

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 644.—VOL. XIII. [Registered as a Newspaper]

SATURDAY, MAY 13, 1893.

[Registered as a Newspaper.] PRICE TWOPENCE.

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NOTES BY THE WAY.

Professor Max Müller, though rather late in the day, has frankly criticised Madame Blavatsky in the "Nineteenth Century." The article has been dealt with by a correspondent in another column of "LIGHT." We content ourselves with giving here the following additional quotations from Professor Max Müller's article:—

I am quite willing to allow that Madame Blavatsky started with good intentions, that she saw and was dazzled by a glimmering of truth in various religions of the world, that she believed in the possibility of a mystic union of the soul with God, and that she was most anxious to discover in a large number of books traces of that theosophic intuition which reunites human nature with the divine. Unfortunately, she was without the tools to dig for those treasures in the ancient literature of the world, and her mistakes in quoting from Sanskrit, Greek, and Latin would be amusing if they did not rather appeal to our sympathy for a woman who thought that she could fly though she had no wings, not even those of Icarus.

But when we come to examine what these depositaries of primeval wisdom, the Mahatmas of Tibet and of the sacred Ganges, are supposed to have taught her, we find no mysteries, nothing very new, nothing very old, but simply a medley of well-known though generally misunderstood Brahmanic or Buddhistic doctrines. There is nothing that cannot be traced back to generally accessible Brahmanic or Buddhistic sources, only everything is muddled or misunderstood. If I were asked what Madame Blavatsky's Esoteric Buddhism really is, I should say it was Buddhism misunderstood, distorted, caricatured. There is nothing in it beyond what was known already, chiefly from books that are now antiquated. The most ordinary terms are misspelt and misinterpreted. *Mahatma*, for instance, is a well-known Sanskrit name applied to men who have retired from the world, who, by means of a long ascetic discipline, have subdued the passions of the flesh and gained a reputation for sanctity and knowledge. . . . Some of them, though not many, are distinguished as scholars also; so much so that *Mahatma*—literally "great souled"—has become an honorary title. . . . That some of these so-called Mahatmas are impostors is but too well known to all who have lived in India. I am quite ready, therefore, to believe that Madame Blavatsky and her friends were taken in by persons who pretended to be Mahatmas, though it has never been explained in what language even they could have communicated their Esoteric Buddhism to their European pupil. Madame Blavatsky herself was, according to her own showing, quite unable to gauge their knowledge or to test their honesty.

If the Theosophists would admit that they are only one body of men among others who are striving to find out the meaning of things, we should have little to say about them but what is good, but it is the unblushing assumption of authority with which our friends treat the world that we as Spiritualists resent. How quickly this kind of thing leads to idolatry is obvious. Madame Blavatsky is now generally

called H. P. B. How many generations of mental subservience would it take to make these three letters into a mystic Trinity? Not very many. There are people who already doubt the existence of Shakspeare, though he has not been dead three hundred years, and Madame Blavatsky may in a much shorter time be got rid of, and H. P. B. reign in her place, treatises being written on the meaning of the wondrous letters. As there is no tyranny like that of the demagogue, so there is no subservience equal to that of the apostle of foundationless authority.

Moreover, our modern Theosophist likes to proselytise. The portraits of the proselytisers, like those of other popular actors, are on all the hoardings in the district where a lecture is to come off. Any, even the smallest, knowledge of the philosophy of the Unseen, especially of the Eastern developments of occult wisdom, would show that publicity and proselytism are utterly foreign to the methods of that wisdom. We claim that there is a world outside this; that in that world there exist spiritual intelligences; but we say we are *only* beginning to know, and that is again where we disagree with our friends.

In the accounts of the Milan experiments, now appearing in this Journal, there is a phase of the physical phenomena which appears either to be new, or not to have been observed before, namely, that of the contact of the medium's dress with the floor during certain of the experiments. The assertion of the observers, who though taking every precaution to avoid fraud were obviously quite fair, must be taken as correct, but if so, what does the thing mean? That a junction between the table and the floor should be made by the dress, nevertheless in no way vitiates the experiment as a contradiction of the usually observed phenomena of gravitation, for the dress was presumably of some soft material, and rigid connection was therefore impossible. The phenomenon is all the more remarkable in that when certain other and more striking experiments—for instance the pressure on the scale-pan of the balance without contact—were being performed the mediation of the dress was not necessary. Is there a possible solution of the difficulty in the fact that a desire for certain phenomena to occur in a particular way acts very often as a deterring influence as regards the production of those phenomena, and that at first this deterring influence was present?

Suicide is not a pleasant theme, but, as it is only of too frequent occurrence and, as moreover some very important psychical questions may be raised in connection with it, one is forced at times to give this painful subject its proper meed of attention. A pitiable case has recently occurred where the unhappy man, before calmly introducing morphia hypodermically into his system, wrote, among other things, as follows:—

You are brought into this world without your consent, I therefore do not see why one should not leave it when one likes. I have intended to do so for the last three months, as my energy is gone, and I cannot battle against the world as I used to. If

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there be another world, which I very much doubt, then I will take my chance and start afresh, but what I most need is rest.

What could there be more pathetic than this—weary of the world and chancing the existence of the next—with the small hope of beginning again? Where have been the teachers, orthodox and agnostic, who could let this soul drift away into the Unseen, there possibly to wake up into more misery, so as to complete the work not completed here, or haply, and may it be so! to find the hoped-for rest before a newer and a brighter life begins?

Mr. Page Hopps in the current number of "The Coming Day" characteristically draws attention to the continued boycott of the Spiritualist newspapers by the great railway newsvendors. In referring to the refusal of the Messrs. Smith to provide a copy of "The Two Worlds" through their agents, Mr. Hopps argues that Messrs. Smith practically say, "We don't mind betting news, prize fights, and gambling tips, but we draw the line at the angels of God having anything to do with man."

THE PSYCHICAL SCIENCE CONGRESS AT CHICAGO.

The following is the main portion of the last circular of the Chicago Psychical Congress, which is to meet on August 21st:—

The Committee of this Congress believe that the time is propitious for a public discussion, by leading thinkers of all countries, of certain phenomena which may be classified under the general head of Psychical Science.

It is proposed to treat these phenomena historically, analytically, and experimentally. The following synopsis of work is indicated for the Congress, subject to such modification as occasion may seem to require, and especially to such changes as may result from the expression of the views of those addressed in this preliminary announcement:—

1. (a) General history of Psychical phenomena.
- (b) The value of human testimony concerning these phenomena.
- (c) Results of individual effort in the collection of Psychical data and in the solution of the problems arising therefrom.
- (d) The origin and growth of Societies for Psychical Research, and the results which they have thus far achieved.
2. Detailed consideration of the various classes of Psychical phenomena, of the theories offered for their elucidation, and of the further problems that demand investigation. The questions to be discussed may be grouped provisionally under the following heads:—
- (a) Thought-Transference or Telepathy—the action of one mind upon another independently of the recognised channels of sense. The nature and extent of this action. Spontaneous cases and experimental investigation.
- (b) Hypnotism or Mesmerism. Nature and characteristics of the Hypnotic Trance in its various phases, including Auto-Hypnotism, Clairvoyance, Hypnotism at a distance, and Multiplex Personality. Hypnotism in its application to Therapeutics. The Medico-Legal aspects of Hypnotism.
- (c) Hallucinations, fallacious and veridical. Premonitions. Apparitions of the living and of the dead.
- (d) Independent Clairvoyance and Clairaudience. Psychometry. Automatic Speech, Writing, &c. The Mediumistic Trance and its relations to ordinary Hypnotic states.
- (e) Psychophysical phenomena, such as Raps, Table-Tippings, Independent Writing, and other spiritistic manifestations.
- (f) The relations of the above group of phenomena to one another; the connection between Psychics and Physics; the bearing of Psychical Science upon Human Personality, and especially upon the question of a Future Life.

THE ARTISTIC TEMPERAMENT.

The "Idler" is now and again something more than its name implies. The bright and breezy stories or half-stories which are as salt to the solid food of daily life at times give place to more serious talk, and that has been more than once the case recently in the discussions of the Idlers' Club. This month the subject for the symposium was the artistic temperament. There are several contributors, and their remarks are all more or less instructive, for one sees how utterly the true spirit which underlies things has been lost when a well-known actor can write of the artistic temperament as being sometimes "a kind of mental yellow jaundice." But Miss Helen Mathers says:—

It cannot be fashioned, it may not be bought, this strange sense of the inward beauty of things; nor a man's wife, nor his own soul, nor his beautiful house shall teach it him, and he will never be one with the Universe, with God, understanding all indeed, but not by written word or speech, but by what was born in him.

