

# Light:

*A Journal of Psychical, Occult, and Mystical Research.*

"LIGHT! MORE LIGHT!"—*Goethe.*

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

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## NOTES BY THE WAY.

We sadly want a word to take the place of *death*: but the "Harbinger of Light" has not got it when it records the "disincarnation" of certain men of letters. *Disincarnation* is not the missing word. Perhaps we could not do better than fall back upon the already accepted word *decease* which simply means—to go out from. The very idea we want to express is departure from the body; and "decease" does express that. Spiritualists might usefully drop the words *death* and *die* altogether, and substitute, say, *decease*, until some bright new word can be found.

We would seriously ask our agnostic friends whether it is not time to put on the shelf the old poser based on the argument connected with the making a man unconscious by a blow, or by tying his fourth artery, or by applying chloroform to the mouth, or by reading to him old sermons. Here, for instance, is a writer in the "Agnostic Journal," who, because we believe in a spirit behind the physical mechanism, puts us down as "stupid" with a "stupidity" due to "the narcotising, blunting, perverting effect on the brain of past mental associations and ancestral modes of belief;" and it now appears that this appalling kind of "stupidity" is attributable to us because we do not give up the idea of a spirit when the doctor shows us that tying or compressing a certain fourth artery produces unconsciousness. But this writer might just as well tell us that the astronomer vanishes when you take away his telescope, or that there never was an astronomer there at all, or that it is the eye and the telescope which see the mountains of the moon. There may or may not be a spirit in man, behind the physical mechanism, but it is sheer nonsense to say that unconsciousness, supervening upon tying an artery, proves there is not; for the spirit may reasonably be regarded as the user of the mechanism under certain conditions; and it stands to reason that if those conditions be suddenly altered, the use will as suddenly cease; and yet, all the time, the spirit-self may be there, only waiting for its instrument. The writer whose argument we are considering says that "the chemical reactions incessantly going on between the blood and the tissues of the body are sufficient to account for the phenomena of life and mind." "Sufficient to account"! A Parliament of agnostics, sitting for a year, would never be able to show how movements of blood and chemical reactions result in life, mind, or the thinnest thought. There is a gulf between them which no one has commenced to bridge; and to say that the movements and the reactions "are sufficient to account for the phenomena of life and mind" is unspeakably foolish.

Every Spiritualist who knows the real meaning of his principles, believes in the advocacy of peace on earth, and

is interested in all that seems to make for it. A letter from Mr. S. J. Capper contains a statement that ought to be made as widely known as possible. He quotes a most important proposal made by Jules Simon, that all civilised nations shall pledge themselves not to enforce military service for more than one year upon any of their recruits; and says:—

This, if carried, and none of the friends of peace must ever rest until it is carried, would reduce the military burdens of Europe, under which it is staggering towards bankruptcy, certainly by one-half, probably by two-thirds. It would do more, it would practically reduce the standing armies of Europe to a militia, powerful for defence, weak for offence. "Defence, not Defiance," would become the motto of all.

But what follows is still more important. He says:—

During the past fortnight I have been travelling, and have had the exceptional advantage of being closeted, for an hour with each, with two of the most experienced of the reigning sovereigns of Europe. In both instances the audience was granted me for other reasons; but in both I had an opportunity of fully discussing the proposal of Jules Simon. Neither raised the objections I had expected. They both said the difficulty would be in causing it to be honestly carried out by all nations. Both dwelt upon the fact that Germany had reduced her term of service to two years, while France still insisted upon three. One monarch, whose name I must not mention, but who is one of the two or three who now deserve the name of Nestor in Europe, after dwelling upon the difficulties in the way of practically carrying out the proposal, added, "If it can be carried out it will mark a new era in European history, for it will show that the nations do not intend to go to war any more."

Labourers for peace are constantly charged with being impractical. But if this is not a practical proposal, what can be? Let us, then, concentrate our efforts upon it, and, first of all, by the incessant use of press and platform, we must make the public thoroughly familiar with the idea. Once familiar with it, I believe the toiling peoples of Europe will compel their governments to accept it. Perhaps the governments do not need much compulsion. It would be a conservative measure of the highest value. By removing much of the misery, it would remove the discontent, and would strengthen every government and every throne.

A rather interesting debate on Spiritualism has taken place at Brighton. A Mr. Skinner, a mission preacher, led the attack. His remarks are mainly useful as showing the drift of the stream. He ran on in this strain:—"I have investigated; and I know the phenomena occur. But how? Spirits of men and women have nothing to do with them. Spiritualists are honest but deluded. The Bible says that the dead know not anything, but Spiritualists say that the dead know more than they do. Who is right, the Bible or the Spiritualists? Where are the dead? Where the undertaker put them. Who then personate them, and cheat the Spiritualists? Demons, fallen angels whom God cast out of heaven to Tartarus: and this is Tartarus, the demons' home. Some of them are probably here now."

