right in front of me, and placed the packet in my hand. Then, while I was still holding the hand, the spirit friend dematerialised until there was nothing left but the hand placed in mine, which felt as firm as any real hand could do. In a second or two it was gone, and I was left alone. I was unable to say anything, I was too much taken by surprise; all I could do was to sit down and think.'

'The Newcastle Evening Chronicle,' of Monday, February 18th, contained a long account, written by 'a special correspondent,' of his visit to the circle of which Mr. Watson writes. As this 'special correspondent' gives a clear and, as far as we can judge, an unbiassed description of the conditions and of the phenomena which he witnessed, we reproduce the greater part of it. He says:—

'Nowhere has the study of the occult taken a firmer hold upon the people than in the mining districts of Northumberland, where the men have always had a turn for serious reflection. One of the best circles is that at Newsham, where successful meetings are held every Sunday. The medium is Mr. Thomas Potts, who works in the pit as a hewer, and the sitters are all working men from the district round about—all thoughtful, intelligent men, and the sentiments of the members of the circle, as well as of the medium, are above suspicion. Their conversation shows that they have thought deeply, and that their conviction has come not only from what they have seen with their own eyes, but from what they have read and inwardly digested. They are evidently deeply imbued with religious fervour, and they tell you that they are nearer God than ever they have been in their lives before, and that their hearts are filled with truer happiness. There is no doubt at all that Spiritualism has done them good. It should be said, also, that nobody in the society has anything to gain by deception. All the money that is received is a penny per member per week to pay the expenses that are absolutely necessary, but, beyond that, nothing is paid to anybody.'

'Having been hospitably entertained by one of the members, I was conducted to the room where the sittings take place. Here, in one corner, a portion was screened off by a drab curtain, and behind the curtain was a fence of wire-netting,

reaching from wall to wall, and from floor to ceiling, in such a way that the medium, once he had been locked within, had apparently no earthly chance of getting out again. The wire netting was fastened by staples to a wooden frame, which was, in turn, nailed to the floor; and in the middle of the front was a door fastened by means of a padlock. Between the wire netting and the curtain there was a space of fifteen inches; and here, it was said, the spirit forms, taking material from the medium and from the sitters, were built up. I examined the cabinet carefully without and within and was quite satisfied that anybody locked in must stay there until released, and could not by any conceivable means reach the curtain before him.

Towards seven o'clock, the company gathered and filed upstairs to the séance-room, where a dim religious light was given from a small lamp, behind a red shade, upon the wall furthest away from the cabinet. The sitters were arranged upon chairs in horseshoe form before the cabinet, and the medium entered the cage. The key of the cabinet was handed to me, and I turned it in the padlock, and saw that the medium was securely penned, and unable, to all appearance, to play tricks with the sitters. The curtains were then permitted to fall into their place.

The medium's guide, "Zowie," had indicated his approval of the conditions, and the circle had only to wait in confidence for a manifestation. Sure enough, after a time spent in singing, the curtain was drawn aside at one corner, and a tall white figure appeared, within an inch or two of the sitter at the termination of the horseshoe. No sound had been heard from the cabinet; and there was an uncanny silence about the whole business.

The figure was, of course, irritatingly indefinite in the dim light. It was a figure, draped in white—a figure that moved, that had a head, and arms, and a body; but this was all that one could say about it. The features were quite indistinguishable. It retired, and a moment or two later a diminutive figure, apparently that of a little girl, identified as "Wisdom," came out at the other corner. This, I was subsequently told, was a frequent visitor, and often sat upon the knee of the leader, and even kissed him upon the cheek. Seven other figures appeared—one said to be that of a Chinaman, several of those of occult figures, and one said to be the embodied spirit of the late Alderman T. P. Barkas, of Newcastle. This form pointed dramatically to the gentleman by whom I was accompanied, and who knew Alderman Barkas very well; but neither he nor myself had the slightest notion of identifying the visitor. Except for the figure of "Wisdom," all the forms, so far as one was able to judge, were identical in height, and breadth, and depth. They did not advance beyond the curtain, but merely drew the folds aside, exposing a draped form, and raising an arm or shaking the head with palsied meaninglessness.

After the nine forms had appeared, some hymns were sung without effect, and it was evident that the power was gone. . . . I was invited to advance to the cabinet, and found the medium in his chair, tight and comfortable, and wide awake. He struck a match to let me see where to put the key in the padlock. Then he came out and sat upon a chair, and communication was held with "Zowie," by means of mysterious knocks which strike the medium upon the forehead, quite sharply. The method is to spell out the alphabet, and to stop at the letter which elicits a knock, and so to construct sentences. In this way we got the names of the ghostly visitors, including Alderman Barkas.

It was an interesting evening; there I leave it. I could see no possible means for the medium to leave the cabinet, and yet I saw what were unquestionably shapes, with hands and arms and heads and bodies, before the curtain. What they were or how they came to be there, I will not undertake to say.

Mr. Watson tells us that the cabinet was made by a local joiner, Mr. George Elliott, and the wire netting, which has a one-inch mesh, is fastened on the outside to the framework, every joint of which is nailed together and clinched over. The frame work is placed across one corner of an upstairs room, in the house of the medium, and is nailed to the floor, to the wall on both sides, and to the ceiling at the top. Visitors are permitted to take their own padlocks, if they so desire, and to examine the cabinet thoroughly. The light is sufficiently strong for everything in the room to be plainly seen, and it is hoped that ere long the forms will appear in a full light. Finally, Mr. Watson says: 'We make no charge to anyone. We want to prove the truth, and if we are instruments in God's hands and prove that spirits can and do return, we shall be amply rewarded for our trouble.'

THE DEATH CHANGE: AND AFTER.

For some weeks past very interesting trance addresses, dealing with the death change and spirit experiences in the life beyond, have been given through the mediumship of Mr. E. W. Wallis on Wednesday evenings, at the Rooms of the London Spiritualist Alliance. The following summary of one of these addresses is made from shorthand notes kindly supplied by one of the audience who made them for his own use.

After some preliminary observations on the absence of knowledge of what spirit is, *per se*, and on the nature of consciousness, the speaker claimed that the spirit is the body builder; that it needs a mortal form for the attainment of individualised existence and personal self-consciousness, and for the intelligent expression of its inherent attributes—or, in other words, for the education and manifestation of the Divine powers which belong to Man the spirit.

Having dealt with the intimate relationship existing between the spiritual and physical bodies, he said that the spirit acts immediately upon and through the spiritual organism and, by its agency, vitalises and preserves the outer form, of which it is the prototype. The spirit he regarded as a centre of energy, possessing formative and controlling power, and by concentrated thought, directed purposely towards a diseased organ, the thinker might bring his psychical forces to bear to restore it to health and strength; for, said the speaker, the mind can, and often does, affect the body for good or ill. Each individual lives his own life, his consciousness is discrete, no other person can know him as he knows himself. Change is the law of life mentally as it is bodily—men *die* daily and are renewed daily in their thought and motive lives as much as in their body lives, and though in old age physical powers may fail, the mind is often active and clear right up to the end. Earth-life experiences train the mental and moral powers; help to awaken and evolve the spiritual consciousness and enable man to know himself, and to will that he shall live rightly and wisely. The sense of personal identity is intensified and deepened by the failures and successes, the sorrows and pleasures of life, and when the processes of the death change (which were fully described) have been completed the spirit stands forth a living personality—unchanged in character and ability, in consciousness and disposition.

The spirit body is as actual and real to the spirit as the old earth body appeared to be, and its environments are as palpable to its perceptions—it has simply passed from one plane of conscious existence to another.

While this is true, in a general way, the newly-born spirit soon realises that there is a great difference; for he is shut off from the five-sense plane—he no longer sees, hears, tastes, or touches, or understands what is going on on the earth as he used to do. The invisible has become visible and the formerly visible things invisible—he may be in the dark as far as his earth friends are concerned, quite as much as they are regarding his new conditions.

The newly-awakened one on the spirit side soon discovers that he has lost his place in the world; it goes on without him almost as if he had never been. Should he try to reach his friends, to speak to them, to touch them, to *make* them aware of his presence, he too often finds that they are deaf and blind and unresponsive. He cannot interfere in earth affairs—he may haunt his old home, or place of business, but no one pays any heed to him. He may even sit in his old arm chair, but no one notices him, or answers should he call. So far as the outer life is concerned he has lost *all*. Position, power, wealth, lands, houses—everything has gone from him, and if these things were the sole and all-absorbing interests and pursuits of his life he is a spiritual pauper—a prisoner—held captive by the limitations of past habits, loves, and ambitions which he can no longer indulge or satisfy. By the consequences of his past modes of life and thought he is self-deprived of higher experiences—not held in thrall by Satan, nor shut out of heaven by the arbitrary intervention and decree of an angry God—but as he was fully absorbed with,

and his interests centred upon, the things of the five-sense plane, he is earth-bound.