And Mrs. Lynn Linton's paragraph we quote in full:—

If to feel keenly be a nobler state than to drone with blunt edges through that thicket of myrtle and nightshade we call life, then is the artistic temperament a blessing. If the oyster be more enviable than the nightingale, then is it a curse. It all depends on our angle, and the colours we most prefer in the prism. He who has the artistic temperament knows depths and heights such as Those Others cannot even imagine. The feet that spring into the courts of heaven by a look or a word—by the glory of the starry night or the radiance of the dawn—stray down into the deepest abysses of hell, when Love has died or Nature forgets to smile. To the artistic temperament there is but little of the mean of things. The "Mezzo Cammin" is a line too narrow for their eager steps. Proportion is the one quality in emotional geometry which is left out of their lesson of life. Their grammar deals only with superlatives; and the positive seems to them inelastic, dead and common-place. Imaginative sympathy colours and transforms the whole picture of existence. By this sympathy the artistic of temperament knows the secrets of souls, and understands all where Those Others see nothing. And herein lies one source of those waters of bitterness which so often flood his heart. Feeling for and with his kind, as accurately as the mirror reflects the object held before it, he finds none to share the pain, the joy, the indignation he endures by this sympathy, which is reflection. He visits the Grundyite, who says "Shocking," "Not nice," when human nature writhes in its agony and cries aloud for that drop of water which he, the virtuous conformist, refuses. He goes to the flat-footed and broad-waisted; those who plod along the beaten highway, and turn neither to the right hand nor to the left, neither to the hills nor the hollows. But he speaks a foreign language, and they heed him not. The iron-bound care nought. Does that cry of suffering raise the price of stocks or lower that of grain? Tush! let it pass. To each back its own burden. So he carries the piteous tale whereby his heart is aching for sympathy, and Those Others give him stones for bread and a serpent for a fish. Then he looks up to Heaven, and asks if there be indeed a God to suffer all this wrong; or if there be, How long, O Lord, how long! The artistic temperament is not merely artistic perception, with which it is so often confounded. You may be steeped to the lips in that temperament, and yet not be able to arrange flowers with deftness, draw a volute, or strike a true chord. And you may be able to do all these, and yet be dead in heart and cold in brain—a mere curly-wigged poodle doing its clever tricks with dexterity, and obedient to the hand that feeds it. The artistic temperament is not this, but something far different. Would you know what it is, and what it brings? It is the Key of Life, without which no one can understand the mysteries nor hear the secret music; and it plants a dagger in the flesh, with the handle outward. And at this handle, the careless, the brutal, the malicious, and the dense witted—all Those Others—lunge, pull, and twist by turns. But they do not see the blood trickling from the wound; and they would neither care nor yet desist if they did.

Very full of meaning are these words; the "soul of things" is everywhere beginning to be known.

DEATH A DELUSION;

WITH AN ACCOUNT OF
SOME PERSONAL EXPERIENCES
ON THE
BORDERLAND BETWEEN SENSE AND SOUL.

BY JOHN PAGE HOPPS.

(Continued from p. 212.)

XII.

It is extremely probable that, even by very many Spiritualists, all this will be regarded as old-fashioned, crude, and rather "derogatory," &c. I do not see it; and, for my own part, do not despise these "old-fashioned and crude" phenomena. Anything superior would miss the mark. If I dream an enchanting dream I call it a dream, and it is no evidence of spirit-communion. If I have a flow of fine thoughts I think I am clever, and it is no evidence of spirit-inspiration. What *can* these unseen beings do if they want to prove their presence? I say deliberately that, for myself, I am gross and earthly enough to be more convinced by a "derogatory" manifestation of physical phenomena than by the sublimest inflowing of spiritual ideas. Let me be clearly understood. In itself, an inspired thought is a million times higher in grade than a dancing table, but not as evidence of some one standing by. In my present gross and earthly condition, the evidence I want for *that* must appeal to the senses and not to the soul.

My friend, Mr. Herbert Burrows, depreciating these gross experiences, says:—"Man, developed and evolutionised as he might be if he chose, is the force, and can come face to face with the knowledge, not by degrading himself to the level of a mediumistic conduit-pipe, but by the conscious use of those God-like moral and spiritual powers which alone can make him the true master of himself." And it is very much the fashion to say this; and, certainly, it seems almost a shame to call in question such a lofty-seeming sentiment, and, in a way, such a really lofty sentiment; but I think it is not to the point. What is there "degrading" in "a mediumistic conduit-pipe"? Hundreds of things happen every week in the most important laboratories of the world which look childish, but the really great man sees the meaning of the experiment, and he knows it is really a more scientific thing to watch the behaviour of his bits of metal and jets of gas and fragments of film than to strike grand attitudes and aspire to be in himself a noble scientific man. Also, it must always be remembered that these physical manifestations are only the body. They always have a soul; as, I think, even my poor experiences show.

But, after all, these experiences are by no means confined to physical manifestations, as I have already shown, or as the following delightful little incident will indicate:—Several years after the practical cessation of our investigations, I was seated in my room, one evening, recovering from a serious illness, when I was surprised to find myself strongly wishing that —, who sat by the table sewing, would take paper and pencil and try for "passive writing." I resisted the desire for some time for several reasons, but at last it was too strong for me, and I made the request which seemed to rather distress —, the subject having been waived for, I think, a few years. But at last the attempt was made. Immediately the pencil was applied to the paper it dashed out a line of scribble and was then thrown down. "What is written?" I asked. "Nothing that I can make out," was the reply, and the paper was handed to me. I at once, greatly to my surprise, saw the name of an old friend who had "passed on" two or three years before. His signature was a somewhat quaint one, and, though in a very broken way, all its peculiarities were there. I had not been thinking of him at all, nor had

—, who, indeed, as I have said, could not at first even read the name. Apparently a trivial thing—a mere scrawl on a scrap of paper. But I confess that, in the circumstances, I see no way in which my friend could have better offered his congratulations or good wishes. Many a time since then have I been told by strangers that this same friend had sent messages to me from "the other side," one in particular which I neglected, thereby probably making the most serious error in my life. Not that I regret this, really, for I still hesitate to think that a message from the unseen should over-ride one's own judgment at the time.

XIII.

Before I close these experiences it may perhaps be well to add that dreams have occasionally, in my life, come very near to suggesting the "borderland between sense and soul." The most interesting portions of the very suggestive conversations I had with William and Mary Howitt turned upon dreams. They gave me some extraordinary instances of wonderful "coincidences," one of which, some years after, was matched in my own experience, when I dreamed of coming incidents and communications that had not the slightest relation to anything then known to me or imaginable by me. But on several occasions I have seen in sleep entirely unexpected things which came to pass. The following account of our double dream is perhaps noteworthy for other reasons. I take it from a publication issued by the Psychical Research Society, in which it appears in the form of a communication to one of the secretaries:—

September 15th, 1884.

Last week I dreamt of a "dead" friend, and of this friend doing an exceedingly strange thing. It impressed me very much, but I said not a word concerning it to anyone. Next morning, at breakfast, my wife hastened to tell me that she had dreamt a singular dream (a very unusual thing for her to say anything about), and then she staggered me by telling me what she had dreamt. It was the very thing that I had dreamt. We slept in different rooms, she having to attend to a sick child and I not being very well. I do not care to tell you the dream, but the special *action* in *both* dreams was something extremely curious and monstrously improbable. My wife ended her description by saying, "Then she tried to say something but I could not make it out." I heard and remembered what was said, and that was the only difference in our dreams. We had not been in any way talking about our "dead" friend. One curious thing about it was that, while looking at the appearance, I knew perfectly well I was lying in the particular bed I was in, and on the left-hand side, with my head towards the door. When I awoke (as soon as I had heard what was said) I was in precisely that position.

XIV.

This is but a poor gleaning in a tremendous field, and I do not by any means say that, standing alone, it brings with it any claim to belief. Indeed, if my experience stood alone I should have been silent, but I add my testimony to a vast array of evidence of cumulative value. It would be easy to multiply these records; but too much has already been said for some, and others will not need as much. I and the millions of people who say these things, and confess to these experiences, know that they must be regarded by many as the sheerest exhibitions of strange delusion or pitiable folly. Be it so, but I have assisted at a hundred such experiments and have observed and reflected for nearly thirty years, and can only say that I believe there is no escape from the tremendous conclusion that just beyond the thin hiding veil of what we call "the senses" there is a new or undiscovered world, where all the subtle forces are, and where the myriads upon myriads of God's children who have vanished live and love and think and work. What most puzzles me is, not that they sometimes signal through the veil, but that they do not signal all along. We cannot explain it. It may be as difficult for them to reach us as it is difficult for us to reach them. God knows, and they know. Let us be patient and humble.

"Humble," I say, as those who know how little they know, and who ought to know how little they have tried to know. It does, indeed, seem strange that denials come so readily, and that contempt comes so easily, from those who have never really inquired and tried. For my own part, I think personal experience is necessary for belief; but if personal experience is necessary for belief, personal investigation should alone warrant denial.

Need I say that in my investigations I have fallen in with delusion, and even fraud? Would it not have been surprising if I had not? The subject lends itself easily to both. So does the Christian religion—as London abundantly demonstrates any day. Folly, also, and repelling credulity and excitability may be laid at more doors than at the poor spiritualists'. I admit it all, then—delusion, folly, credulity, excitability, fraud; and yet, in spite of all, I am what I am. "What is the chaff to the wheat? saith the Lord."

(To be concluded in our next.)

SPIRIT PHOTOGRAPHY AT CARDIFF.

It was the habit in the years ago to call a congenital idiot a "natural." What compliment was thereby given to the "idiot" we do not profess to explain here, but it was possibly greater than his neighbours, who used the epithet, supposed. Now it seems there is a "natural" of this kind at Cardiff. There has been a lecture on Spirit Photographs at Cardiff which has drawn forth the "funny" man of the local Press in this wise:—

A camera is obviously a more virtuous and intellectual being than man. To begin with, we are told by the spirit photographers who were at Cardiff last night that the immaterial and unsubstantial ghosts which were absolutely invisible to the human eye—which nature made, I presume, in a bungling sort of way—were clearly present to the vision of the camera, either from extreme refinement of vision, which speaks most creditably for the superiority of art over nature, or from the virtuous habits and pure life of the lens which render it spiritually fit to see these eerie manifestations! And yet, to one who has an idea that a camera is merely a machine for registering light, it is puzzling to realise how this construction of glass and wood and cardboard should be able, of its own free will, to rise superior to its mission and photograph that which has neither colour, nor light, nor form, nor nothing, but is impalpable spirit!