And this is the kind of undigested and indigestible food that satisfies millions! This sorry rubbish, however, was pretty



well exposed by two friends, Captain de Cartaret Bisson and Mr. Bevan Harris, who told the benighted missionary a few plain and wholesome truths; but special attention should have been drawn to the three monstrous statements or suggestions of the missionary,—that this earth is a kind of spirit-hell, that the dead are only in their graves, and that the Book of Ecclesiastes is to be quoted as infallible. The writer of the Book of Ecclesiastes was a kind of pessimist or agnostic, and his bold assertion that "the dead know not anything" proves only that the writer was in a dry and barren state of mind. The missionary's quotation of him as an authority was a bit of sheer obscurantism, the effect of taking for granted that everything in the Bible is literally true, an assumption which is the parent of endless error and confusion.

"The Referee" (of all papers in the world) has a long and rather useful article on the subject of spirit-photography. The writer seems perfectly frank and fair, keeping both his head and his temper, and sets a very good example to people with far greater pretensions to spiritual knowledge. The following extracts will show the drift of a really keen and candid, though non-committal, article:—

The subject came under my notice at a friend's house the other evening, when, Spiritualism having been mentioned, a guest brought out of his pocket a photograph of his wife, blurred in the middle by a patch of white which he declared to be the spirit form of a child of theirs deceased. On a close inspection there was certainly to be detected the figure of a child. The white patch was not, as I, for a moment, surmised, merely a defect in the plate which the imagination of a fond parent construed into a wished-for likeness. A child there was, undoubtedly, faint and vapoury, but not an accident. To say, as the exhibitor of the picture said, that the spirit form of the child must have been floating round the sitter, is, of course, easy enough, but more matter-of-fact explanations of the phenomenon are conceivable, the only difficulty being to discover which is the right one. One would have to know under what conditions the so-called spirit photograph was obtained before arriving at an opinion on the question, and even then the keenest expert might overlook some possibility of error. About the good faith of many of the believers in spirit photography there can be no doubt at all.

They would not, I am sure, juggle with the most sacred relationships of life for the sake of mystifying a stranger. If a father and mother affirm that a certain image in a photograph is that of their lost child, one is bound to believe them sincere, though mistaken. Of such sincerity there is undoubtedly an abundance among spiritualists of every degree, as, indeed, there is in the case of all the most preposterous beliefs ever entertained by the human mind. What form of fetichism has not its true believers?

As spirit forms are undoubtedly produced side by side with the figures of the actual sitters, and as the camera cannot lie, we are brought face to face with this simple alternative—either that spiritual forms are present and able to affect the photographic lens, or imposture—rank unmitigated imposture—is at work; for there are the photographs for all to see. I will go further and admit that many of these photographs have been taken in open daylight before the people whose deceased relatives were supposed to appear or rather to make their presence felt, and that the whole operation has apparently been straightforward and above-board. And yet I see where fraud can come in.

As we no more desire to be cheated than "The Referee," we welcome its help, to bowl out or keep out fraud: but it is something to admit the good faith of "many of the believers."

MRS. HARDINGE BRITTEN.

We ask our readers' attention to an advertisement in another column, announcing a meeting to be held on the evening of Sunday week, April 8th, in St. Andrew's Hall, Newman-street, Oxford-street. Mrs. Hardinge Britten will speak on a very interesting topic, and we beg our friends to give their cordial help in making the occasion a conspicuous success.