Death does not necessarily awaken the spirit to the realisation of his true spiritual state. He cannot cut himself away from his past—for he has become what he is because of that past—and the life after death is the natural, the inevitable sequel to the life lived on earth. He may not be unhappy—indeed, he may enjoy his life, as he did here, so long as he is contented with his state. Consider the immense army of spirits who are constantly being translated from the outer life to the spirit world, ranging from the barbarian to the civilised, from the ignorant and criminal to the cultured and spiritually unfolded, from the babe to the centenarian, and as these each go to their own place you will realise how infinitely varied are the states and conditions of the spirit world.

The change to the child means that it is shut off from the experiences of the outer physical life, but there are compensations. The divine spirit within becomes active, the psychic organism of the child develops as it would have done had it remained in the physical body, but the child's intuitive and perceptive powers are more sensitive, and its spiritual development is more readily attained.

Life cannot be reckoned by years, but by spiritual results. The *Realities* of life are the motives—thoughts, loves, desires and spiritual attainments, and until these are understood true spiritual life is unknown.

You wonder sometimes that certain spirits say that they have been on the spirit plane hundreds of years and do not even know where they are—but the fact is they are not yet spiritually awake. They are in the *spirit*-world, it is true—you, too, are spirits now—but they have not been born to the consciousness of spiritual things—they have not realised spiritual realities and relationships, nor learned to respond to the great spiritual principles which govern the lives of all, and, when intelligently and lovingly observed, outwork in beauty and harmony. They are still in the world of illusions of their own creation; they yield to what they consider the inevitable, and wait—wait they know not for what—getting what enjoyment they can out of their surroundings.

We are sometimes asked why the good spirits do not arouse the earth-bound ones and help them to rise to higher spheres. But, *we* may ask, why do not you awake the ignorant and vicious on your side? We strive to help them, but we cannot *compel* any soul to forsake its conditions. Each forward step must be taken voluntarily, and wiser spirits are shut off from those who are content with their surroundings and the conditions which they themselves have fashioned. They are impervious to the influence of love until they realise their true state; then the sense of isolation, the shame, remorse, and self-condemnation, which stir the depths of their consciousness, react upon them and, while painful to bear, they are in reality evidences of spiritual awakening and sensibility. This consciousness of imperfection and unhappiness leads to repentance and aspiration, and the upward path opens before the spirit which truly desires to walk the better way. Then it is that the loving friends who have been waiting, watching, and striving to bring about this change of attitude are able to minister to the mind diseased and the spirit oppressed; then it is that help and pity, comfort and guidance, encouragement and love are extended to assist the pilgrim to arise and go to the Father.

Remember there is one great governing law in the spiritual world—the law of fitness—each one goes to his own place. No power in the universe can shut a spirit down into hell who is not fit to go there, or exclude him from heaven (or the happier states of spirit life) who has the right of citizenship by spiritual fitness. No one enters the great Summerland—the realms of light, joy, and peace—until he has spiritually unfolded and attained the consciousness of his at-one-ment with those conditions.

The law of spirit is growth and development, of strengthening will and unfoldment in wisdom, purity, and beauty. The outcome of the wise use of knowledge is a state of conscious harmony with eternal spiritual principles. Death is only an incident in the evolutionary career of the spirit and its experi-

ences, a stage in the preparation for the fuller life—the entrance to another class in the great college of immortal existence.

From the spiritual point of view the death change, to those who are prepared for it, is a deliverance—it sets them free and gives them scope and opportunity to learn, to develop, and to realise the dreams, hopes, ideals, and impulses which inspired them here, and to express all that is best and sweetest and noblest in their natures which could not be manifested on the earth. Rest assured no spirit will for ever remain in darkness, slavery, and solitude. Sooner or later each one must answer to the pleading of the spirit within, and respond to the call of the Divine Spirit to 'come up higher.' The experiences of life both in and out of the body are educational and preparatory, and it is the happy privilege of each one in the progressive life through the spheres, or planes of spiritual evolution, to awaken to the consciousness of this responsibility and learn to develop his spiritual powers in harmony with the Will of God.

EUSAPIA PALADINO AT GENOA.

(Continued from page 51.)

At the fourth sitting there were some rather interesting indications of a desire to give satisfaction to the sitters. Professor Morselli, who held the medium's left hand, was touched on his right arm by what appeared to him to be a left hand. The writer of the report at the same time felt convulsive movements of the medium's right hand, which he held in his own, and asked Professor Morselli if he was sure that it was a left hand that touched him. Then, he says, the invisible operator kindly cleared up the doubt :—

'A hand issued from the cabinet, came forward to the right of Eusapia's head, and stopped for a moment between the professor and myself, about a foot above the table, so that we could see it clearly. It was a woman's hand, fully open, the fingers parted, the thumb uppermost, the palm towards me. It was undoubtedly a left hand; all of us saw it, and it could not belong to any of those present. I did not succeed in grasping it, but at other times I have been able to catch hold of these mysterious hands. The sensation was very curious; they were not withdrawn from my grasp, but they melted away, so to speak; they disappeared from between my fingers as though collapsing, just after they had displayed considerable energy in action, and had appeared to be completely alive.'

Another curious effect was the 'chronometric' levitation of the table, which rose to the level of the sitters' shoulders, and while Dr. Venzano counted the seconds aloud, the end of the table furthest from the medium rose and fell in exact time with the counting. There was evidently an endeavour to keep this up as long as possible; not content with thus beating time for sixty seconds while suspended in the air, the table rose again and did the same thing for seventy-eight seconds.

At the same sitting Professor Morselli placed a string on the table, and it was taken away and returned just as it was at first. But Professor Morselli said he wanted it knotted. Then it was taken away again, and soon brought back with three large, well-made knots in it at equal distances apart. Sounds were also obtained from a mandoline, the strings of which require to be touched at a certain place in order to give true notes, and from a little musical box, without the handle being turned. This last phenomenon occurred after Eusapia had come out of trance, and in full light; in fact the narrator states that there never was complete darkness, but always light enough to read a graduated scale.

Professor Morselli, in a special article in the 'Corriere della Sera,' on the results of these sittings, affirms his conviction that the great majority of Eusapia's phenomena are real and authentic; that they have an objective existence and a consistency equal to those of any facts verified and accepted by experimental science. But he does not consider that this demonstration of the action of spirit on matter is a proof that these effects are due to the spirits of deceased persons. No matter: a long step has already been taken by one who formerly denied the existence of these very phenomena.

In addition to the séances held at Genoa with Eusapia Paladino, which we have already summarised, two series of sittings have taken place at Milan, with the same medium, one at the rooms of the Society for Psychical Studies, the other at the offices of the 'Corriere della Sera.' At these sittings all the usual phenomena were produced while the medium was under the most stringent observation. Among the sitters on some occasions were Senator A. Fogazzaro, the celebrated Italian novelist, and Professor Cesare Lombroso, both of whom were the objects of particular attention on the part of the unseen agencies. With regard to one manifestation, some interesting proofs of identity are given by Signor G. Massaro in a communication to 'Luce e Ombra.' The medium, in trance, stated that she saw a young man who came from Palermo, and was Signor Massaro's son. Signor Massaro says :—

'This reply confirmed a promise made through another medium, that if I went to Milan my son would materialise. The medium then said, "Portrait taken in the sun," and I was touched on the breast, just where I had in my pocket a kodak portrait of my boy, taken in the open air. A hand was also slipped into my pocket, and I found my pocket-book opened at the very compartment in which the portrait was; no one present knew that I had it, or how it was taken, nor was I thinking of it when the medium spoke. I was kissed and caressed through the curtain, and a hand appeared, in a sleeve made of cloth exactly similar to the last coat worn by my boy, which I still keep. He thus gave me every proof of identity.'

SPIRIT RAPS INSIDE AN OAK CHEST.