Something that has "nor nothing" would be difficult to photograph, but the provincial newsman is not particular as to grammar; then we come to these curious utterances of the "natural," which are so admirably illustrative of the "babe and suckling" development which speaks so much of truth:—

Well, what is the difference between a spirit and an abstract idea? For instance, what is the essential quality which separates the ghost of Jones from the Moonlight Sonata or the theory of gravitation? They are all three facts; they exist somehow. They have none of them material form or shape or colour. They are all abstract, existing to the mind, and yet invisible to the senses. If one can photograph a spirit, I do not see that it should be impossible to liquefy a theory and compress a symphony into voice jujubes!

This is the smart wit of the local joker, who has probably rejoiced in it in his own corner of the bar-parlour, but how near it is after all to truth! What is the difference between the abstraction of the Moonlight Sonata and the theory of gravitation? This corner man thinks he is clever, when after all, being so poor of personal spirit, he is right.

ABSOLUTE terms are not applicable to man, who is ever on the way, progressively manifesting the power of the Ideal that dwells in him, and whose very life is conflict and acquirement through mistake and failure.—PROFESSOR HENRY JONES on Browning.

THE MILAN EXPERIMENTS.

III.

The observers then went on to (d), "variation of the pressure exercised by the body of a medium when seated in the scale-pan of a balance":—

This experiment was of much interest, but also of considerable difficulty, because, as is easily understood, every movement of the medium, whether voluntary or involuntary, in the scale-pan of the balance causes oscillation of that scale-pan and therefore of the balance beam. In order to get a satisfactory result it is necessary that the beam, once in its new position, should remain there for some seconds so as to allow the weight to be measured by the counterpoise in the other pan. The attempt was made with this hope. The medium was placed in the balance, seated on a chair, and we found there was a total weight of 62 kilogrammes.

After some oscillations, there was a very perceptible downward movement of the beam during several seconds, which enabled the person who was near it to note the weight at once; it was 52 kilogrammes, which indicated a diminution of 10 kilogrammes.

On the wish being expressed that the opposite phenomena should take place, the extremity of the beam very quickly rose, showing an increase of 10 kilogrammes. This experiment was repeated many times, and at five different sances, once without result, but the last time we were able to get a curve tracing of the phenomenon.

We tried to reproduce the same depressions ourselves, and could only do it by all standing on the scale-pan, and leaning first to one side and then to the other, near the edge, our movements being much more extensive than we had ever observed with the medium, and such as her position on the chair would not have permitted. Nevertheless, as we could not declare the experiment to be absolutely satisfactory, we complemented it by that which will be described later on.

During this experiment with the balance, some of us remarked that the success probably depended on the contact of the medium's dress with the floor, on which the balance was placed. This was verified by a specially posted observer on the evening of October 9th. The medium was in the scale, and the one of us who was charged with observing her feet soon saw the lower edge of her dress stretch out so as to hang below the scale-pan. Whenever we opposed this (which *certainly* was not produced by the feet of the medium) the rising did not come off, but the moment we allowed the lower part of Eusapia's dress to touch the floor, we saw the rising clearly and repeatedly, a rising which was indicated by a bold curve on the registering dial.

Another time we tried to get the levitation of the medium, placing her on a large drawing-board, and that on the scale-pan. The drawing-board hindered the contact of the dress with the floor, and the experiment was a failure. At last, on the evening of October 13th, we prepared another balance in the form of a steel-yard quite isolated from the floor, and distant from it about 30 centimetres. As we watched carefully so as to hinder all chance contact between the scale-pan and the floor, even by the edge of Eusapia's dress, the experiment failed. Nevertheless, even under these conditions we were able to get a few results on October 12th, but even then the results were not conclusive, for we had some doubt whether a mantilla, with which Eusapia liked to cover her head and shoulders, had touched the top of the balance during the incessant agitation of the medium.

From this we conclude that not a single levitation succeeded when the medium was perfectly isolated from the floor.

We now come to the second division of the experiments carried on in full light—namely, "mechanical movements where the contact of the hands of the medium was such as to render their mechanical action impossible."

(a) Horizontal movement of the table.

This was brought about by placing on the table a small plate which rested on three billiard balls, or four castors. Moreover, the table itself was placed on castors. The medium placed her hands on the plate, her sleeves being rolled up above the elbows, while her neighbours placed their feet on hers and kept their knees against hers, forming two angles in which were placed the legs of the table. Under these conditions the table moved several times, both forwards and backwards, to the right and to the left.

parallel to itself, from 10 to 12 centimetres, whilst the plate, notwithstanding that it was placed on the billiard balls, appeared to be one with the table.

(b) Lateral movement of the table.

This was got under the same conditions, the whole plate and billiard balls, or castors, rising at the end where the medium was seated to a height of from 10 to 15 centimetres, without any displacement of the plate or its accessories.

From this experiment we obtained *incontestible* proof that both lateral and vertical movements of the table could be got without any effort whatever being made by the hands of the medium. In this case, then, the hands only of the medium were watched; but the table being surrounded by several people it was not easy to see whether there was any contact between the feet of the table and the medium's dress, which other experiments seemed to have shown was a necessary condition for success. . . . To get rid of all possible doubt on this matter, we had had prepared a covering of cardboard, which, cylindrical in form, would envelop the medium and her chair, and so keep her from all exterior contact with the floor to a distance of about 60 centimetres. However, as soon as the medium saw this she declared that the obligatory encasement would take all power away from her. So we were obliged to do without using the apparatus. Once only did we use it and that under circumstances that rendered its employment almost superfluous.

The next observations were made on "the movements of objects at a distance without any contact whatever with those present." These movements were:—

(a) Spontaneous movements of objects.

These phenomena have been observed over and over again during our séances; frequently a chair, having been purposely placed not far from the table, between the medium and one of her neighbours, began to move and sometimes approached the table. One remarkable experience took place at the second séance, in *full light*; a chair weighing about ten kilogrammes, and which was at one metre distance from the table and behind the medium, approached M. Schiaparelli, who was seated near the medium; he rose to put it back into its place, but he had scarcely sat down again when the chair came towards him a second time.

(b) Movements of the table without contact:—

For this the table was placed on castors; the feet of the medium were watched as before and all present made the circle by joining hands, the medium as well as the others. When the table began to move we raised all our hands without breaking the circle, and the table made several movements, as in the second experiment. This was done many times.

(c) Movement of the beam of the balance:—

This experiment was made for the first time during the séance of September 21st. After having observed the influence which the body of the medium exercised on the balance, while she was seated in the scale-pan, we thought it would be interesting to see if this influence could be exercised at a distance. For this the balance was placed behind the back of the medium as she was seated at the table in such a way that the scale-pan was 10 centimetres from the chair. In the first place, we placed the edge of her dress in contact with the scale-pan; the beam began to move; then M. Brofferio got up and held the edge of her dress in his hand; he observed that it was not stretched in the slightest degree; then he went back to his place.

The movements continuing with a certain degree of force, M. Aksakof got up behind the medium, completely separated the scale-pan from the edge of the dress, which he folded back under the chair, and made sure with his hand that the space between the scale-pan and the chair was quite free, which he immediately notified to us. Whilst he remained in this position the beam continued to move, and the pointer to strike the stop, which was seen and heard by all of us. This experiment was made a second time at the séance of September 26th, in the presence of Professor Richet. When, after waiting a little, the movement of the pointer took place in the sight of all of us, striking against the stop, M. Richet left his place near the medium and made sure, by passing his hand in the air and along the floor between the medium and the scale-pan, that this space was free from all communication, and that there was no cord used or any artifice employed.

The last of these experiments in full light were devoted to "rappings" and reproductions of sounds in the table. There was nothing extraordinary about these. The "localisation of the sounds" was not easy, with the exception of the reproduction of rubbings and rhythmic noises made on the table, which seemed to be feebly reproduced in it.

SPIRITUALISM AND SCRIPTURE.

Under the above heading the "Christian World" for May 4th publishes the following:—

Speaking of the law against necromancy, at the Merchants' Lecture on Tuesday, Rev. Edward White, having declared in favour of the authenticity and authoritativeness of Deuteronomy, said that the system of Spiritualism then in vogue among the Egyptians and Israelites was prohibited on pain of death. All the teaching of the Old Testament went to prove that guidance by ghosts could only be the guidance of disobedient souls. Such supernatural or temporal help as was necessary was provided for in the long line of prophets that ended in the Incarnation. Until the time of Christ's appearance no record was given of any spirit going to heaven after death; all went alike to Hades, which was divided into upper and lower. The Apostles taught that Christ went to the upper Hades, and that then a change took place in the destinies of the departed souls of the faithful in answer to His prayer, 'that they may be with Me where I am.' There was the utmost probability that when the Lord ascended He took with Him the souls of those who returned to earth from Hades at His crucifixion. It was clear, therefore, that in view of the prohibition by law, followed as it was by the change of circumstances in the location of the spirits of pious souls after Christ's death, if the veil were raised at all it could only be by the aid of spirits maligned and apostate of God. Belief in Spiritualism had always been accompanied by an outbreak of Satanic influence, and the present increase in the number of its adherents, due largely to a lack of antiquarian knowledge in the last century, and the material character of this century, went side by side with a regrettable amount of activity for evil.