## "THE LANGUAGE OF THE STARS." \*

This little book may be recommended as a very brief, and, for its size, a very clear, introduction to the subject of astrology. There is not, indeed, the same occasion for it in this country as in America, where, as the author remarks in his preface, "owing to the United States postal and revenue laws, European works are almost inaccessible to American readers who cannot afford to pay prohibitive prices." Doubtless, the market for astrological works in America is insufficient to induce the republication there of European works on the subject. But we have adopted a more liberal policy, and English inquirers who might be daunted by the elaborate treatises of Pearce and the earlier "Zadkiel" may be advised to remit a dollar for this small book of 100 pages of easy type. They will find in it chapters ("Lessons") on "Planetary Influence," "The Sun, Moon and Planets," "The Signs of the Zodiac," "The Affinities and Antipathies of the Signs and Planets," "The Aspects and their Nature," "The Nature and Quality of the Signs," "The Twelve Houses of the Chart of Birth," "How to Calculate a Chart of Birth," "How to Form a General Judgment," "The Vital Force, Temperament and Disposition," "The Mental Qualities and Financial Prospects," "The Business Qualifications and Marriage Prospects," "Friends, Enemies, Travels, and Voyages," "Accidents, Sickness, and Disease," and a Glossary of astrological terms. The general signification of the "Houses" is well exhibited in the chart at p. 49. On the other hand, no information is to be expected from it concerning Directions (for the time of events), Solar Revolutions, Transits, &c. Perhaps this limited scope and purpose of his work may explain an omission by the author (who is certainly not ignorant) in his lesson on "How to Calculate a Chart of Birth," which might cause serious errors in certain computations. He neglects, that is, to take into account the difference between mean and sidereal time for an hour before or after noon (p. 53), while duly considering it with regard to the Right Ascension of the sun at mean noon at a longitude other than that of Greenwich (p. 56). The R.A. of meridian at 9.45 a.m., September 3rd, 1888 (Greenwich), was not 8hrs. 37min. 12sec., but 8hrs. 36min. 50sec., and at 3.27 p.m. it was not 14hrs. 19min. 12sec., but 14hrs. 19min. 46sec. By this neglect, in addition for p.m. or subtraction for a.m., we might lose or gain time up to two minutes, making a difference up to half a degree in the meridian distances, with a considerable consequent error in directing to the "angles" of the figure, and often in the degree of the Ascendant. But for the "general judgment," to which the author confines himself, this omission is unimportant; and, indeed, the error in the given time of birth is usually more considerable. This publication may also be welcomed as a symptom of growing public interest in a subject of great importance and venerable claims to regard. In connection with it may also be mentioned the recently published "Spherical Basis of Astrology," a scientifically computed Table of Houses for Latitudes 22 to 56, by Mr. Joseph G. Dalton, of Boston, U.S.A. Mr. Alfred J. Pearce is bringing out similar tables in his magazine, "The Future," so that now American and English students alike are provided with the most indispensable facilities for accurate work, both authors being competent mathematicians. The author of "The Light of Egypt" is to be thanked for the popular contribution to the study here slightly noticed. He has prefaced it by some general considerations of value. The sympathy of the English reader will be given to the author for a misprint at p. 6—"illucidate" for "elucidate."

C.C.M.

\* "The Language of the Stars: A Primary Course of Lessons in Celestial Dynamics." By the author of "The Light of Egypt." (Published by the Astro-Philosophical Publishing Company, Denver, Colorado. Address, P.O., Box 2783, Denver, Colorado.)



## AN ALTERNATIVE VIEW OF RE-INCARNATION.

## V.—APPEARANCE AND REALITY.

*(Continued from p. 142.)*

One of the principal arguments advanced in support of the usual re-incarnation theory, is based upon the nightly retirement of the self-consciousness of the Ego and recurrent re-awakening into sense relations. This is supported by further illustrations of periodic rest, in vegetable life; of day and night; summer and winter, &c. It is affirmed that the entity retires similarly in alternate periods of life and death, into the soul plane of the Universe, which is affirmed to be like sleep, a state of subjective dreaming, a state of illusion; and that this subjective sleep and rest in Devachan is necessary for the assimilation of the experience of the past life, prior to re-emerging into a subsequent re-incarnation in a physical body. But a further induction is made from this, and it is argued that the whole Universe indraws its phenomenalisation periodically, into a state of rest, of static non-activity, of non-relatedness, and re-emerges therefrom into a fresh period of active phenomenalisation.

The whole of this argument appears to be constructed by the inductive method, from particulars to universals and to be based upon particulars pertaining to the phenomenal world; the world of impermanent effects, and which cannot be reflected consequently into the world of spiritual causes. While effects are related to causes, the causes cannot be correctly estimated by their effects on lower planes. Phenomenal effects are commutations, but not necessarily similar in mode to their transcendent causes. Such inductions are subject to the same restricting conditions as are the efforts of the circumferential mind to theorise with regard to its transcendent modes, which it cannot cognise.

I have shown in my first letter, that the periodic alternations in seasons, with their consequent effects in vegetable life; that waking and sleeping states, dependent as these are on day and night, are effects inherent in planetary orbital motions and would not obtain, as regards existence in the sun, which is relatively fixed. This, in itself, shows that these states pertain to circumferential modes only, and consequently that universal laws cannot be induced therefrom. Though the circumferential mind cannot cognise the state to which self-consciousness withdraws during dreamless sleep, it does not follow that that state is limited to subjective representation. It has been shown that soul consciousness transcends the limitations of space and time. For all we know to the contrary, therefore, it may relate itself with the soul plane and mode of objectivity during the duration of the dreamless sleep of its bodily machine, or mechanism for the production of spatial relations. As it indraws its rays from the external mind, it may possibly indraw to its own related plane.

In a previous letter I have shown that every mode of consciousness has its accompanying and related mode of objectivity. The soul degree of life cannot be excepted from that law. It is recognised in Occultism that thought takes form, though this is not perceived by our external senses. The life, flowing through entities in the soul-plane, itself entails objective representation, and the re-ascending life-current from lower states, entails form. Therefore there must be related surroundings in that plane as in all others.