According to a correspondent of 'The Tribune' (on February 25th), a farmer, who is about seventy years of age and resides in the Eastern counties, declares that strange rapping noises were recently heard inside an old oak chest which formerly belonged to his mother, who had told him that rappings had been heard inside it previous to a death in the family. The farmer keeps the chest, which contains his private papers, in his bedroom. One night last month his wife woke him up and said she had heard strange noises coming from the inside. At first he laughed and told her to go to sleep, but he listened and presently he heard a sharp knock. Shortly afterwards his wife grasped his arm and said, 'There it is again,' and he heard a louder and sharper knock than before. The same thing happened three nights running. His wife knew the family tradition. She had previously been ill and shortly afterwards took to her bed and died, and the farmer regards the rappings as a warning of her approaching decease. He had not been a believer in spirit visits, but he says that he is bound to believe the evidence of his ears. The farmer's pastor is said to believe strongly in the spiritual character of the rappings. He testifies to the good character of the farmer and his wife, whom he describes as 'quiet, upright, good-living people,' and says that he told the farmer, after hearing his story, that it was 'very probable that we are surrounded by disembodied spirits, and that the partition between the spirit world and ours was so very thin' that he was 'not at all surprised at the manifestation.' That reverend gentleman is evidently a good Spiritualist—whether he knows it or not. We do not give the name and address of the farmer, as to do so would be to render ourselves liable to a possible action for libel.

THE UNION OF LONDON SPIRITUALISTS will hold a Conference on Sunday next, March 3rd, at 447, Katherine-road, Red Post-lane, Forest Gate, E. Speakers: At 3 p.m., Mr. T. Brooks; at 6.30 p.m., Messrs. J. Adams and G. T. Gwinn.

TO CORRESPONDENTS. 'Disgusted.'—We are in receipt of your letter in which you charge a well-known medium with fraud. As already announced, we have decided to give no reports of promiscuous dark séances which are not held under test conditions. We have, moreover, an assurance on the part of other persons who were present at the same séance that in their opinion there was no evidence of false pretence on the part of the medium, although, to you, the results may have fairly suggested a conclusion to the contrary. You surmise that some of the sitters were confederates of the medium, but so far from proving this you do not even supply their names. —'D. D. S.'—You have omitted to send us your name and address.

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APPLICATIONS by Members and Associates of the London Spiritualist Alliance, Ltd., for the loan of books from the Alliance Library should be addressed to the Librarian, Mr. B. D. Godfrey, Office of the Alliance, 110, St. Martin's-lane, W.C.

SPIRITUAL PANTHEISM.

The 'New' heresy of the hour is something so akin to Pantheism that its promulgators have to constantly persist that their 'immanent' God is also a transcendent God,—within all but over all; the life of all life, but the life above all other modes of life. It is on thin ice that Mr. R. J. Campbell and his followers are treading. Their troubles have not yet begun.

In truth, this is the standing world-problem, and the problem is becoming more urgent every day—how to reconcile the universal immanence of God with human freedom and the separation between the human and the divine. It will probably come to this,—that the problem, after all, is identical with that of Materialism *versus* Spiritualism or Transcendentalism. Kant's saying, 'Give me matter and I will build the world,' probably meant that the mystery of matter was the difficulty: and this is precisely what we are now all finding out.

The scientists are resolving the Universe into something that we picture as motion and call Force; and this looks uncommonly like getting rid of our old friend Matter altogether. Certainly, it must materially modify our conceptions as to phenomena. The probability is that we are drifting to a point of view at which we shall only be able to ask: 'Can we, then, believe in anything but will-power? The will-power at the centre of the Cosmos admitted, surely it must be eternal—and God.'

This is what Pantheists argue—but some with a difference. The idea of anything but the Universe, as all in all, does not seem possible to them: and, to all intents and purposes, they are therefore atheists. A spiritual universe asserted, Atheism disappears, for Atheism is negation, whereas Spirit means affirmation. 'God is Spirit' is the declaration of reason as well as of Scripture. But the Pantheist 'with a difference,' the poetic Pantheist, is almost always religious. Even Goethe was not absolutely irreligious, though it is doubtful whether he ever reached 'The Higher Pantheism.'

Irreligion is cynical and disdainful, and the extremest examples of this phase of thought pertain to writers not avowedly sceptical: but genius of the loftier ranges would die in the icy atmosphere of positive unbelief. Lucretius, who was perhaps an Atheist, is generally conceived to be

the highest type of that anomaly, a positive negationist in poetry. He 'denied divinely the divine,' as Mrs. Browning said.

Pantheism may be spiritual enough, but it must in any form be heretical to orthodoxy; and yet the phenomenal world is, to profound thinkers, almost always a fantasy, and the Pantheistic poet says, like Shelley,

It is a modest creed and yet
Pleasant, if one consider it,
To think that life itself must be,
Like all the rest, a mockery.

Shelley died a true Pantheist, but 'the noble Pantheism of Fichte' was hardly within his spiritual resources, so that the wail and the dirge burst from his lips, almost to the end.

Germany is largely Pantheistic in its literature, and yet full of opulent Idealism. The poets and philosophers of this remarkable nation, Goethe, Schiller, Schelling, Oken, Fichte, and later men, have all given us contributions that tend to the Pantheistic ideal; but genius, in the realm of imagination, can hardly escape from the sense of an omnipresent Divinity.

The point that philosophy is most interested in is 'the soul in Nature' and whether we re-emerge in 'the general soul.' The idea of Nature 'red in tooth and claw,' soulless and pitiless, is essentially atheistic, however it may be allied with a verbal Theism. As opposed to that, there is a Pantheism which is a great deliverance,—a Pantheism which proclaims divinity in the minutest things, and asserts the truth of that apparently extreme saying of Jesus that the fall of the sparrow is not apart from the beneficent God. The thought in that—of a heavenly Fatherhood, ever working for us and ever watching over us,—we can accept with gratitude, as an unspeakable relief. That is a higher Theism: it is Universalism, and Universalism is essentially the ultimate triumph of equity and love. It confirms that daring and profound saying of Emerson,

Fear not, then, thou child infirm,
There's no god dare wrong a worm:

or that other saying,

The spirit of the worm below the sod
In love and worship blends itself with God.

Is not the modern doctrine of Evolution or development quite in essential harmony with the thought that all Nature is agonising that the whole of sentient being may be raised to the God-sphere, that God may be all in all? Is not that the meaning of Paul's brilliant excursion into the field of the Evolution theory, where he more than anticipated Darwin inasmuch as he carried Evolution into the region of spirit, and to a haven and home in God?

In modern days, two men, one but little known now, and one of universal fame, were strong leaders in this path of hope for all. Generous Theodore Parker was a true Universalist, both theoretically and practically, both as a thinker and as a politician; while Tennyson led the way with his inspiring faith that 'nothing walks with aimless feet.' But both of them, the intrepid heretical reformer and the refined poet, derived light from the German philosophers who were denounced as 'infidels' by British divines.

It is difficult indeed to say who is the real 'infidel,' so we had better abolish the word. One can be infidel by saying too much as well as by saying too little. Jesus suggested that in his startling parable which told of those in the outer darkness who said, 'Lord, Lord, have we not prophesied in thy name, and in thy name have cast out devils, and in thy name done many wonderful works?' And the 'Lord' did not deny it, but, for all that, He said, 'I know you not.' The lesson of that parable is the lesson of all true life,—that they are nearest God who co-operate with Him in the uplifting and saving of the world.

EVOLUTION AND SPIRITUALISM: THE STORY OF A RESPONSE.

BY THE REV. J. PAGE HOPPS.

An Address delivered to the Members and Associates of the London Spiritualist Alliance on Thursday evening, February 21st, in the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall; Mr. H. Withall, vice-president, in the chair.

In his introductory remarks the Chairman made feeling reference to the passing to spirit life of Colonel Olcott. He said that while there were a few points upon which Spiritualists and Theosophists agreed to differ, they were in the main on common ground in their philosophy and in their opposition to materialism, and he felt sure that all Spiritualists would sincerely sympathise with their Theosophical friends in the loss they had sustained by the transition of their president, who was also one of the founders of their society.

MR. HOPPS said:—

The Spiritualist, in a highly important sense, is the interpreter of modern science. The science that is not modern never wanted him. It was plodding and patient, and did wonders with its limited outlooks and limited means, but it stuck in the mud of its Materialism, and was content. It saw in mud the promise and potency of all things, and it 'knew' that anything beyond the laws of its beloved mud was impossible. But Science has said,

'A change came o'er the spirit of my dream.'

It has looked over the brink of the mud-bank and has seen or inferred something far, far beyond it. It has ceased to rest even in its beloved atoms, and already finds its latest 'ultimate' in something that would have been moonshine to the old scientist, but which, nevertheless, is

THE HIDDEN FOUNTAIN OF LIFE

from which has ever proceeded that which enabled the old Hebrew writer truly and profoundly to say, 'In the beginning—God.'