There could hardly be a more complete collection in a small compass of daring assertions and wild hypotheses. Mr. White "knows" that "such supernatural help as was necessary was provided for in the long line of prophets that ended in the Incarnation," whatever this may mean, for Malachi is reputed to have been the last, and his date was about 400 B.C., the time of Xenophon's "Retreat of the Ten Thousand." The line of prophets could hardly then be said to "end" in the Incarnation. And what are the Upper and Lower Hades? Mr. White speaks of them as he would of Upper and Lower Canada. Who went to the Upper district, and who to the Lower? "There was the utmost probability that when the Lord ascended He took with Him the souls of those who returned to earth from Hades at His crucifixion." This is an amazing proposition, and where does Mr. White get his probability from? And having made the assumptions that there are an Upper and a Lower Hades, that those who rose at the time of the crucifixion were "pious" souls, and thirdly, that they went to heaven with Christ—three assumptions which the lecturer must have evolved out of his own inner consciousness—he comes to the conclusion that if the veil is raised at all, it could only be by "the aid of spirits maligned and apostate of God." There is, of course, the chance that in some way the report of this lecture has become confused, for a "malignant" spirit is not necessarily bad: it might be very good. Nevertheless the general bearing of the address can hardly have been misunderstood. Why do people meddle with things they do not, cannot, and therefore never will, understand?

A REMARKABLE story of municipal superstition comes from Frankfort-on-the-Main, where the Town Council has omitted No. 13 in several streets of the town because occupiers of houses with that number had met with reverses.

OFFICE OF "LIGHT,"
2, DUKE STREET,
ADELPHI, W.C.

NOTICE TO SUBSCRIBERS.

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Light:

EDITED BY "M.A., LOND."

SATURDAY, MAY 13th, 1893.

TO CONTRIBUTORS.—Communications intended to be printed should be addressed to the Editor, 2, Duke-street, Adelphi. It will much facilitate the insertion of suitable articles if they are under two columns in length. Long communications are always in danger of being delayed, and are frequently declined on account of want of space, though in other respects good and desirable. Letters should be confined to the space of half a column to ensure insertion.

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PASSIVITY.

One of the most successful sects, even from a worldly point of view, has been that of the Friends, or Quakers, as they are usually called. Remaining tranquil until the spirit acted in them they showed no anxiety, and so let the agencies outside themselves work in them and for them. Nor did this working end with themselves; the stamp of excellence thus produced has remained often even to the third and fourth generation, after the peculiar beliefs and practices have themselves passed away. That this quietness should have achieved a success of any kind suggests some questions. Owing to the rush and worry of our present life, brought about by what we are pleased to consider our present needs, are we not losing something to which that rush and worry are hostile—something which we might get if that turbulent, disorderly order were not there?

Meditation used to be considered a good thing, though we have, perhaps, hardly enough evidence of its excellence, for it became liable to a morbid development for which action was the only cure. It got to throw off sententious phrases and sonorous aphorisms, so that "meditation" lost its charm and its power. But that something is wanted is felt by many, as witness the "retreats" now so common among certain of the clergy of the Church of England. These, of course, are probably not days of absolute quiet, according to the meaning of the Friends, but that the expression "quiet time" is sometimes used is, at any rate, significant.

Yet it may be asked, why should there be these "quiet times," and why should a man try to get this tranquillity on occasion? One of the most remarkable phenomena of our lives is that of sleep; we know nothing about it further than that it is absolutely necessary for our well-being; and sleep is a time of complete passivity as far as our bodies are concerned. Somehow the influx of physical life comes in during sleep, though from where or how it comes we do not know. From analogy alone, therefore, we might conclude that tranquillity of the more spiritual part of our lives would be of use in recuperating the vigour of the spirit, as sleep recuperates the vigour of the body.

The importance of occasional or even of frequent states of passivity is greatest, however, for those who would join on to the higher agencies, and so get from them that spiritual life and strength which the general confusion and disorderliness of their spiritual surroundings hinder. In its

more outward form the Churches have shown the way, for even to make a physical noise in a place of worship while "service" is going on constitutes the offence of "brawling." Nevertheless, this physical tranquillity, though it may help, does not necessarily induce the inner passivity which is requisite for the influx of the higher influences. Man being the temple of the Living God, he must himself be tranquil and keep that temple peaceful, as well as pure, for the reception of what the holier ones may and will bring to him.

But this is difficult. To keep the physical temple quiet is comparatively easy—especially if the strong arm of the law be ready to aid—and here it may be remarked that one of the most perfect evidences of moral deterioration has been the desecration of the temples (witness our own St. Paul's during the Restoration era and before the fire of 1666)—to keep the physical temple quiet is easy, but to maintain that peaceful attitude which is necessary for lofty communion is all the more difficult in that those who try to spoil the serenity are not visible; are only known by their disturbing influences. And yet these influences are not necessarily evil. They are simply unconscious of the meaning of any higher communications than such as may take place through or with themselves, and through which they are happy. These influences, supplemented as they are by the constant turmoil caused by the general earthiness of men's own mundane pursuits, render the attainment of high ideals of repose very difficult indeed. This repose, however, must be obtained if the spirit's out-stretched hand is to be reached across the stormy atmospheres about us. No matter how the wind may rage in our own terrestrial air, if the sun do but shine the sensitised plate will receive the impress of its rays; only the plate must be quiet and ready to receive that impress. So with our spirits; they must be arranged and made quiet, forgetting all the world's activities, and they too will then receive the outpouring of the Sun of Holiness.

This condition of passivity, therefore, becomes a force—which is apparently a contradiction in terms, seeing that force is that which produces motion—but force, in virtue of its producing power, also stays motion, and the passivity which invites the influx of pure spirit stays the motion of the turbulent ones about us. The Holy Ghost is also the Comforter.

LONDON SPIRITUALIST ALLIANCE.

A Conversazione of the members and friends of the London Spiritualist Alliance will be held in the Banqueting Hall, St. James's Hall, on the evening of Thursday, June 1st. Further particulars will be given in next week's "LIGHT."

THE first characteristic thing they read of Jesus gave them the keynote of his life. He refused to carry out the legal precepts in so far as they would cut him off from his fellow men. Hence they found him consorting with the morally unclean as well as with those who were ceremonially unclean. He was not prepared to believe that the light and love of God shone only upon those who made it the business of their lives to carry out a scrupulous observance of the ceremonial law. When Jesus was taxed with this his answer furnished the germ of his future development—"They that be whole need not a physician." But they had a story which, although wrenched from its context, struck a deeper note, and which furnished the meaning of this association with the sinful and disreputable. He referred to the story of the woman taken in adultery. Men whose lives were clean were not such as those who dragged this wretched woman before him. It was not those who sympathise with sin who sympathise with the sinner. Jesus taught that the legal system was to be set aside whenever it stood between a man and one act of human sympathy. It was this inwardness of piety which was the characteristic of Christ's teaching. When the kingdom of God did come it was to be in human hearts, and was to change the outward organisation of society.—REV. P. H. WICKSTED.

WILLIAM CROOKES, F.R.S.

Whenever a Spiritualist or Spiritist wishes to add weight to his assertions, if he be indiscriminating he is apt to drag in the name of Mr. Crookes. In this connection Mr. Crookes divides honours with Mr. Russel Wallace. Mr. Crookes has boldly asserted his belief in what he saw, and as such his name has been used as a name to conjure with, too often without the qualifications that should accompany the name. As to who and what Mr. Crookes really is we fear that many of those who use his name are quite ignorant. Once for all, then, he is one of the most noted and notable chemists and physicists of the time, and to be either of these is something in these days, to be both is a very considerable something.



PROFESSOR WILLIAM CROOKES, F.R.S.
(From a photograph by Elliott and Fry.)

Mr. Crookes was born in London in 1832. At that time chemistry was hardly such a science as it is now, and physics though not unknown, for Newton had lived, were not recognised as they have been since, so Mr. Crookes entered the domain of physical investigation as other eminent persons have done by the door of chemistry, perhaps as good a way as, perhaps even a better way than, any other. In 1848 we find him studying chemistry under Dr. Hofmann, whose senior assistant he became in 1854. How wide his work soon became is evident, for we find him during that same year superintending the Meteorological Department of the Radcliffe Observatory at Oxford. Starting on the road of original research, in 1861 he discovered the metal Thallium, and this mainly by means of the then new method of spectrum analysis. This was an epoch in the life of the philosopher, and in 1863 he became a Fellow of the Royal Society. This distinction did not seem to Mr. Crookes, as it has done to others, to be the end of his career, but rather an episode in its beginning, so in 1866 he was reporting to the Government upon the application of disinfectants in arresting the spread of the cattle plague, and in 1871 he was a member of the English Expedition to Oran to report upon the total eclipse which occurred in December of that year. How careful an observer is Mr. Crookes, we can judge from the fact that the researches on the atomic weight of Thallium which he laid before the Royal Society in 1872 had occupied him no less than eight years. This is a fact to be remembered when we think of Mr. Crookes

in connection with his later investigations into Spiritualism, and materially enhances the value of his observations.

In 1872 Mr. Crookes began his experiments on "Repulsion resulting from Radiation," which resulted in the Radiometer, the vanes of which one can see, never motionless, in almost every optician's shop in the country. The Royal Medal of the Royal Society was awarded to Mr. Crookes in 1875. In the same year he became vice-president of the Chemical Society. Meanwhile the phenomena of Spiritualism having come very much to the front, Mr. Crookes's versatile genius and love of truth could hardly neglect them, and in 1871 he had already published in the "Quarterly Journal of Science" his account of an Experimental Investigation of a New Force, which was followed in the same year by "Some Further Experiments in Psychic Force," and later on by "Psychic Force and Modern Spiritualism."