The mode of existence associated with Devachan is compared with that known to us as subjective representation, or reflection. But if that state is illusion, as is stated, then the parallel mental process in Man, of reflection or intuition; of representation from within; from the subjective identity, is also illusion. Then it follows that the inner Reality which presents such illusive intuition to the mind, is also illusion. If the units of Being are illusion, then the Unity of those units, or Universal, is also illusion. The position is preposterous.

It is affirmed in this connection, that there is no Reality outside of eternal truth. But eternal, like infinite and absolute, are terms the meaning of which is uncognisable. Cognition is only possible in connection with differentiation. Thought, experience, knowing are not possible apart from mutual self-opposition, and self-reference. To say, therefore, that all is illusion outside of the state in which thought is impossible, is surely a misuse of terms.

It is also affirmed that the phenomenal world is illusion, that the whole world outside of infinite truth is illusion. But

infinite, as acknowledged by the same school, entails absence of qualities, of attributes, these being only possible in connection with particulars. Thus the Universe would be a barren abstraction. But matter is spirit, and therefore real. The phenomenal world is therefore real.

Things are real in themselves, though our perceptions only cognise their appearances. It is not the phenomenal world that is unreal, it is our perceptions which are incomplete, adjectival. A thing consists for us in its qualities; in the relation of those qualities to our perception; and, our perception of those qualities is variable, incomplete, adjectival. It is argued that because a thing has a quality in certain conditions, it cannot be inferred that the thing would be the same if unconditioned. If unconditioned, it would of course cease to be "a thing," and would re-become the Universal and be uncognisable. But we only cognise the quality and not the thing, and it cannot be said that the quality is the result of our perception solely, though our cognition of the quality is dependent on our perception. The quality for us, is probably the result of the interaction in relation between the Reality in the perceiver and the Reality in the thing, and will vary in appearance to us, according to the plane in which our perception functions, while the Reality constituting the thing will remain permanent in and to itself. But the quality is primarily dependent on the presence of the Reality in the thing, without which there could be no thing. The quality in its relation to the thing may be permanent, in that state, while in its relation to the perceiver it may vary according to the mode of perception in action. Perception will be adjectival or identic, in proportion to its sphere of action. It is adjectival in proportion as it is circumferential, and it is identic in proportion as it becomes central. Philosophy only recognises sense relations with our surroundings. Occultism recognises additional modes of perception—viz., astral, soulic and identic. In proportion as perception functions centrally does its identification of the Reality present in a thing become complete. All immediacy is real. But human perception cannot cognise immediately. While the facts presented by human mediacy may be facts for us, they are not necessarily ultimate fact (ergo, time, and space). Where relations are capable of alteration by an enlarged human experience, it becomes evident that the facts presented by human mediacy are mere appearances as compared with the Reality which is nevertheless present and permanent. The variation in the appearance is related to the state of perception functioning. The Reality present remains the same, though the appearances presented vary according to the mediacy or perception. It might therefore be said from purely metaphysical considerations, that planes are nominal and arbitrary distinctions in the One Reality; the distinction being constituted in states of perception; the Reality itself being permanent. The varying states of perception give rise to varying appearances related thereto, in the One permanent Reality, and it is these varying appearances, caused by successively varying states of mediacy, that are described as planes. But the Reality thus referred to is not a mere metaphysical abstraction. It is Life itself, the successive modes of objectivity of which constitute the appearances presented, according to and in relation to the successive modes of subjective perception unfolded by it, from within itself. To pretend that there can be appearances without Reality is sheer nonsense.

It is probable, indeed, that these successive modes of subjectivity—objectivity, or Knowing and Being, also entail related states in space, where life temporarily, in certain modes of Being, centres itself; thus constituting spheres or planes of related stages of becoming. The unfolding of successive modes of perception must entail translation to or presence in the related plane or sphere of that mode. The whole history of evolution shows that this unfolding must be progressive. Hence, incarnation in the plane related to the successively unfolding modes of consciousness must ever be on a progressively higher scale of Being. To infer a return from a higher to a lower mode, as is postulated by re-incarnation, is contrary to the whole evidences of evolution.

What it was perhaps intended to say in the argument here analysed, may be, that the Universal subjective identity: Life, which pervades and unifies all, is the ground of Being, the primal and ultimate Reality; the Knower of knowing, the presence of which alone makes experience possible and contains all cognition. This subjective identity may exist in a diffuse, homogeneous, non-differentiated state, in which, while remaining the Knower, the ground that makes knowing possible, yet, as



non-particularised, can not know. Only by self-particularisation, by self-contrast, identified in self-reference, can it know, can it realise itself, in selfhood.