But, at this stage, it is not necessary to use the word 'God' or 'Spirit.' All that is necessary is a recognition of this significant fact, that the story of modern science, the story which modern science is telling every day, is the story of a Response.

Broadly stated, the position is this: Throughout what we call 'Nature' there are two powers (or two operations of one power) at work in creation, in evolution,—a transmitter and a receiver; a sender forth of an impulse and a responder and appropriator; a call and a response. The process has received the name of 'evolution,' but that word does not tell, it hardly suggests, the story. What is known as the process of evolution is really a process of stimulation and attraction responded to by certain forces or processes. The philosophers and physiologists tell us that everything, certainly every living thing, has been produced, drawn out, in a sense created, in response to calls from 'environment'; but environment is a very plastic word. It may mean surrounding conditions on the merely physical plane, or it may include the more subtle influences of suggestion and affection. It might even be supposed to include any bias or impetus given from entirely unseen sources which would nevertheless be a very essential part of environment.

But behind all these classes of environment there is the working of the great law which underlies my case,—the law, that is to say, of creation, of evolution, by call and response, whether it be the call of a purely physical environment, or the more subtle call from behind the veil where the vital forces are manipulated and made purposive.

The formation and development of the planet itself is an instance of response to a call. There was a time when, as the Book of Genesis truly says, the earth was 'without form, and void'; and, alone, it could never have been anything else. It

was the call of the sun that wakened it into form, light and life: and the story of all life upon it has been the story of constant and endless

RESPONSE TO A MILLION CALLS.

Every bodily sense and organ is a case in point. The sense of touch is the end of long and subtle processes which acted like appeals. The eye has been created during hundreds of thousands of years, beginning as the merest sensitive spot, begun we know not how and directed we know not by whom, and slowly emerging, again through hundreds of thousands of years, until there came the achievement of an eye. The evolution of the eye would make a brilliant chapter in The Story of a Response.

When we try to look back upon what has happened, and reflect upon how it has all happened, the word 'chance' is a word of extremest folly. Intention, and intention of a very far-reaching kind, is obvious. It has been said that if an enormous quantity of letters were shuffled about from infinity it is possible that an Iliad might result. It is a ridiculous supposition; and, besides, as one (Dr. John Masson) shrewdly said of that:—

'Let us assume that the text of the poem might, after an infinite shuffling of letters, thus be formed. In that case the words could only be combinations of letters, not symbols of things or of thoughts: no sentence could express either a thought or an emotion. The chance-born Iliad could record for us no story of Troy, no anger of Achilles or parting of Hector and Andromache, but only how infinite was the jumble which flung the letters together for a moment, to scatter them the next moment.'

'Again, imagine, or rather "fancy"—for imagination has its own laws which cannot be done violence to—that by some much more than miraculous chance a world such as our own could have come into being from the mere clashing of atoms during infinite time. We cannot conceive of such a world lasting for more than a fleeting moment, for the creatures and things on it would be empty of their true essences, of the underlying reality and inner self of each by which alone it could persist in being. It could only be a phantasmagoria, bearing as much resemblance to the real world as dolls stuffed with sawdust and moved by clockwork would bear to living men and women.'

All creation is response: and this runs through the whole octave of the music of life, from the metals which respond to all the external conditions of stress and trial, and from the flowers which turn to the sun, up to the saint who cried, 'When Thou saidst, "Seek ye my face," my heart said unto Thee, "Thy face, Lord, will I seek."' There is no creation without a call; and there is no call without the response: and, as instinct implies satisfaction, and gravitation implies the presence of an attracting power, so longing and aspiration imply an inspiring presence. Here it is that we may find the subtle vital clue which will infallibly lead us to spirit-life and God. It is the intense

SUGGESTION OF PURPOSE EVERYWHERE,

of call and response, that gives the right meaning to every fact in Nature, and to every stage in the evolution of life and faculty.

Of course, imperfection marks every part of the process. The transmitter has always been greater than the receiver: the call containing more than the response: but O the wonderful patience of it! Oceans of possible light flooded the rudimentary eye, but only the thinnest ray affected it. Oceans of vibrations that meant possible light, sound, heat, electricity, stormed about the crude senses of early man just emerging from the mere animal, but the dull senses were not able to respond. Yet the process went on. The floods beat upon the slowly awakening organism and made it see, and hear, and feel. The floods of energy were not at first comprehended or received, but, to them that received them, they 'gave power to become sons of God.' From the beating of the heavenly powers upon the animal man the higher human emerged, and personal consciousness arose, and the sense of the beautiful, and the longing for improvement. Slowly this emerging man awoke to the universe around and above him, and put himself in certain elementary relations with it. He faced it, and

questioned it, and grappled with it, and in that way was 'called out of darkness into the marvellous light.'

THE GREAT OVERBROODING MOTHER

was breathing into him the breath of life, and he was becoming 'a living soul.'

This has, of late, been carried further on by the drift of the great wave of thought in favour of what is known as the universal Divine Immanence, or the universal indwelling of God. This almost identifies the call and the response, for, according to it, both are within. But this has been always felt by the God-moved, the mystic, and the devotee.

The old Hebrew Psalmist who cried, 'When Thou saidst, "Seek ye my face," my heart said unto Thee, "Thy face, Lord, will I seek,"' was both transmitter and receiver. There, it is obvious, both the call and the response were within. It was, as it were, God calling to His abiding-place to answer. Paul went all the way with this when he said: 'The Spirit helpeth our infirmity, making intercessions for us with groanings which cannot be uttered.' It is almost like a birth-struggle in the soul, as between God and His child. But the whole passage, in the eighth chapter of the Epistle to the Romans, is of enormous interest and value as to this Story of a Response, for Paul there pictures the whole creation as 'groaning and travailing in pain' through all the ages, as if struggling to respond and express that which is being suggested to it by the creative spirit who is ceaselessly trying to deliver it out of its lower imperfect condition, and carry it on to the glorious liberty of sonship with God until it can respond, 'Abba, Father!' just as though the assailing Spirit were rousing us all, bit by bit, out of the narrowness and lethargy of inferior animal conditions, and promoting us to the insight and status of sons. As Gerald Massey puts it:—

'God, the Creator, doth not sit aloof
As in a picture painted on the roof,
Occasionally looking down from thence.
He is all presence and all providence;
Sentient in whatsoever life may draw
Breath from Him; and, beyond, He lives in law.
He doth not sit at one end of the chain
Of Being, thrilling it now and again;
Outside His providence we cannot stand.
His presence makes the smallest room expand
Wider than wings of Day and Night e'er fanned.

All life, down to the worm beneath the sod,
Hath spiritual relationships to God.

So man is led by God, and lives in Him,
Not merely nourished by his rootage dim
In a far Past; a dead world underground,
But spirit to spirit reaches life all round.

God hath been gradually forming Man
In His own image since the world began,
And is forever working on the soul,
Like sculptor on his statue, till the whole
Expression of the upward life be wrought
Into some semblance of the Eternal Thought.'

At this point we may just glance at the subtle and profound thought that all this seems to suggest

A SELF-REALISATION OF GOD.

It does sometimes look like it, as a very keen modern thinker (Charles Godfrey Leland) once put it: 'Nothing is till it is formed, and the Infinite Glory and the Fearful Beauty and Tremendous Splendour of God the Unknown are first put into form in man's mind. Now are not we, who form such thoughts, forms of God, the Infinite Unknown Will which is always bursting into life and reality in myriad-million forms—in every motion of matter? We are.'

Is it not perfectly conceivable that we have here the missing link between Materialism and Spiritualism, or, say, between Physical Science and Spiritualism? Is it not a legitimate hypothesis that the slight variations which lie behind the rise of new species or behind the advances of old species—that is to say, behind all the stages of the evolutionary processes,—are intentional subtle calls, suggestions, stimuli from within the sphere of spirit-causes, call them what you will, whispers,

touches, vital directions like sunbeams or [sun-breaths, just making all the difference, and turning the life-forces in the directions required for the evolution desired?

It is here we may find at last

A MEETING-PLACE FOR SPIRITUALISM AND SCIENCE,

and for the physiologist and the theist; and here also is a basis for implicit confidence in the Caller, God, the incomprehensible Being who knows, who foresees, who determines, who awakens the response. Here, too, is the religious ground for the worship of Him, for prayer to Him, for aspiration towards Him, for reliance upon His sympathy. He is ever the Uplifter, not the Degradator; the Evolver, not the Destroyer. He knows no wrath and He has no eternal hell.

Now, having broadly advanced to the vital central thought, let us go back and look at certain particulars which we had to pass, but which are necessary links in the whole.