In 1879 there was first published in the "Transactions of the Royal Society" the first account of those remarkable researches into the Molecular Physics in High Vacua, which alone would have made Mr. Crookes famous, and the Bakerian Lecture the same year was given by him on the "Illumination of Lines of Molecular Pressure, and the Trajectory of Molecules," thus getting nearer to those forms of matter where the extreme tenuity suggests something which is not matter at all as we know it. And yet such was the versatility of the man that he became an equally good authority on such very material subjects as the disposition of town-sewage.

The form of matter known as Radiant, however, has more than anything claimed the attention of Mr. Crookes during recent years and in its investigation he has spared neither expense nor trouble. His experiments on certain rare earths, a description of which he laid before the chemical section of the British Association in 1886, have also materially contributed to the advance of scientific knowledge as to the nature of matter. By his investigations into the characteristics of these earths, Mr. Crookes came to the conclusion that the so-called elements are only different forms of the same primordial matter. His lecture on the "Elements and Meta-Elements," delivered when he was President of the Chemical Society, was very important, and roused the attention of the scientific world. He received the Davy medal of the Royal Society for his researches as to the character of Radiant matter in 1888.

Such is a brief and necessarily imperfect record of the distinguished man who has not considered it beneath his scientific dignity to investigate some of the phenomena of Spiritualism. What Mr. Crookes did in this way is of not such importance as what he still thinks of the phenomena. In a reprint of his "experiences" with Home in the "Proceedings of the Society for Psychical Research," Part XV., he maintains his original position. He says: "Most assuredly as far as my knowledge of science goes, there is absolutely no reason *a priori* to deny the probability of such phenomena as I have described. Those who assume—as is assumed by some popular writers—that we are now acquainted with all, or nearly all, or even with any assignable proportion, of the forces at work in the universe, show a limitation of conception which ought to be impossible in an age when the widening of the circle of our definite knowledge does but reveal the proportionately widening circle of our blank, desolate, indubitable ignorance."

WHEN reverence for the moral law passes into religion the good man interprets the sense of satisfaction which ever attends right-doing as the expressed sympathy of God. Righteousness and love are not only the true law of human conduct, they are also the revelation of the inmost spirit of the universe, so that the religious man is assured, in all his moral efforts, in all the trials of his affections, that the very heart and mind of the Cosmos (if we may thus symbolise the Eternal under human figures) is on his side, is interested in the persons whom he loves, in the noble cause in which he is interested; and that, therefore, in his successes and failures alike he is not alone, for the Father is with him.—PROFESSOR URTON.

RECORDS OF PRIVATE SEANCES FROM NOTES TAKEN AT THE TIME OF EACH SITTING.

No. XLVI

FROM THE RECORDS OF MRS. S.

February 4th, 1873. We met as usual. Rector manifested strongly, shaking the room, and the chairs on which we were sitting. It appeared as if a very heavy man stood behind our chairs jumping up and down with great vigour. Scent came very abundantly, and G. manifested with his musical sounds. After sitting for some time we heard a most melancholy noise, which sounded like the wailing of the wind passing through an iron grating. It grew louder, and was a most weird sound, giving the impression of unrest, wailing, and woe. We all felt awe-struck, especially when we were informed that the sound was produced by a large body of undeveloped spirits who were trying to get to us; but our band of spirits would not allow them to approach near the circle. We had never heard so awful a sound as this before. We were then informed by a spirit controlling that Imperator had permitted them to come, hoping that the spirit-atmosphere round the circle would benefit them, and he had trusted they were more progressed than they appeared to be. We were told to pray for them, and for all undeveloped spirits. We did so mentally, and gradually the sounds ceased and Mr. S. M. said he saw the good spirits keeping them back. Since our last meeting the medium's spirit, by appointment with Mr. Gledstanes, had been taken from its body at Clifton-road, London, at eleven o'clock in the morning, and was, between that hour and twelve o'clock, photographed on a plate in M. Bugnet's studio in Paris, while he was in deep sleep in his bedroom in London. Mr. S. M. came to our house at four o'clock the same day, and in the evening we held a séance. Imperator soon controlled, and told us great care had been taken during the experiment. He himself had watched over the medium's body, keeping it in a state of trance, while the spirit, also entranced, had been taken by its guides to Paris and there photographed. Plotinus, who went with the medium, would also be seen on one of the plates. Imperator further said that a spirit's leaving its body was no new occurrence, as it dated back to the incarnation of souls into our world. This medium's spirit had often left his body, though it had not been photographed until now. The spirit was magnetically attracted from the body, and it then followed its guides. Had the body been suddenly startled it would have caused grievous injury, and the sudden awakening would have caused death—a death most painful. Hence great care and caution had been necessary. In a day or two Mr. S. M. received the two photographs from Paris. His entranced spirit was in one, standing behind Mr. Gledstanes, and on the other was the draped figure of Plotinus, also standing near Mr. Gledstanes, as Imperator had informed us it would be at our last meeting. Mr. G. also wrote an account of what had transpired in Paris, and this agreed with Imperator's information.

February 8th.—Very soon after meeting this evening we perceived exquisite perfume, and the scent remained with us all through the séance. We heard G.'s deep bass sounds and a long wailing note, a new manifestation. Other sounds were heard around the medium during his entrancement. We then saw a bright light dart from a corner of the room and place itself beside Mr. S. M. Theodore Parker then controlled, and in answer to questions told us our spirits were educated during the sleep of the body. When it was at rest and the mind in repose spirits could draw nigh and instruct us in the silence of our chambers. Our dreams were often but distorted remembrances of the spirit's experiences during the sleep of the body. In the busy hours of the day, when the mind was full of worldly care, spirits could not approach, but in the solemn hours of night, when everything was at rest, they were able to draw near to educate and influence us. "You live in a time when great truths are dawning upon the world. Your privileges are great—to be the first to catch the light that is to spread through the coming ages. I should have deemed it a blessing indeed had it come in my time. Though I knew little of Spiritualism as it is now known, I learned afterwards that I was under direct spirit guidance. We look upon this circle with great interest. I hope to speak here again. I have influenced many since I left your world and the truth I learned before leaving it has helped my progress through the spheres. May the blessing of God rest upon you."

(May 13, 1893.

February 13th.—This evening Mr. Percival sat with us. Scent was abundant, and all the musical spirits manifested. Catharine rapped, and Franklin controlled. We asked if he could give us any information respecting a late photograph that had been taken at Hudson's, Mr. S. M. being the sitter. He said he was not present, but would inquire. He then left the medium, and in a few minutes I heard raps near me. On asking who it was, the name A. W. was given through the alphabet. She told us, still through the alphabet, that her likeness was on the plate. I remarked that she used to be one of Rosie's guardians. Catharine rapped for the alphabet, and through it gave the message: "I have taken her to see her." Prudens then attempted to control Mr. S. M., but failed. Imperator took his place, and said: "We have come to speak to you in the place of our dear friend Prudens, who is unable to control the medium, and the fruitless efforts he has made in attempting to speak, have somewhat retarded the manifestations

and my control." It was asked whether the spirit of Mrs. A. had been with the medium on the previous evening, and whether an incarnated spirit could leave the body and return to it almost instantaneously. Imperator answered: "It was Mrs. A.'s spirit the medium saw. No wise guides would suddenly convey to a distance the spirit of a living person not entranced. A rapport may sometimes be established between two incarnated spirits, and impressions conveyed, notwithstanding bodily conditions." Dr. S. then asked whether Mr. S. M.'s spirit was rolled up into a ball, so to speak, during its journey to Paris and back again. Imperator replied: "A spirit could not be reduced to an essence, and then reproduced again, like a spark from a battery. When disengaged from its outer envelope it is as really existent, in all its several parts and faculties, as the material body, and would be visible to spiritual eyes at any part of its transit, which was, from your point of view, almost instantaneous. The spirit body cannot possibly be duplicated, but counterfeits of any given spiritual body may be made by spirits of whom, alas! there are many in your midst. Their power of reproduction is a grievous trouble to us, and will in the future cause much annoyance both to us and to you. They can reproduce a body just as a sculptor does, and temporarily give it life, can materialise it, as you would say. We are now speaking of the temporary presentation of visions to a sensitive person, and not of what you call materialisations. A wave of spiritual influence is now being reproduced as it has before passed over your world, and now is being fulfilled the prophecy of Christ's return, as he himself said, 'The Comforter shall come,' that is the permeating influence of his own spirit, and thus his return is being actually accomplished amongst you. The Comforter is come, and those who have reached the spheres of blessedness

are now operating in your midst. The first effect of this will be increased discord, and more active opposition of the adversaries, and a great shaking of the powers now established amongst you. This will be followed by the re-establishment of the powers of good and the overthrow of the powers of evil. The outpouring of the spirit will create pronounced antagonism, and it will produce on your plane that violent display of bigotry and intolerance which always attends the advent of new truths. There is nothing strange in this. We stand in the midst of two armies of adversaries, those powers of evil of whom the Great Master said, 'They love darkness rather than light because their deeds are evil'; and those incarnated amongst you who regard all that is progressive as something to be shunned. We almost despair of bringing home to men any knowledge of the way in which affairs in your world are governed by spirits. You have no conception of it, as it does not appeal to your senses, and its workings are not visible. We have said that man if allowed to govern the world on his own principles would soon render it a chaos."

"As to Christ's early years?"