As self-consciousness can only issue from consciousness, this ground-of-Being or subjective identity must be conscious, even as homogeneous, but only becomes self-conscious by differentiation. As non-differentiated, it must be conscious, must be the Knower, yet as such, can have no knowing, cannot be self-conscious, till differentiated into units. But these units are still itself, realizing itself, knowing itself and presenting an interminable field of experience by mutual interaction and relation, within itself. If any of these units of the one identity is illusion; if the experience resulting from their interaction within itself is illusion; then the whole is illusion. But all these units are Real, are the subjective identity, Life, itself; and as experience is only possible by the implicit presence (immediate or mediate) of the Reality, and is contained therein, all experience is real, it is Being, *is-ness*, Life in different modes of existence. The only illusion is in human ignorance, imperfect perception, or illogical thought which attributes validity to phenomena, apart from consciousness; or which considers experience to be possible apart from, separate from, the ground of Being; or which considers that the rational mind can cognise the whole of the Reality present in an object; or that personal effort has any validity in itself apart from the Reality present in the Ego; or that the effect can mould its operating cause, &c., &c. There are plenty of other illusions, but they will be found to exist in incomplete perception or knowledge, or illogical thought.

But the whole of this argument of illusion crumbles of itself when it is remembered that the soul principle is affirmed by the same school to be real in itself. Soul (*manas*) is one of the aspects of the higher triad of Being, constituting the permanent Ego. The soul state or *Devachan*, which it is stated is constituted by the subjective representations of this Reality, must therefore be real and not illusion. I have shown that there must be objectivity to the soul plane, and the soul being itself real will identify the Reality present in such objectivity.

The conception that the whole Universe is de-phenomenalised into a state of universal rest (*Pralaya*) must be a fallacy. I have shown that this argument is induced from circumferential phenomena in external nature. But the whole Universe cannot be in a state of rest at one moment. Rest is equivalent to non-activity, non-relatedness. But the ground of consciousness must be conscious and therefore in unrest; in relation. If it bears no relation to consciousness, it can neither produce nor explain either man or the Universe. But the affirmation of this principle by man does bring it into relation to consciousness, so that position is untenable.

Further, it will be seen that the Universe is contained in consciousness. That which perceives its other aspect contains it. Time is conceived, not perceived. In reflecting on a state it is already past, and reproduced in reflection. Relations, while apparently sequential, are contained in thought, and are, therefore, co-existent; as events are in time, and Knowing is timeless. Now, thought, as already shown, implies relation and unrest. Both time and space are contained in consciousness, and the basis of consciousness has been shewn to be Life, the identic element in Knowing and Being. Universal rest would be non-Being therefore; or non-life: Death, Chaos.

But the whole Universe could not even be in a diffuse state at any given time or period. There is ever multiplicity and variety in unity; or contrast of states. Life exists as diffuse in the air and light around us; but in contrast with this, it exists simultaneously as concrete in suns, planets, &c. And this must ever continue to be so, as the positive pole, or spirit, that gives out cannot exist apart from its negative pole, or matter, which receives. It would appear, arguing from analogy, that as entities are permanent, though modifying their forms, equally may planets and suns be so. Entities persist eternally though modifying their forms in relation to their state. A similar law may apply to solar systems. The external forms of entities are modified according to the degree of life integrated. The same law probably applies to planets. It is evident that new life (relatively to it) is ever inflowing to this earth from the sun. The sun does not generate that life stream which it transmits, but receives it, similarly from its parental sun, in a stream which to it also is "relatively" new, and the content of which is of an ever higher degree or quality.

QUESTOR VITE.

## A STRANGE SEANCE IN ROME.

From the pages of the Roman journal "*Lux*," M. Horace Pelletier has translated for "*Le Messager*" an article by Signor Parmiani, giving an account of a singular séance held recently in the Eternal City. It has frequently been said that those inhabitants of the next world who have been removed from this one, retain many, if not all, of their individual peculiarities, and the story narrated in the columns of our Roman contemporary appears to corroborate the soundness of the speculation:—

In the neighbourhood of Corneto Tarquinia, a band of spirits has been for some time causing considerable discomfort to the population, and the united forces of police and military have, of course, been unable to cope with the disturbing element. Not satisfied with their achievements in the above district, the spirits transferred their attentions to Rome, and made their debut one evening at the house of Signor Alegiani, who had invited some of his friends to a séance. This had just begun when the spirits who usually manifested suddenly ceased their phenomena, while one of them bade the assembled friends adieu. Surprised at the unaccustomed brevity of the manifestations, the friends asked for a reason, and the reply was that the room was about to be infested by a multitude of spirits with whom the old acquaintances did not wish to associate. In fact, the assembled company who were still in the flesh speedily had evidence of the accuracy of the prediction. The table was powerfully shaken, while a shower of blows fell upon it. By their feeble red light the sitters saw gigantic hands, completely materialised and moving about actively in the air, some rudely touching certain sitters on the arm, and others on the head or shoulder. One hand, with a finger extended, suddenly struck Signor Alegiani's eye, while the medium, Signor Buggeri, was seized by his waistcoat and violently thrown down. The host was seized in the same fashion, and not less rudely shaken, while blows from fists and vigorous thumps were distributed with great profusion. Chairs were drawn from under those who sat on them, and they were compelled to stand. The heavy and massive table was lifted in the air, and allowed to fall on the floor with terrific violence.