I referred almost entirely to the response of man on the physical side: but

THE SOCIAL AND ETHICAL RESPONSE

is of even finer significance and larger value. The call to ethical advance, to social evolution, is an intensely interesting subject of study: for here again the law is the same. Man's advances here also have been in response to stimuli from without. The evolving of a conscience, for instance, is as much a process as the evolving of an eye.

At first, the evolving man carried with him the mere animal's selfishness and self-assertion, making him possibly more brutal than the brute: but the manhood brought new arrestings, limitations, calls. First the heightened longing for society wrought within him, bringing him by slow stages to elementary social restraints, out of which arose the law of 'must' and 'must not,' out of which again arose the higher law of 'ought' and 'ought not,' and, higher still, the law of love, the law at last of 'I delight to do Thy will, O my God, yea, Thy law is within my heart,' all of which grew out of calls from environment, calls not always persuasive; often, on the contrary, hard and peremptory, calls like grips and threats which shook the culprit rather than caressed the child; calls to self-interest and self-preservation as well as to compassion and the sense of right: but all educative, all disciplinary, all stimulating, all creative: and so again the rise of conscience, the blessed advances in the ethical life, the steps towards civilisation, which is the art of living together, were all responses, and all produced just in the same way as the bodily faculties—the sense of sight, of hearing, of fine touch, of musical speech.

Many, even, of the so-called 'lower animals,' are instances of social and ethical progress by response. The dog, in response to environment, sympathy, affection and training for service, has become 'a new creature.' It also has been 'called out of darkness into the marvellous light.' 'Old things have passed away: all things have become new: and all things are of God,' as Paul said. 'What a transformation!' as one lately said. 'The very beings, whose blood the dog once drank with ravenous thirst, are now protected with courage and fidelity.' 'Man is not a fallen god, but a promoted reptile,' and he shares that advance with the poorest of his poor relations in the animal world.

The same thing is true of man on

THE VERY HIGHEST REACHES,

—the thought of sin, the longing to worship, the feeling after a spirit life, the sense of kinship with unseen powers and persons. All these may, in the same way, be traced to calls from the mysterious sides of life, and may be treated as responses to those calls; all the self-acting of the great transmitter and receiver.

Here also the first stages were stages of crude imperfection; and the responses to the calls from the spirit-world were as crude as crude could be: but in this they have only been like the responses on the physical plane. 'I see men as trees walking' might be one of the mottoes at the head of this Story of the Evolution of Physical Man. Every developing sense reported, at the early stages, with absurdest limitations. So with the spirit's response to the call from the unseen world

and the unseen people. God, let us say, called to His earth-child, and the earth-child responded with the manufacture of an ugly idol or the adoration of a devil.

GOD SAID, 'LOOK UP TO ME!'

and the earth-child responded with abject prostration, with flesh-lacerations, with grovelling terror. The spirit-people whispered, and the earth-child peopled his world with spectres fantastic, loathsome, cruel. 'There is a higher law,' said the Father, 'and he who violates it must suffer loss'; and forthwith the earth-child invented ferocious hells and everlasting dooms.

But all this is perfectly in accord with what has happened all along the evolutionary process. The superstitions and horrors connected with the crude stages of belief in God have been urged as reasons for rejecting this belief altogether; but we might just as well talk about disbelieving in vision, or hearing, or music, or speech, because of their early grotesque stages. It is necessary to take at its highest the significance and value of any response. We must go on and on from the first irritation on a speck of skin, where the unseen transmitter is calling for an eye that shall be evolved in ten thousand years, to the finished article in the head of a Rembrandt or the captain of a Cunard liner. So with the response to the ethical and spiritual call of the Father to the earth-child. We must go on from the grovelling of the rank idolater to the uplooking of a Christ; from the scream of the frenzied devotee to the calm response, 'Our Father who art in Heaven.'

HERE IS THE TRUE SIGNIFICANCE OF CHRIST.

He seems to have fully recognised the deep fact of re-union with God, but he did so for us as well as for himself. His winnings were the winnings of a stimulated Humanity. 'I in them, and Thou in me, that they also may be one in us' was his fine response. So Jesus was a full response to the call for a seeing soul, just as the eye of Rembrandt or of the sea captain was a full response to the call for a seeing body. 'He that hath seen me hath seen the Father,' said Christ. Quite true. He was the full response to the Father's vitalising call.

Here is the true explanation of the central doctrine of Christendom, the revelation of the Father in the Son; but what Christendom has as a particular, we offer as a universal. The Son of God is not only one born locally some nineteen hundred years ago, but that vast Human Response which has been from the beginning. That is the Eternal Son of God which is the eternal answer to His creative call: and all things ever were and are a part of it.

Here, on this height we might end, but, before we do so, there is a glimpse of something which demands a parting thought. 'The beloved Apostle,' or that great early Christian evolutionist, whoever he was, pointed it out when he said, 'Beloved, now are we the sons of God, and it doth not yet appear what we shall be, but we know that when he shall appear we shall be like him, for we shall see him as he is': that is, when all the fullness of the appealing power is received, and the Response no longer knows the earth hindrances and limitations. But a still earlier evolutionist indicated it when he said, 'I shall be satisfied when I awake with Thy likeness'—a tremendous thought!

EVOLUTION INTO THE UNSEEN,

then, is our description of what awaits us: nothing arbitrary, nothing supernatural: only an advance, a higher natural, a nearer contact with the Call, and a fuller offering of the Response,—the goal reached, the evolution accomplished, the home of the spirit found. (Applause.)

At the close of the Address, which Dr. Abraham Wallace characterised as 'one of the most subtle and profound that he had ever heard from the lecturer,' Mr. Hopps was accorded a hearty vote of thanks.

THE UNION OF LONDON SPIRITUALISTS will hold a conference on Sunday, March 10th, at the Spiritual Brotherhood Church, 8, Mayall-road, Brixton. Speakers: at 3 p.m., Mr. Percy Smyth, on 'Organisation v. Speculation'; at 7 p.m., Messrs. P. Smyth and G. T. Gwinn.

LETTERS TO THE EDITOR.

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

'Is She Obsessed?'

SIR,—In answer to 'M.D. (London),' in 'LIGHT' of February 23rd, permit me to say that the symptoms of the young girl to whom he refers seem to indicate that she is overshadowed by her spirit brother's influence and, in that case, the best course would be to get a clairvoyant to sit with the girl and her friends and reason with the brother and induce him to withdraw. Your correspondent's letter reminds me of what Mr. G. A. Porter said at a meeting at Worcester, Mass., U.S.A. He explained that a young lady was crossing a bridge when she saw a young man on the shore in the act of committing suicide by drowning. She screamed for him to stop. He heard her screams yet heeded not. To him it was a soul-cry. After leaving the body his spirit attached itself to her mind. Within twenty-four hours she was sick, though previously in the best of health. Her ailment baffled the physicians. Later she came across an article on obsession and became strongly impressed with its presentation of the subject. Convinced that her illness was obsession, she recalled the incident of the young suicide. She began to talk with the obsessing spirit, and convinced him that he was the cause of her sickness, and begged him to leave her and seek knowledge and progress in the spirit-world. As a result she was restored to health.

All obsessing spirits are not evil nor malicious. There are friendly, loving obsessions, and Mr. Porter further said: 'When treating a lady recently I distinctly saw her mother standing beside her and knew immediately the cause of her passing out. I discerned the same symptoms in the daughter's case. Here was an unconscious obsession. The mother during her illness had been conscious of the tender ministrations of her loving daughter. After passing out her spirit lingered near the one she loved, all unconscious, no doubt, of the injury she was inflicting upon her child. When the law was explained and the spirit knew the truth her daughter's health was restored.'

I hope 'M.D. (London)' will act on these suggestions and shall be glad to know if he succeeds.—Yours, &c.,

INTERESTED.

SIR,—In reply to 'M.D.'s' very suggestive query, I should say it was exceedingly difficult to tell whether the case he mentions is one of obsession by a foreign spirit, or the result of disorder in the patient's own organism, such as congestion of a certain portion of the brain. Both explanations are possible; but even supposing it was a genuine case of obsession, the organism of the obsessed was in some way or other deranged, otherwise the obsession could not have occurred. In either case the true remedy is the magnetism of a powerful will, as will be seen from the following extract from the Rev. W. Stainton Moses' valuable book, 'Spirit Teachings':—

'When you know more of the action of all the forces operating round and in you, you will see that they are far simpler than you fancy, and that what we describe as will-power is at the root of everything. By it we control your organism. By it we overcome the resistance which seems to you a property of matter. By it we substitute another condition of Attraction and Repulsion for that which is known to you, for we move objects, not by lifting as you do, but by holding them in suspension by Attraction. You can scarcely yet realise that magnetism is the great force which governs all things. This is the great agent, of which you know little. Matter is made up of atoms, which range themselves in obedience to an inherent law of vitality, each atom being itself a magnet having polarity. Conditions of disease are set up when these orderly arrangements are distorted either locally or throughout the system. Magnetic treatment, which is the true healing, acts by restoring the normal condition, and allowing the healthy state to be restored. The expression of all force is ultimately contained in will-power and magnetism, magnetism being only one of the modes of action of volition or will-power as known partially to you.'