"Christ's early life was throughout a period of preparation. The record of the temptation is legendary, like many other records in your Bible. By following out the peculiarities of the strange record which is received as the voice of God you will find many discrepancies throughout all its parts. Thus you are told that a legendary devil took Christ into the wilderness, reduced him by fasting, and then offered him the world, of which he was the master. Such fables as these have been as millstones round the necks of progressive souls, and this fetter has bound men in all ages. They are false fables and imaginings, which keep souls back from progress upwards to the light. They must be relegated to the past, wiped and blotted out from the book to which man looks for his enlightenment, before real progress can be made. Your Bible contains within it many gems of truth, but if man is to benefit from it he must learn discrimination. The Lord Jesus was controlled and animated by spirits who had never been incarnated. His influence permeates your world now, and all spiritual light comes from him, reaching you through innumerable links connected in one vast chain of influence. It is rare for any high spirit to control directly as we are controlling now. In such cases the medium's spirit must be considerably developed, and such mediums are rare. The control can be conveyed through a number of links, but when the medium is mentally undeveloped the higher spirits will not endeavour to influence him. Spirits who have progressed as far as Christ do not directly control mediums on this earth. He was the immediate expression of a separate spiritual phase of the Divine Will. He has left no successor, nor will any ever spring from him. His influence is entirely devoted to the enlightenment of your globe; for to each globe is assigned its own source of spiritual light. But we must not longer maintain the control. May the blessing of the Supreme rest upon you, and be amongst you always. Farewell."

THE MEANING OF NIRVANA.

(FROM THE "LITERARY DIGEST.")

This word has been much misunderstood in Europe. To get a clear comprehension of it, you must bear in mind the doctrine of Buddha. According to him, in order to attain the supreme end, you must understand exactly the four truths, which are: the nature of pain, its causes, its termination, the way which conducts to this termination. Pain is birth, love, fortune, old age, death, in a word, everything which constitutes the personality. The cause of pain is the sensation which produces wants, the thirst for action and for living. The termination of the pain comes when this irresistible thirst, this individual activity, is completely exhausted. The way of salvation is the means of extinguishing this thirst, of putting an end to this activity. You attain salvation by passing through four states. The first state is that of conversion, of the knowledge of truth. The second is the last but one preceding the new birth, in which the individuality is in some sort reduced to its minimum. In the third state which is the last of corporeal life, the being is no longer capable of desire or hatred; he has become "venerable," *arhat*; and this last word expresses that he has got rid of all aspirations, of all idea of permanence, of all feeling of his own wisdom, of all trace of ignorance. When he has reached that point he dies physically and enters into the fourth state, *Nirvana*. This word is generally thought to mean absolute material extinction. Such an interpretation is not exact. *Nirvana* is the extinction

of activity, and, consequently, of personality, and nothing more, since life is but an illusion, an appearance, a partial manifestation of the substance, of which existence is a palpable fact. But whether the substance exists or not, after the vanishing of our personality, is of no importance. We shall no longer be subject to pain, to evil, to good, to the frightful yoke of life. The elements which compose our individuality, detached at last from each other, will enter into the absolute repose from which they will go one by one to form other beings.—JULIEN VINSON, in "Revue de Linguistique et de Philologie Comparée, Paris," January.

FOUR DIMENSIONS.

As much has been said, and probably more will be said, about this enlarged idea of space, it may be well to give some notion of what it means from the purely mathematical point of view. Already we have referred to it in certain remarks on Mr. Stead's "Throughth," but a little more attention may well be given to the subject. In Mr. Ball's "Mathematical Recreations and Problems"* we get a very succinct view of the matter. We must premise that it is highly scientific, but it cannot be otherwise, and people who talk of four dimensional space must be prepared for scientific treatment of these dimensions. The argument is that drawn from the supposed existence of two dimensional beings and their difficulties as to space of three dimensions:—

Inhabitants of flatland would find that they could have two triangles of which the elements were equal, element to element, and yet which could not be superposed. We know that the explanation of this fact is that, in order to superpose them, one of the triangles would have to be turned over so that its under surface came on to the upper side, but of course such a movement would be to them inconceivable. Possibly, however, they might have suspected it by noticing that inhabitants of one dimensional space might experience a similar difficulty in comparing the equality of two lines ABC and CB'A', each defined by a set of three points. We may suppose that the lines are equal and that the corresponding points in them could be superposed by rotation round C—a movement inconceivable to the inhabitants—but an inhabitant of such a world in moving along from A to A' would not arrive at the corresponding points in the two lines in the same relative order, and thus might hesitate to believe that they were equal. Hence inhabitants of flatland might infer by analogy that by turning one of the triangles over through three dimensional space they could make them coincide.

We have a somewhat similar difficulty in our geometry. We can construct triangles in three dimensions—such as two spherical triangles—where elements are equal respectively one to the other, but which cannot be superposed. Similarly we may have two spirals whose elements are equal respectively, one having a right-handed twist and the other a left-handed twist, but it is impossible to make one fill exactly the same parts of space as the other does. Again, we may conceive of two solids, such as a right hand and a left hand, which are exactly similar and equal, but of which one cannot be made to occupy exactly the same position in space that the other does. These are difficulties similar to those which would be experienced by the inhabitants of flatland in comparing triangles; and it may be conjectured that in the same way as such difficulties in the geometry of an inhabitant of space of one dimension are explicable by moving temporarily the figure into space of two dimensions by means of rotation round a point, and as such difficulties in the geometry of flatland are explicable by moving temporarily the figure into space of three dimensions by means of rotation round a line, so such difficulties in our geometry would disappear if we could move temporarily our figures into space of four dimensions by means of a rotation round a plane—a movement which, of course, is inconceivable to us.

This is the geometrical way of looking at four dimensional space. It is different from imagining another condition of things, and calling that a fourth dimension. Nevertheless, it is by means of this geometrical fourth dimension that some Spiritualistic phenomena may possibly be explained. Such, for example, as linking a ring on to another closed ring.

* London: Macmillans, 1892.

PROFESSOR MAX MÜLLER AND MADAME BLAVATSKY.

Is there a monastery in Tibet where the genuine sacred books of the Brahmins are rigidly concealed? Is it a fact that the works which we possess—the “Rig Veda,” the “Atharva Veda,” the “Upanishads,” the “Brāhmanas,” the “Mahābhārata”—are mere refuse scraps that the Brahmins have thrown away? This is the assertion of Madame Blavatsky in her “Secret Doctrine,” and she says that the library of this monastery is far larger than the British Museum.

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Many people suppose that the long addresses delivered every week or oftener, year after year, by inspirational speakers, really come, just as we get them, from Thomas Paine, Theodore Parker, Swedenborg, and the other great men in whose names they are promulgated. Despite the fact that vast quantities of rubbish, absurdities, false doctrines, and pernicious theories are largely present in many of these discourses, the Spiritualistic public, in great measure, accepts them as genuine productions of the spirits from whom they claim to proceed. The nature of these lectures, in many cases, is demonstrative that spirits are innocent of any share or part in their production—when not studied up previously, as, no doubt, is sometimes done, they are evidently the offspring of the psychic’s inner consciousness. In the trance, or in what is called the inspirational state, not in trance, the mind of the psychic is capable of that which it might not accomplish in the normal condition; there is a mental elevation, so to speak, in which the mind rises above its ordinary state and long addresses are delivered with much fluency and glibness. The most prominent example of this non-spiritual fluency of speech, under alleged control of Parker, Swedenborg, and various other of earth’s famed dead, is that of Mrs. Cora L. V. Richmond. No spiritual influence is required to account for the subject matter of her discourses; her own mind, in the inspirational state, is fully competent for its genesis. Scientific and historical errors abound in her lectures; ludicrous blunders, long involved sentences clumsily constructed and meaning anything or nothing, transcendental vagaries, and silly twaddle—these are some of the defects of her utterances palmed off on the world as received by her from many of the ablest and most sensible of the illustrious dead. Such profanation as this is common in Spiritualism, this case being the one of the greatest prominence.

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her lectures abound in practical common-sense, broad philanthropy, and rational religion, and are of an elevating spiritual character in general. Yet she does not claim, like Mrs. Richmond and others, that she is simply the mouth piece of exalted spirits. The explanation she gives of her addresses is that which I have been sure, these many years, was the case in genuine inspirational lectures; namely, that they are the product of her own mind in an exalted condition, aided by outside spiritual power. I have never heard or read of an inspirational discourse in which the speaker's own mind was not conspicuously active. In the best of these speakers, although a marked difference exists between their normal utterances and those while in the superior condition, so to speak, yet the limitations of their mentality are apparent at all times. When spirits aid in the delivery of addresses on earth, in most cases, what is received is primarily from the medium's mind and secondarily from the spirit's. In some cases it may be that the spirit is more predominant than the medium, so far as ideas and diction is concerned; but in no case can we hope to obtain from present-day mediumship an address from a spirit which will be the same as if delivered by the spirit in his own proper person with no intermediary. No matter how close the control, the medium's mind sensibly affects the message. Mr. J. J. Morse is the most powerful and logical trance speaker in the spiritual ranks, and no doubt spiritual influences are back of his addresses; but in them his own mind is in active operation, they are the product of his mind, assisted and inspired by his spirit guides.

A CASE OF PSYCHIC INFLUENCE.

Louise Chandler Moulton has a reputation; hence the following story of hers, one of four "strange, true stories," is copied into "LIGHT" from the "Arena" for May:—

My second story of spiritual communication concerns a relative of my own, a cousin, born like myself in Connecticut, who was married and settled in the West. Her mother, who had in her lifetime been a firm believer in Spiritualism, had been dead for some years; and ever since her death my cousin had believed in her constant presence and influence, and had arranged her life according to what she believed to be her mother's guidance. I do not remember the precise date, but it must have been about eighteen years ago when she was urgently entreated by her mother to change all her plans for the summer and go to far-off Connecticut. "Ask your husband to let you go," said the influence; "tell him how important you feel that it is, and beg him not to answer hastily, but to take time to consider it."