Signor Alegiani seemed to be the principal butt of these attacks. An iron plate was put on his head, and he was several times struck on one shoulder with a heavy iron hammer which caused him great pain for nearly a fortnight. Irritated at the treatment he and his friends were receiving, Signor Alegiani asked the visitants why they invaded his dwelling and annoyed inoffensive people who were seeking nothing but courage and comfort from their spirit friends. Another gentleman present, a Mr. Hoffmann, also intervened, and both exhorted the unruly crew to better behaviour. The firmness of these gentlemen appeared to have some slight effect in lessening the violence of the manifestations, but the influence did not last long. The disorderly conduct was speedily resumed. A cabinet full of glass and china became the object of attack. The doors flew wide open, and immediately the different objects within were seen to leave the shelves, colliding with each other, and turning over in the air, the glasses rubbing together and yielding a sort of rhythmic sound. A large soup tureen whose cover moved off—apparently automatically—took part in the display, balancing in the air—while now and again the cover replaced itself on the tureen with some noise. All these objects ultimately went on the table pell-mell. Blows were heard resounding on the surface, and psychic hands touched now one object, now another.

Mr. Hoffmann endeavoured to reason with the rowdies, but the trouble which reigned among the other sitters prevented him from hearing himself speak and from concentrating his will for the purpose of dominating the situation. He tried to seize one of the psychic hands in order to establish a current between himself and them, but failed. They would not suffer capture, and careered about his head with the alertness of frightened mice. They did not, however, hurt this gentleman. When he found all his attempts fruitless he lit the candles and put an end in that manner to the noisy display. With the exception of Signor Alegiani no one suffered much injury, and only one cup was broken. The rest of the glass and pottery was found intact. The conclusion which Signor Parmiani draws from this somewhat unusual experience is that there are rowdies everywhere, in the invisible as well as the visible.



world, and that it is necessary in holding séances to exercise the greatest circumspection, above all when we are dealing with unknown spirits. We think there is another lesson to be derived from it, namely, that if all the sitters had succeeded in maintaining their firmness and self-possession as well as Signori Alegiani and Hoffmann, the probability is that the unruly spirits would to a certain extent have been brought to reason.

### THE PREACHERS' DILEMMA.

BY THE COUNTESS OF CAITHNESS.

We learn from the "Revue Spirite," that the Countess of Caithness (Duchesse de Pomar) gives in "L'Aurore" an interesting account of a discussion on the subject of Spiritualism within and outside of the Church. The disputants were a number of the principal pastors connected with an eastern town in America. Only one name is mentioned, and the substance of the discussion is as follows:—

"What are we to do? Our church is infested with this doctrine as if it were worm-eaten. Several of our members attend séances regularly, and some openly avow that they believe in the communication of the spirits of the dead with the living."

That is how one of the coterie put it to the meeting, whereupon another cried, "Well, why don't you preach a sermon against Spiritualism in which you could severely admonish those who go to these meetings?"

"I dare not," replied the first speaker. "Lately, I was conversing with one of my deacons whose wife died about a year ago. He is one of my own friends, whom I felt I could consult confidentially. I told him I had come to know that several persons in the church not only went to séances, but also invited mediums to their homes and drew their families into error—if it is an error. Then I asked him what I ought to do, and what do you think he said? He told me that it would be better if I myself went to some of these séances, and that after a serious investigation I would be better qualified to judge of the truth or falsehood of the thing. 'At the present moment,' said he, 'I don't think you are capable of forming a correct opinion on the subject,' and added; 'If you were a general, and a troop of soldiers was approaching your camp in the darkness, would you open fire on them before you knew whether they were friends or foes? Or if you knew that an enemy was approaching for the purpose of attacking your entrenchments and you had an opportunity of going into his camp in all security and informing yourself of his strength and resources, would you really be fool enough not to do it? Very well! If Spiritualism is a friend of truth, the Church ought to discover it and use it. If, on the other hand, it is an enemy, the better plan is to explore the enemy's works and find out his weak points, so that if you have to fight him you will know where to strike.' This reasoning appeared to me so logical that I was constrained to accept it; and I then asked him how I could succeed in penetrating one of these enchanted circles, to study the matter without myself running the risk of being placed under the ban of the Church. His answer was like a peal of thunder in a calm blue sky. 'Come to my house this evening and you may assist at a séance with all safety!' I had never suspected Deacon Brown of having anything to do with Spiritualism. 'Don't be afraid, pastor,' he said, 'I never had any intention of keeping this a secret from you. I merely waited for an opportunity of broaching the subject; and now I will tell you what I have learnt in regard to this thing which is called Spiritualism. In the first place it contains a great truth and, under certain aspects, differs very little from simple Christianity. We Christians believe that the soul is immortal. Spiritualists not only believe but also *know* it. You will ask me how, and I will tell you. You preached the funeral sermon at the obsequies of my beloved wife a year ago, and after the funeral my little family and myself re-entered our dwelling, bowed down with grief which seemed to exceed the limit of human endurance. I will acknowledge to you now that, in spite of the eloquence with which you offered me the consolations of the Christian religion, my heart was desperate, and filled with a spirit of revolt. Naturally, time softened a little the poignancy of my grief. I really hoped that my wife was living, and that I should see her some day, but it was only a hope. About two months ago, while I was patrolling my garden in the twilight, an irresistible impulse compelled me to go to a séance where I