It should be pointed out that the will-power referred to can only be exercised in its full extent by the spiritually developed individual, being synonymous with the true prayer mentioned by Jesus Christ. The reason why the ceremonial of exorcism sometimes resorted to by the Church does not always succeed is that the spiritual power is lacking in the

exorciser. I cordially sympathise with the suggestion of Dr. Abraham Wallace at the close of the intensely interesting address by Madame d'Espérance, that an effort should be made to deliver that unfortunate family in the Bavarian Alps from the heart-rending persecution to which they have been subjected. This could be done easily, were the action of will-power and magnetism more generally understood and cultivated in an enlightened manner.—Yours, &c.,

ARTHUR LOVELL.

94, Park-street, Mayfair, W.

SIR,—In answer to 'M. D. (London),' I should say that in the case referred to there may have been some functional derangement or irregularity which has given an opening for an obsessing entity; but, in any case, I would strongly recommend that a diagnosis should be obtained from Mr. George Spriggs while he is under spirit control. There can be no doubt that magnetic treatment by a healthy, strong-willed operator is most likely to prove effective, if carried out under good auspices.

I have intimate knowledge of a case treated, and still under treatment, at the rooms of the Psycho-Therapeutic Society after a diagnosis by Mr. Spriggs, where the violent symptoms were allayed in ten days; within a few weeks all trace of obsession disappeared, and after four months' treatment the brain, which was very much depleted, is making marked and steady progress towards recovery.—Yours, &c.,

I. G.

[Another correspondent, whose letter is too long for insertion this week, suggests that the head of the sufferer should be covered with silk, and cites an interesting case in which, within an hour after this was done, the patient was calm and rational, and was ultimately cured.—ED. 'LIGHT.']

'The Divine Feminine.'

SIR,—I have been interested in the article which appeared in 'LIGHT' of January 19th on the above subject, as exemplified in Miss Frances Swiney's book, 'The Cosmic Procession; or, The Feminine Principle in Evolution.'

I have not read the book, but Miss Swiney's articles in 'The Nineteenth Century,' I believe, embody the views contained therein, and her treatment of the subject is to me intensely interesting; not only because I believe a great truth is amalgamated with much that is abstruse and occult, but because the same truth is enunciated in a book which is now out of print, but which made some impression on thoughtful minds twenty years ago. I refer to Laurence Oliphant's work on 'Scientific Religion.' The author passed over some years ago, but had he lived in earth life *now*, he would have been a valuable helper in spiritual teaching. He was looked upon in his own day as an unpractical dreamer, and the possessor of crazy ideas, but in the light of modern enlightenment he appears a seer who had learnt much pertaining to matters behind the veil, a man of purely altruistic mind; ready to sacrifice everything flesh and blood holds dear, if by doing so he might live nearer to his God. Once a disciple of Thomas Lake Harris, he excited some comment by leaving his community, and his reasons for doing so were never matters of public knowledge. The point I desire to draw attention to is, that he too believed in the possibility of the further evolution of the feminine principle, and the virgin birth as applied to humanity. His views, if carried out as he desired, would no doubt have led to the depopulation of the world, and were scouted as untenable in consequence. It seems, however, that a great truth may underlie them to those who probe deep enough to find it, but that the revelation as to future evolution was misunderstood by the seer, even though he was (as he states) taught by spirit friends. He applied his new knowledge to the earth life and saw no reason against its adoption by the world at large, but it seems more likely that the revelation really related to our later *spirit* life, where the material body is no longer required, where affinity is our partner and thought our offspring; and that as we advance into the higher spheres and gain knowledge, we shall find that we were *originally* created in spirit—male and female, in one complete and perfect semblance of the Creator, dual yet one, the bond of union being affinity alone. Perhaps the story of the fall is an allegory of the first sign of severance of the two in one, and the consequent degeneration of the twin spirits. The feminine principle, being of the purer and higher type, exemplifying the attributes nearest to the Divine Creator, was by Him held more to blame than the other; consequently the purgation procured by degradation and subsequent purification has been long and sore,

and will not be complete until the dual two are again joined in pure and loving union in the highest spheres, where none but the perfect dwell.

This may explain to a great extent the degradation and suffering of the feminine side of Nature, existing as soon as the soul evolved begins to live and feel. It may explain the long and earnest struggle needful for salvation and rehabilitation; a struggle which is proceeding around us in modern times, in every country and among women of every creed. In sorrow, yet in hopeful strength of purpose, must the woman-soul lead her mate back to his old estate from which he has fallen, crushing *her* in his own descent. Rough must be the path and often watered by the tears of a sorrowful patience, but it leads to the redemption of humanity, here and hereafter. The sooner the woman-soul recognises her mission, the better for the world at large, and the better for herself. Noble and pressing is the work, and it waits for strong and loving souls to do it. Let the days of inanity and feebleness pass from among us, and the grand new work begin. A trumpet call is sounding in the ears of every woman on earth, even as the awakening cry of the ancient prophets broke upon the ears of the daughters of Jerusalem as they sat at ease. Listen to these lines from the 'Chorus Mysticus':—

All things transitory
But as symbols are sent;
Earth's insufficiency
Here grows to event,
The indescribable,
Here it is done;
The Woman-Soul leadeth us
Upward and on.

—Yours, &c.,

A. A. THOMSON.

The 'Berlin' Disaster Foreseen.

SIR,—It may interest many readers of 'LIGHT' to know that the terrible calamity of the wreck of the 'Berlin' was foreseen by Miss Jackson at a séance given by her mother, Mrs. Agnew Jackson, at which there were nine persons present, on Tuesday evening, February 19th, which would be more than thirty hours before the actual occurrence.

Miss Jackson, at the close of the séance, startled those present by exclaiming that she had just been through a most awful experience. She then described the scene of a fine ship broken in two by the violence of the storm, apparently stranded on the rocks, and quite close in to the shore. The sea was strewn with bodies; one in particular she noticed, that of a young girl whose long hair was entangled with seaweed. She also described the efforts of the tugs and boats to reach the wreck. One thing that struck me as being remarkable was that the medium said that she seemed to be struggling for her own life as well, and so could not take note of many details of the scene.

The above is a correct statement of what actually took place at the séance, and could be attested by those who were present.

I consider it a remarkable case of prevision, and it raises interesting speculations as to the agencies at work in the unseen world who are thus endeavouring to call our attention to the hidden mysteries of life.—Yours, &c.,

T. F. BATEMAN.

38, Church Hill-road, Walthamstow.

[Another correspondent, referring to the above, states that mention was made in the 'Daily Mail' of Saturday last of a lady, who was rescued from the wreck, who had long dark hair.—ED. 'LIGHT.']

'An Unsuccessful Circle.'

SIR—Permit me to express the opinion that the cause of the non-success of 'M.N.P.B.' of Birmingham, whose letter appeared in 'LIGHT' of February 9th, is that the sitters have sat together too long. I think that a developing circle does not require to sit together for more than a year, for by that time they ought to be able to obtain satisfactory results or else get new sitters and form a fresh circle, and thus gain fresh influences for their own development. Having sat in public circles several times, I have noticed that although the mediums stated that some of the sitters possessed certain psychic gifts, no steps were taken to develop them. I venture these remarks in the hope that others, more versed in this important subject than myself, will be prompted to take the matter up.—Yours, &c.,

OBSERVER.

Letter from Mr. W. J. Colville.