That evening my cousin made her request. I am not certain whether her husband believes that the compelling influences by which his wife is so often moved are really of spiritual origin, but at any rate he knows how significant they are to her. So when she asked if she might take their three children and go East, and at the same time entreated him not to answer hastily, he listened in silence. A few days later he said to her: "I have been thinking of what you proposed the other night; and if you feel so earnestly about it, I don't like to say no. But I can't have the family all broken up. You may take the youngest boy" (a little fellow of three) "and leave the others with me."

Accordingly, my cousin made her preparations for leaving home. All this time she had had no intimation whatever as to the special reason for which her journey was to be made; but when she was leaving the house, her housekeeper said to her: "I do hope, ma'am, you won't be gone all summer. It will be lonesome here without you." And my cousin answered: "Oh no, my father will be dead and buried, and I shall be back here before the middle of July."

She assured me that these words were as unexpected to herself as to her listener. *Until she heard them with her own ears, she did not at all know what she was saying.*

She came to Connecticut and went at once to see her father, who seemed to her as well as when she had seen him three years before, and as well as a man of his age was at all likely to be. That night she was sitting in her own room, and she said to herself, "I really don't see what I was sent on here for—father seems as well as ever to me." And instantly the answer came, "Yes, he seems so, now. He won't be taken sick till June, when you are visiting Mrs. —, and then he'll never get better."

Soon after that she came to Boston, to pass a few days with me; and during her visit she said to me: "You have often wished for some test as to the genuineness of spiritual impressions. I will put one in your keeping." Then she told me this story, precisely as I have here related it, and added, "Now you know why I came East, when I didn't mean to, and what I have been told; and you can see for yourself what the next developments are."

Early in June she went to make the visit to Mrs. —. She had been there but two or three days when the person with whom her father boarded arrived, and asked to see her.

"Your father's been taken sick," said this woman, "and he's a very sick man. I'd like to have you move him. He's got relations enough, and I don't feel like having him sick and maybe die in my house."

My cousin immediately went with her to her father, summoning a skilful physician to her aid. "Can I move him?" she asked, after a thorough examination had been made. "Yes," was the answer, "I don't think it will hurt him to be moved to-day; but you must make haste about it. He's a very sick man, and he'll be worse before he is better."

The patient was moved, thereupon, to the house of a widowed sister, and his daughter watched faithfully beside him. When a fortnight had passed, her aunt said to her one morning: "You ought to get out and take the air. It does your father no good for you to shut yourself up so closely."

"I can't go out to-day," was the instant answer, "for it is the last day of my father's life"; and again, my cousin assures me, she had not the least idea of what was coming until she herself heard the spoken words. Her aunt went into the sick man's room, and presently returned, saying, "I don't see any change in your father, or anything that looks as if this was going to be his last day." "No," said my cousin, "he will not die till nearly four o'clock this afternoon," and again these words were as unexpected to her, until she heard them, as to her aunt.

It was from twenty minutes to a quarter of four, that afternoon, when the sick man breathed his last; and it was July 12th when, after a brief sojourn at some seaside place, my cousin again entered the doors of her Western home.

LETTERS TO THE EDITOR.

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

Authority.

SIR,—Mr. Holt should, instead of spending his efforts on minor points, have kept to the question—viz., is there any evidence that can reasonably be depended on to prove that there is such a thing (for instance) as reincarnation, and is it not true that this main distinguishing peculiarity of Theosophy is accepted by theosophists as true notwithstanding a total absence of proof? Mr. Holt says it is not accepted as true. I can only say that my experience is quite to the contrary, and I have given evidence that I am in the right in this by citing an address at the Adelphi Lodge, where this doctrine was emphatically maintained to be true, and the chairman, with the concurrence of the lecturer, replied to a question of mine to the effect that he (the lecturer) was prepared to defend this and the other doctrines of Buddhism. Yet, when it came to the point of adducing his proof, it was found to be merely the agreement of various authorities and the allegation that some persons were alleged to remember a previous birth. I have also asked for any proof of dissent from this doctrine at any Theosophical lodge or in any Theosophical books. He takes care not to reply to this, because he knows that all Theosophists accept this doctrine and not one dissents from it, and yet not one in a hundred could say that they have any proof of such a thing as previous existence, as indeed they freely admit when pressed.

Surely Mr. Holt might have favoured us with his reasons for feeling certain that Theosophists were on the right track. Your readers might not have thought them sufficient, but at any rate they would have had something more definite than the "unscrutable be-ness" of "this gentleman" who makes as free with the Queen's English as he does with abusive epithets, quite unwarranted in such a controversy.

Mr. Holt is quite unable to distinguish between a criticism of imperfect expression, and a dissent from the idea that was not expressed. I uttered the former, not the latter. Hence the major part of the letter is quite irrelevant. Moreover, the latter portion is good idealistic philosophy, but not Theosophy.

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Louise Chandler Moulton has a reputation; hence the following story of hers, one of four "strange, true stories," is copied into "LIGHT" from the "Arena" for May:—

My second story of spiritual communication concerns a relative of my own, a cousin, born like myself in Connecticut, who was married and settled in the West. Her mother, who had in her lifetime been a firm believer in Spiritualism, had been dead for some years; and ever since her death my cousin had believed in her constant presence and influence, and had arranged her life according to what she believed to be her mother's guidance. I do not remember the precise date, but it must have been about eighteen years ago when she was urgently entreated by her mother to change all her plans for the summer and go to far-off Connecticut. "Ask your husband to let you go," said the influence; "tell him how important you feel that it is, and beg him not to answer hastily, but to take time to consider it."

That evening my cousin made her request. I am not certain whether her husband believes that the compelling influences by which his wife is so often moved are really of spiritual origin, but at any rate he knows how significant they are to her. So when she asked if she might take their three children and go East, and at the same time entreated him not to answer hastily, he listened in silence. A few days later he said to her: "I have been thinking of what you proposed the other night; and if you feel so earnestly about it, I don't like to say no. But I can't have the family all broken up. You may take the youngest boy" (a little fellow of three) "and leave the others with me."

Accordingly, my cousin made her preparations for leaving home. All this time she had had no intimation whatever as to the special reason for which her journey was to be made; but when she was leaving the house, her housekeeper said to her: "I do hope, ma'am, you won't be gone all summer. It will be lonesome here without you." And my cousin answered: "Oh no, my father will be dead and buried, and I shall be back here before the middle of July."

She assured me that these words were as unexpected to herself as to her listener. *Until she heard them with her own ears, she did not at all know what she was saying.*

She came to Connecticut and went at once to see her father, who seemed to her as well as when she had seen him three years before, and as well as a man of his age was at all likely to be. That night she was sitting in her own room, and she said to herself, "I really don't see what I was sent on here for—father seems as well as ever to me." And instantly the answer came, "Yes, he seems so, now. He won't be taken sick till June, when you are visiting Mrs. —, and then he'll never get better."

Soon after that she came to Boston, to pass a few days with me; and during her visit she said to me: "You have often wished for some test as to the genuineness of spiritual impressions. I will put one in your keeping." Then she told me this story, precisely as I have here related it, and added, "Now you know why I came East, when I didn't mean to, and what I have been told; and you can see for yourself what the next developments are."

Early in June she went to make the visit to Mrs. —. She had been there but two or three days when the person with whom her father boarded arrived, and asked to see her.

"Your father's been taken sick," said this woman, "and he's a very sick man. I'd like to have you move him. He's got relations enough, and I don't feel like having him sick and maybe die in my house."

My cousin immediately went with her to her father, summoning a skilful physician to her aid. "Can I move him?" she asked, after a thorough examination had been made. "Yes," was the answer, "I don't think it will hurt him to be moved to-day; but you must make haste about it. He's a very sick man, and he'll be worse before he is better."

The patient was moved, thereupon, to the house of a widowed sister, and his daughter watched faithfully beside him. When a fortnight had passed, her aunt said to her one morning: "You ought to get out and take the air. It does your father no good for you to shut yourself up so closely."

"I can't go out to-day," was the instant answer, "for it is the last day of my father's life"; and again, my cousin assures me, she had not the least idea of what was coming until she herself heard the spoken words. Her aunt went into the sick man's room, and presently returned, saying, "I don't see any change in your father, or anything that looks as if this was going to be his last day." "No," said my cousin, "he will not die till nearly four o'clock this afternoon," and again these words were as unexpected to her, until she heard them, as to her aunt.

It was from twenty minutes to a quarter of four, that afternoon, when the sick man breathed his last; and it was July 12th when, after a brief sojourn at some seaside place, my cousin again entered the doors of her Western home.

LETTERS TO THE EDITOR.

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

Authority.

SIR,—Mr. Holt should, instead of spending his efforts on minor points, have kept to the question—viz., is there any evidence that can reasonably be depended on to prove that there is such a thing (for instance) as reincarnation, and is it not true that this main distinguishing peculiarity of Theosophy is accepted by theosophists as true notwithstanding a total absence of proof? Mr. Holt says it is not accepted as true. I can only say that my experience is quite to the contrary, and I have given evidence that I am in the right in this by citing an address at the Adelphi Lodge, where this doctrine was emphatically maintained to be true, and the chairman, with the concurrence of the lecturer, replied to a question of mine to the effect that he (the lecturer) was prepared to defend this and the other doctrines of Buddhism. Yet, when it came to the point of adducing his proof, it was found to be merely the agreement of various authorities and the allegation that some persons were alleged to remember a previous birth. I have also asked for any proof of dissent from this doctrine at any Theosophical Lodge or in any Theosophical books. He takes care not to reply to this, because he knows that all Theosophists accept this doctrine and not one dissents from it, and yet not one in a hundred could say that they have any proof of such a thing as previous existence, as indeed they freely admit when pressed.