knew some of my friends were to be that evening. Hardly knowing what I did, I took my hat and stick and walked to the house of a medium who—I may tell you, in passing—is the wife of one of the chief merchants in the town. My friends were already there, and the séance began at once, but there was no dark cabinet nor anything of that kind. The room was lighted sufficiently to enable us to see everything that it contained, and I received a message from my wife who told me that it was she who constrained me to go there that evening. I thought, however, that anyone might have said that, when immediately raps resounded, and by means of the alphabet the following message was given: 'Yes, I know that anyone might have said that, but if you will have a séance at home with Emma and Sarah only, I will come and convince you.' When I got home I told my daughters what had passed. They gazed upon me as if stupefied, but the following evening we held a séance and as nothing came they said, 'We told you so.' At the next sitting we had raps and the words 'Have patience,' were spelled out. At the third we received a long and tender message, and my daughters began to take some interest in the matter. The development went on gradually, and we were very proud. Last Saturday, Miss X—, a materialising medium, visited us, as in one of our sittings it was said that if we could have this medium my wife would try to materialise. The lady came alone, and I let down the curtains between the rooms so as to leave one in obscurity while the gas in the other apartment was lowered, all the objects in it being perfectly visible. After a time the curtains suddenly separated, and a hand appeared. I seized it, and saw that it was the hand of my father, who had died some years previously. I recognised it by means of a maimed finger, and a ring having a seal with my father's monogram. He was buried with this ring because the finger was too bent to allow of its removal. The medium was seated beside me in a full light (such as was in the room) and was not unconscious, telling me that the owner of the hand desired to know if he was recognised. I replied that I knew it was my father's hand, and recognised the ring quite well, as did also my daughters, although they were children when my father died. The hand then seized mine and withdrew, and, an instant after, the curtain opened, and my wife appeared to us. With one voice, my daughters cried, 'Oh, Mother!' and I recognised her perfectly.' Such was the story of Deacon Brown, and now, gentlemen, what should we do?"

The clergymen were above the average for intelligence and breadth of character—or, at least, were so esteemed—and the majority came to the conclusion that the best thing to do was to make inquiry. Of course curiosity as a factor was not absent from the *motif* of this decision, but, as the Countess pertinently asks: "How would the world learn anything if people were not curious?" These gentlemen at any rate fixed on an evening to have a séance with Mr. Brown, but subsequently, fearing, it is said, to compromise their reputation in regard to a matter which was so very unpopular, the number of sitters ultimately was reduced to five, exclusive of Mr. Brown and his two daughters. The pastors appeared to find more in it than they expected, as they continued the meetings regularly for two months. Three out of the five discovered mediums in members of their own families, which removed from their minds all notion of fraud. Then came the dilemma "What shall we do? In face of this new light shall we continue to preach the old orthodox religion, or, faithful to our convictions, shall we courageously take arms in support of the new revelation at the risk of being considered fools? If we have the courage to express ourselves plainly, farewell to our salaries and titles—without reference to all that would follow! We should be despised on all hands and be called all sorts of evil names because of the truth. But if we escape from the dilemma in another fashion, our consciences will condemn us, not because we shall be preaching a lie, but because we shall then withhold from the truth that which is really the bread of life to famishing souls who are so constituted as to be unable to accept the teachings of Christ through faith alone, but who must have proofs."

The Countess does not say how the vote went, and perhaps the argument was not stated as one calling for immediate acceptance or rejection.

If you have not slept, or if you have slept, or if you have headache, or sciatica, or leprosy, or thunderstroke, I beseech you by all the angels to hold your peace, and not pollute the morning, to which all the housemates bring serene and pleasant thoughts, by corruptions and groans.—EMERSON.



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

## Light:

SATURDAY, MARCH 31st, 1894.

**TO CONTRIBUTORS.**—Communications intended to be printed should be addressed to the Editor, 2, Duke-street, Adelphi, London, W.C. 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.