SIR,—When I left California in March last there were no external indications pointing to any dread upheaval, though many sensitively organised persons were feeling in some mysterious manner the approach of a strange event. Since my earliest childhood I have always been guided away from dangerous situations, and though a year ago it was my desire and expectation to remain several months in San Francisco, events so shaped themselves that my visit was limited to five days, and I took the only steamer which left that port before the great catastrophe in April last. Returning nine months later, my first vision was of a rude scene of desolate upheaval. The lower portion of the city, for about a mile, had indeed been devastated, but a few minutes' riding in an electric car sufficed to introduce a totally different aspect of affairs, and it was with great joy that I gazed upon prosperous and almost uninjured streets and boulevards. One-third of San Francisco was demolished, but the remaining two-thirds were saved, though the severe shaking rendered repairs necessary in many parts of the unburned district. The people, on the whole, are extremely buoyant and optimistic as well as enterprising, and never in the annals of the city has business been brisker than during this last holiday season. Speaking for myself and the work in which I am engaged, I can report a period of great prosperity. Audiences have been limited only by the capacity of the halls, and the sale of books has exceeded that of any previous season. As soon as I landed I found I had been engaged to serve four centres: San Francisco, Oakland, Alameda, and Berkeley; and it is worth recording that Miss H. M. Young, the energetic woman who made all the preliminary arrangements while I was on the ocean, is eighty years of age, and never wears spectacles. This lady is an enthusiastic Spiritualist, a great admirer of 'LIGHT,' and hopes some day to visit England, which she has never seen, and to attend meetings of the London Spiritualist Alliance.

After spending nearly five weeks in and near San Francisco I visited Southern California, and have just completed a successful three weeks' lecture course in Los Angeles, where interest in psychic problems is intense and all progressive cults are largely represented. In the liberal religious realm incalculable good is being steadily accomplished by Benjamin Fay Mills and Mrs. Anna Mills, who are to the front in every worthy undertaking to which they can lend a hand. I am now responding to a call from San Diego, close to the border of Mexico, a charming city boasting of a fine Spiritualist Temple, and after returning to San Francisco for another brief season I expect to revisit Canada, as friends in Toronto are insistent that I return to them as soon as possible; then I hope to be in a position to respond to the invitation of many friends in London to take up my abode indefinitely among them. My new book 'Universal Spiritualism' is now in the hands of subscribers, and the English edition will very shortly appear and will retail (as announced in your columns on January 12th) at 3s. 6d. The American edition sells at one dollar.

Thanking you for your courtesy in publishing my occasional communications and sending me copies of 'LIGHT,' which I am always delighted to receive, and with pleasurable anticipations of another residence in England, I am, yours, &c.,

2328, Clement-avenue,
Alameda, California, U.S.A.

W. J. COLVILLE.

Spiritualism in Calcutta.

SIR,—Your readers will be interested to know that Dr. Peebles has got up a psychical society here in Calcutta. The town has been stirred up, for, directly it was known that the doctor was here, the Seventh Day Adventists held anti-spiritualistic meetings, and one of them sent a letter attacking Spiritualism to the 'Englishman,' the leading British daily paper. The doctor and other Spiritualists replied vigorously, and a fairly lively correspondence ensued.

When Dr. Peebles arrived he was received at the railway station by His Highness the Maharajah of Tagore, and was conveyed to his castle, where the doctor delivered his first lecture in the big palace reception hall. He has since given many lectures, not only in Calcutta, but in the surrounding districts, and, I hope, has established a permanent footing for Spiritualism in Calcutta; the only thing now wanted is a good test physical medium.

Permit me to ask friends of the cause if they can kindly spare books on Spiritualism and kindred subjects for our society, and send them to the care of 'LIGHT,' 110, St. Martin's-lane, so as to help us to get a good start. —Yours, &c.,

C. ARMITAGE,

Secretary Calcutta Psychical Society.

173, Lower Circular-road.

The Salvation of Socrates.

SIR,—Will you permit me to raise a courteous protest against the statement in your leading article of February 16th that 'The Thirty-nine Articles practically say that Socrates is damned'?

Your reference is, of course, to Article XVIII, 'Of obtaining eternal salvation only by the name of Christ.' The whole text of the Article is as follows: 'They also are to be had accursed [*anathematizandi*] that presume to say that every man shall be saved by the law or sect which he professeth, so that he be diligent to frame his life according to that law, and the light of nature. For Holy Scripture doth set out unto us only the name of Jesus Christ whereby men must be saved.'

Now, surely, the interpretation of this Article is this: That those who, while professing Christianity, hold Christian truth so lightly that they say it is a matter of little consequence what a man believes so long as he is honest in his belief, do, by this loose holding of Christian truth, merit condemnation. But while the Article lays down the general principle that salvation is only through Christ (following the express words of Scripture on this point), it distinctly *does not assert* that a man (Socrates, for example) cannot be saved unless he has a *conscious* faith in Christ.

Some words of Dr. Arnold, of Rugby, although used originally of *Biblical* interpretation, may, I think, be quoted here in connection with the interpretation of Article XVIII. 'Scripture never speaks of persons when there is a physical impossibility of its speaking to them. So the heathen who died before the word was spoken, and in whose land it never was preached, are dead to the word; it concerns them not at all; *but the moment it can reach them, it is theirs, and for them.*' (The italics are my own.) It is interesting to remember that Tertullian singled out Socrates as a man who, though a heathen, had an insight into divine truth: '*Aliquid de veritate sapiebat.*'—Yours, &c.,

C. E. HUTCHINSON.

Alderton Vicarage.

Vision in a Magnetic Mirror.

SIR,—I think the following experience may be of interest to your readers, so venture to send it to you.

A short time ago a 'Hindoo Magnetic Mirror' was sent to me by Mr. B. Woodcock, of Bradford, with the request that I would use it, and let him know the results. I am a normal clairvoyant, seeing visions which seem to build up, in the air, but am not at all successful in crystal gazing, &c., so expected no results. I thought, however, that I could but try, and so experimented with the Magnetic Mirror at once, and in broad daylight. To my surprise, a picture formed immediately, and I saw a small fishing boat, with one large sail, just on the crest of a tremendous wave, looking as if it must be capsized the next instant. In the boat was a man—whom I recognised—clinging to the mast, having lost all hope, and certainly destruction seemed to stare him in the face. Then from the depths of the mirror, I heard the words clairaudiently, 'He will weather the storm, and the sea will gradually become calm.'

I watched the little boat, thinking that there was no hope for it, and that it *must* be swamped; but no, it rode that awful wave in safety, and passing over a series of smaller ones—which, though still dangerous, were not nearly as bad as the first—reached harbour safe and sound.

At the time I had no idea that the man I recognised in the boat was in any difficulties, but within two months I heard that he was in fearful business trouble. Through the vision seen in the mirror I was able to assure him that if he held on he would quickly get over the worst of his difficulties and eventually put his affairs upon a better footing, and time has proved that what the mirror foretold was perfectly correct.

Many are anxious to know of some external help to the development of latent psychic faculties, and I feel sure that such would find these mirrors very valuable and satisfactory, and get, by their aid, thoroughly practical results. —Yours, &c.,

ARJUNA.

The Outgrowing of Sin.

SIR, In the review of Mr. Hudson Tuttle's new book, 'The Evolution of the God and Christ Ideas' ('LIGHT,' February 9th, page 68), occurs the following quotation: 'Sin cannot be forgiven, it must be outgrown.' It would be interesting if some of your readers would kindly explain how sin can be *outgrown*.

Murder is a sin, suicide is a sin. How can a murderer, for instance, outgrow a murder, or a suicide outgrow the deed that deprived him of his life? The idea that sin cannot be forgiven is depressing, and to me seems quite contrary to what

one would expect of a Loving God. If an earthly parent can forgive the wrong-doings of his children, how much more would our heavenly Father, who is infinite love, forgive us our sins if we are heartily sorry for them and earnestly seek forgiveness?

I write for information on the subject, and trust some of your readers will kindly enlighten me whether sin *can* be forgiven, or whether it can only be 'outgrown,' and what the process of 'outgrowing' is?—Yours, &c.,

F. R. B.

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.

BATTERSEA PARK-ROAD.—HENLEY-STREET.—On Sunday last Mrs. E. M. Walter gave an address on 'The Divinity of Man' to a good audience. On March 5th, at 8.15 p.m., Mr. W. Spencer; silver collection. March 10th, at 5 p.m., public tea; music; at 7, Mrs. Effie Bathe.—C. A. G.

CLAPHAM INSTITUTE, GAUDEN-ROAD.—On Sunday last Mr. Sinclair gave an interesting account of his researches and discoveries in psychical science to a large audience; Mr. H. Boddington presided. Sunday next, at 11.15 a.m., Lyceum. Speaker at 7 p.m., Mr. John Lobb. Thursday, at 8.15 p.m., psychometry. Silver collection.—H. Y.