Surely Mr. Holt might have favoured us with his reasons for feeling certain that Theosophists were on the right track. Your readers might not have thought them sufficient, but at any rate they would have had something more definite than the "unscrutable be-ness" of "this gentleman" who makes as free with the Queen's English as he does with abusive epithets, quite unwarranted in such a controversy.

Mr. Holt is quite unable to distinguish between a criticism of imperfect expression, and a dissent from the idea that was not expressed. I uttered the former, not the latter. Hence the major part of the letter is quite irrelevant. Moreover, the latter portion is good idealistic philosophy, but not Theosophy.

Mr. Holt seems to know better than Emerson what he meant. There is nothing in the passage I quoted about "essential existence;" it plainly refers to the existence of the visible universe as sensed by us, which, he says, no power of genius has explained. But Theosophy maintains that it does explain the origin, growth, and destiny both of man and the universe. Hence this quotation is entirely to the point. Had Emerson said exactly the contrary, I admit it would not have influenced me in the slightest: I merely quoted him because I was of the same opinion, and also because Theosophists like authorities. To me his saying adds nothing to the force of the facts driving me to this conclusion. We are all much smaller people than some philosophers would lead us to expect. But if we want to be greater we must exercise our powers of observation, invention, and reason, and never allow ourselves to fall victims to the authority of any system. Systems are but maps of the progress of man in thought, observation, invention, &c. They are the results, not the causes, of that progress.

56, Kimberley-road,
Stockwell.

R. DONALDSON.

[This letter is inserted without alteration as it came from our correspondent. The expressions are stronger than controversy seems to warrant, but unfortunately so have been those of Mr. Holt. If argument is to continue on its proper lines, our correspondents must tone down their language into more peaceful forms.—ED. "LIGHT."]

Music.

Str.—The following paragraphs quoted from a work by Lorenz Oken, "Elements of Physio-philosophy," bear upon the very interesting paper by Mrs. Penny on "Music" in your issue of April 29th; and as the work in question is a very rare one, I venture to send them.

They are in the chapter entitled "Functions of the Auditory Sense."

Par. 2961. "Every law of motion is a crystallised form which has become free or spiritually manifest. Through vibration forms are engendered in bodies, which are commensurate with the substance and form of the mass, and the degree of vibration. These forms being, as it were, the ghosts or phantoms of crystals, are called *sonorous figures*."

Par. 2962. "These figures in the air are only perceived by the ear. The ear is the only sense in which the motor system is represented in a pure state [italics from the original], devoid of any vegetative signification and simply endowed with nervous mobility. The ear, therefore, is the only organ which can perceive the primary motion of the matter, for like acts only in, or upon, its like."

Par. 2965. "The power or capacity excited by sonorous figures of co-vibrating according to the same law constitutes *Hearing*, the phenomenon is Sound."

Par. 2967. "The sonorous figures are formed in the auditory organ, and even in the auditory nerves, just as they have been represented upon an infinitely small scale in the air. The nerve becomes in hearing a sonorous figure."

Par. 2968. "Melody is a retrogression of the matter into ether, and of the formed world into the primary world; through melody is the spirit of the world revealed. The ear is the first liberation of the animal from all terrestrial matter; through the ear the animal becomes for the first time spiritual."

Par. 2969. "Melody is the voice of the Universe, whereby it proclaims its scheme, or its innermost essence. Hence the wondrous mysterious action of harmony, the secret sovereignty of music."

"Music is the expression of the ardent desire to revert to the primary idea. It makes man unconsciously yearn after a condition he knoweth not, it transports him unconsciously into this condition of divine repose and godly bliss."

This is copied verbatim from the translated version of Oken by Alfred Tolk. Speaking of "sonorous figures," some of your readers may remember the very interesting experiments made by Mrs. Watts Hughes and reported in the "Spectator" some time ago, of the formation of crystalline figures produced by coloured sand, at the end of a tube into which she sang pure musical notes. The vibrations set up by these notes caused the grains of sand to arrange themselves into symmetrical order; their symmetry depending on the purity of these notes.

ISABEL DE STRICKER, F.T.S.

[This is one of the many instances of the necessity of a general knowledge of science as it is. Lissajous's figures are in no sense new, whatever their meaning may be.—ED. "LIGHT."]

SOCIETY WORK.

[Correspondents who send us notices of the work of the Societies will find they are associated with others by writing as distinctly as possible, and by appending their signatures to their communications, in order that we may be able to return their communications. No notice received later than the first week in October will be published.]

16, MELBONE-TERRACE, SHEPHERD'S BUSH-ROAD.—A Spiritualist meeting is held on Thursdays, at 3 p.m. prompt. Mr. J. M. Dale presiding, in connection with the "Bany Bess."

THE STRATFORD SOCIETY OF SPIRITUALISTS, WATERLOO HALL, WEST HAM-LANE, STRATFORD, E.—Meetings each Sunday at 7 p.m. Speaker for Sunday next, Mr. W. G. G. Drake. J. RAINBOW, Hon. Sec.

311, CAMBERWELL NEW-ROAD, S.E.—On Sunday, meeting at 11.30 a.m.; Lyceum at 3 p.m.; and at 7 p.m. we shall have Mrs. Bliss with us. The subscriptions will go to the poor fund. On Wednesday circle for inquiries. Mr. W. G. G. Drake, a very interesting and instructive reading on Sunday, followed by remarks on psychometry, with successful illustrations. J. PERRY, Asst. Sec.

23, DEVONSHIRE-ROAD, FOREST HILL, S.E.—On Thursday, Mr. W. G. G. Drake gave very successful illustrations of Psychometry. On Sunday we had a very able address by Mr. Dale, of Stockwell, upon "Spiritualism" from a Biblical standpoint, after which the quarterly meeting of members was held. Sunday next the Rev. A. Smith at 7 o'clock; Thursday, at 8 o'clock, clairvoyance.—J. B., Sec.

14, ORCHARD-ROAD, ARKEW-ROAD, SHEPHERD'S BUSH, W.—On Sunday last, in the absence of any appointed speaker, Mr. Mason's guides kindly gave numerous tests of spirit power. Miss Cusdin presided at the organ. Sunday next, at 7 p.m. Mr. W. E. Walker; Tuesday, at 8 p.m., dance, Mrs. Mason. 58, TAVISTOCK-CRESCENT, WESTBOURNE PARK, W., on Sunday, 8 p.m., Mrs. Mason.—I. H. B., Hon. Sec.

PECKHAM RYE.—On Sunday last Mr. R. J. Lees discussed on "Christ's way of Salvation." He took the view that the life and sufferings of Jesus were in no way a penalty paid to an offended God, but an accentuated human life, full of desire to benefit His kind here, and to lift them to a higher and purer plane of living, so that whatever or wherever the future may be they might enter it fully prepared. Opponents were conspicuous by their absence, so that there was out little discussion.—J. C.

SPIRITUAL HALL, 86, HIGH-STREET, MARTLEBORO.—On Sunday last a lecture was given by Mr. C. White, on the facts of Spiritualism, his long experience in its investigation having qualified him as an intelligent exponent of its important truths. On Sunday evenings, May 14th and 21st, Mrs. Green, the distinguished North of England clairvoyant, will deliver inspirational addresses, at the conclusion of which she will give important descriptions of the spirit-friends of persons present. Mr. T. Everitt in the chair; doors open at 6.30; commence at 7.—C. H.

THE SPIRITUALISTS' INTERNATIONAL CORRESPONDING SOCIETY.—Information and assistance given to inquirers into Spiritualism. Literature on the subject and list of members will be sent on receipt of stamped envelope by any of the following International Committee:—America, Mrs. M. R. Palmer, 3101, North Brook street, Philadelphia; Australia, Mr. J. Webster, 3, Peckham Road, North, Melbourne; France, P. G. Leymarie, 1, Rue Chateaux Paris; Germany, E. Schlocher, 1, Montjoie-place, Berlin; Holland, F. W. H. Van Straaten, Apeldoorn, Middelburg 662; India, Mr. T. Hutton, State Cotton Mills, Baroda New Zealand, Mr. Graham, Huntley, Wairoa; Sweden, 3 Fortensson, Ade, Christiania; England, J. Allen, Hon. Sec., 14 Berkley-terrace, White Post-lane, Manor Park, Essex; or W. L. Robison, French correspondent, 166, Rye Hill, Newcastle Tyne.—The Manor Park branch will hold the following meetings at 14, Berkley-terrace, White Post-lane, Manor Park:—The 1st Sunday in each month at 7 p.m. Reception for inquirers. 2nd each Friday, at 8 p.m. prompt, for Spiritualists only, the study of Spiritualism. And at 1, Winifred-road, Manor Park, the first Sunday in each month, at 7 p.m., reception for inquirers. Also each Tuesday, at 7.30 p.m., inquirers' meeting.—J. A.

THE LONDON SPIRITUALIST ALLIANCE.

2, DUKER-STREET, ADELPHI, W.C.

This Society of Spiritualists, founded for the purpose, primarily, of uniting those who share a common faith and then of giving information respecting that faith to those who seek for it, occupies Chambers at the above address. There will be found an extensive Library of works especially attractive to Spiritualists, the various Journals of Spiritualism published in this and other countries; and opportunities of converse with friends of the mind. The Alliance holds periodical meetings at which papers of interesting phases of the subject are read, and discussion is invited. Donations solicited.

Minimum Annual Subscription of Members and Associates, 10 Guinea, payable in advance, and on the 1st January in each year. Further particulars may be obtained from B. D. GODFREY, Librarian on the premises.