OXFORD CIRCUS.—22, PRINCE'S-STREET, W.—On Sunday last Mrs. M. H. Wallis' fine address was well received, and her clairvoyant descriptions and spirit messages were much appreciated. Sunday next, Mrs. Fairclough Smith, on 'Spirits in Prison,' and clairvoyant descriptions. Soloist, Miss A. Deakin.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—On Sunday last a rich spiritual feast was provided by the controls of Mr. E. W. Wallis. Sunday next, at 11.15 a.m. and 7 p.m., also on Monday, at 8 p.m., Mrs. A. Boddington. Wednesdays, at 3 p.m., clairvoyant descriptions. Fridays, at 8 p.m., healing.—A. C.

HACKNEY.—SIGDON-ROAD SCHOOL, DALSTON-LANE, N.E.—On Sunday last Mrs. Effie Bathe gave an impressive address on 'Our Duty to the Dead,' and conducted a musical service in memory of Madame Nellie Cope. Madame Leslie Dale, A.R.A.M., kindly contributed two solos. Sunday next, at 7 p.m., Mr. James McBeth Bain, M.A., will give an address.—N.R.

ACTON.—PEMBRIDGE HOUSE, APSLEY-TERRACE, HORN-LANE, W.—On February 21st Mr. Wellsbourne and friends gave a successful entertainment in aid of the piano fund. On Sunday last Mr. W. Drake gave his experiences. Sunday next, at 11.30 a.m., circle; at 7 p.m., Mr. R. Boddington. Monday, at 8.30 p.m., Mr. R. Brailey, clairvoyance and psychometry. Admission 6d.—M. S. H.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—On Sunday morning last good personal advice and clairvoyant descriptions were given. In the evening Mr. W. E. Long's address on 'The New Theology: Deity, Divinity, Humanity,' was much appreciated. Miss Rose Hanvey sang a solo. On Sunday next, at 11 a.m., circle; at 6.30 p.m., Mr. W. E. Long on 'The New Theology: Sin, Salvation, Sacrifice.'—E. S.

CHISWICK.—110, HIGH-ROAD, W.—On Sunday morning last Messrs. Jee and Percy Smith spoke upon 'Spiritualism and Calamities.' In the evening Mr. George Tayler Gwinn gave a telling address on 'Redemption.' On Monday last Mrs. Atkins gave good psychometric delineations. Sunday next, at 11.15 a.m., circle; at 3 p.m., Lyceum; at 7 p.m., Miss Violet Burton on 'Everlasting Progress.' Monday, at 8 p.m., annual meeting.—P. S.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday evening last Miss MacCreadie gave thirteen excellent clairvoyant descriptions, of which twelve were readily recognised, several of them being accompanied by loving and helpful messages. Mr. Fred Moss ably rendered a violin solo. Mr. F. Spriggs presided. Sunday next, Mr. J. W. Boulding on 'A Spirit Funeral.' Next members' séance with Mrs. L. Prior, March 15th; particulars from A. J. Watts, hon. secretary.

BALHAM.—19, RAMSDEN-ROAD (OPPOSITE THE PUBLIC LIBRARY).—On Sunday morning last Mr. H. Richards spoke on 'Body, Spirit, and Soul,' and Mrs. Eatwell gave clairvoyant descriptions. In the evening Mr. G. Morley gave an address on 'Angels and Angelic Spheres,' and clairvoyant descriptions, nearly all recognised. On Sundays, at 11.15 a.m. and 7 p.m., and on Thursdays, at 8.15 p.m., public services for Faithist teachings and clairvoyant descriptions. Questions invited.

FULHAM.—COLVEY HALL, 25, FERNHURST-ROAD, S.W.—On Sunday last Miss Murphy gave an interesting address, followed by successful clairvoyant descriptions. Sunday next, Mr. and Mrs. Roberts.—J. T.

PORTSMOUTH.—LESSER VICTORIA HALL.—On Sunday morning last Mr. Lacey replied to questions from the audience, and in the evening gave an address.—C. E.

READING.—LECTURE ROOM, WILLISON'S HOTEL.—On Sunday last Mr. P. R. Street gave an address on 'Spiritualism Pure and Undeified' to a crowded audience.

TOTTENHAM.—193, HIGH-ROAD.—On Sunday last Mr. W. F. Lawrence gave a useful address on 'Does Spiritualism Help?'—N. T.

CROYDON.—128A, GEORGE-STREET.—On February 19th Mr. W. E. Long delivered an address on 'Ghosts' to an appreciative audience, and answered questions.—M. T.

PLYMOUTH.—ODDFELLOWS' HALL, MORLEY-STREET.—On Sunday last Mr. A. W. Clavis gave an address on 'Spiritual Gifts,' and Mrs. Martin clairvoyant descriptions.—F. T. H.

LINCOLN.—ARCADE, UPPER ROOM.—On Sunday last Mr. Pickstock gave good addresses on 'We Hear the Angels Singing' and 'Salvation,' and good clairvoyant descriptions.—C.R.

KETERING.—TEMPERANCE HALL.—On Sunday and Monday last Mrs. Comerford's powerful addresses and recognised clairvoyant descriptions were much appreciated.—H. K.

LITTLE ILFORD.—CORNER OF THIRD-AVENUE, CHURCH-ROAD, MANOR PARK.—On Sunday last Mr. L. Hewitt's address was well received.—A. J.

STRATFORD.—IDMISTON-ROAD, FOREST-LANE.—On Sunday last Mr. Smith answered questions and delivered an address, and Mrs. Smith gave convincing clairvoyant descriptions.—H.

STRATFORD.—NEW WORKMEN'S HALL, ROMFORD-ROAD.—On Sunday last Mrs. Roberts gave an uplifting address on 'Angels' Whispers,' followed by clairvoyant descriptions from Mr. Roberts.—W. H. S.

SOUTHAMPTON.—WAVERLEY HALL, ST. MARY'S-ROAD.—On Sunday last Mr. Sturgess (of Reading) delivered a good address on 'The New Theology: Is the Rev. R. J. Campbell a Spiritualist?'—S. A. D.

GLASGOW.—ASSEMBLY ROOMS, 136, BATH-STREET.—On Sunday morning last Mrs. Griffin gave a short address, and in the evening answered questions, giving clairvoyant descriptions at both services.—H. A. K.

SOUTHEND-ON-SEA.—MILTON-STREET.—On Sunday morning last Miss Robb read a paper on 'Reincarnation.' In the evening Mr. F. Fletcher instructively answered written questions submitted by the audience.

FINSBURY PARK.—123, WILBERFORCE-ROAD.—On Sunday last Mr. Donovan delivered an interesting address on 'Spiritualism: Ancient and Modern,' and Mrs. Willis gave successful clairvoyant descriptions.—F. A. H.

MANOR PARK AND EAST HAM.—OLD COUNCIL ROOMS, WAKEFIELD-STREET.—On February 22nd Mrs. Webbe gave clairvoyant descriptions. On Sunday morning last, address on 'Spirits Communicating.' In the evening Mr. John Adams spoke on 'Ancient Mottoes.'—T. B.

DUNDEE.—FORESTERS' HALL.—On Sunday last Mrs. J. Donaldson, of Dunfermline, gave fine addresses. On the 14th Misses Bella and Lizzie Cairnie, girl mediums, gave promise of good work for the movement in the future. We have also had good services from Mrs. Odhner and Messrs. Watson and Dand.

SOUTHPORT.—HAWKSHEAD HALL.—On Sunday last Mrs. A. E. Bentley gave interesting personal reminiscences, and her clairvoyant descriptions were all recognised; also on Monday evening. On Sunday afternoon she took an active part in the Lyceum session.—E. B.

FINSBURY PARK.—19, STROUD GREEN-ROAD.—On Sunday last Mr. D. J. Davis gave a thoughtful address. A spirit friend, through Mrs. Jones, expressed pleasure and concurred with the ideas set forth, and gave clairvoyant messages. Several other friends spoke.—A. W. J.

STOKE NEWINGTON.—GOTHIC HALL, 2, BOUVERIE-ROAD.—On Sunday morning last Mr. Gambriel Nicholson's address on 'Nature, the Parablist' was uplifting. In the evening Mr. Thomas May spoke instructively on 'Is Spiritualism Reasonable?' and Mrs. Weedemeyer's clairvoyant descriptions were well recognised.—S.

NOTTINGHAM.—MECHANICS' LECTURE HALL.—On Sunday last, morning and evening, Mrs. Loie F. Prior delivered powerful addresses to large audiences and gave such splendid clairvoyant descriptions at the evening meeting that on Monday evening a record gathering was held, and scores of people had to be turned away for want of room. Mrs. Prior again gave striking proofs of her remarkable psychic powers, and the visit of this able medium has given a great impetus to Spiritualism here.—T. L. R.