Business communications should in all cases be addressed to Mr. R. D. Godfrey, 2, Duke-street, Adelphi, London, W.C., and not to the Editor.

### WANTED.

Last Sunday, thousands of preachers in England discoursed on that which lies beyond the veil, and bade their hearers believe. As a help to belief, they retold the story of the resurrection of Jesus, and, upon the theory of his bodily escape from the sepulchre, they based what we suppose we must call an argument in favour of a life beyond the veil for us all. As we pointed out last week, we fail to see the argument. The resurrection of a body one thousand eight hundred years ago, so far from proving the resurrection of other bodies, or the persistence of life beyond what we call death, seems to suggest the reverse, because it seems to stamp that resurrection as absolutely exceptional. And its exceptionality is increased in proportion as we make Jesus himself exceptional. Fully admitting his deity, it seems to follow all the more inevitably that his bodily resurrection can be no proof that what was possible for him is possible for us.

No; we must look elsewhere for a valid ground of belief in a future life. Such a ground of belief we may find in various directions. It is, for instance, highly improbable that Nature, which never seems to fail in her growth or implanting of instincts, has grown or implanted this instinct which compels our great hope or belief, only to utterly balk or cheat us. All Nature's instincts, even on her lowest planes of creation, point to realities. Is it likely that her finest and noblest instinct, developed in the finest and noblest of her creations, should mean nothing?

Again, we may find a valid ground of belief in the splendid suggestions of the doctrine of Evolution or Development, or in the fine idea of the conservation of energy. Walking by the light of these great scientific conceptions, it seems too ridiculous to let the hopeless veil of life drop at the crematory or the tomb. The thing is so monstrous that it presents Nature, not as the mighty unfold, but as the ghastly jester of the universe.

In other directions, too, we may reasonably look for solid bases of belief; but, when we have ended our inferences and reasonings, something else is wanted; and this something brings us back to our preachers who have nothing better to offer us than a body risen one thousand eight hundred years, and an exhortation to believe. Will they allow us to offer them something in return? It is simply this,—that they should regard us as serious when we tell them that they may have experience where now they only quote a record; and that, for instances of resurrection, they need not go back one thousand eight hundred years. Would it not be an enormous help to these gentlemen if they could know where now they only believe,—if they could grasp the tremendous fact that Jesus only represented the race, and that, setting aside the confusing feature of the uprising of the body, his persistence after the body's death is really only an illustration of what happens to all?

Are there twenty preachers in London who will combine to look into this matter? Surely nothing could more worthily occupy their attention. Indeed, we venture to say that a teacher of religion who loves God and his fellow creatures and who, from experience, can teach that "the dead are not dead but alive," is better equipped for his work than the man whose specialities are that he knows all about Hebrew and Greek, who is "mighty in the Scriptures," and who can set forth all the creeds in Christendom—and refute them all but one. Are there twenty preachers in London who will give one evening a week for the remainder of the year, and put themselves in the hands of half-a-dozen despised Spiritualists? If so, we promise them that, at the end of the year, they will have new light thrown upon the old text:—

"Not many wise men after the flesh, not many mighty, not many noble, are called. But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty: And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are."

Do they need convincing that Spiritualists can be as keen, as honest, and as competent as men of their own order? They shall be convinced. Do they want such light thrown upon the Bible as shall bring all its records of spirit phenomena within the sphere and compass of natural law? They shall have it. Do they want to know what heaven and hell really are? They shall be told by those who have tried the great experiment. Do they want evidence that there are resurrections every day in London? They shall be put in the way of getting it. In a word; if they want to change hearsays for experience, and faith in words for confidence in facts, they have only got to come and ask the way. We make no apology for Spiritualism: we challenge Christendom to consider this claim,—that Spiritualism holds the key to the beliefs and hopes of the world.

### USEFUL SUGGESTIONS BY DR. GEORGE FINZI, OF MILAN.

Our very excellent contemporary, the "Religio-Philosophical Journal," publishes a paper which was read by Dr. Finzi before the Psychical Science Congress. In this paper the doctor gives some suggestions as the indirect result of his observations with Eusapia Palladino. He says that when he first read the accounts of the séances which had taken place with this medium in the presence of some distinguished scientists, it occurred to him that the only hope of obtaining conclusive results would be by the use of such scientific and technical means of investigation as would help the lack of attention and exact memory on the part of the experimenters. To apply such means was his intention when he first went to Naples. There he had seven séances in his own room; and another student of physics—Professor Gerosa—helped him most effectually in the attempts to obtain photographic records of the powerful physical manifestations of which there was a startling display at every séance. They soon became assured that much more complete arrangements were wanted to achieve any practical result, and that new appliances must be invented to suit these new researches. Alluding to the subsequent séances at Milan, the doctor quotes a remark of Professor Richet's to the effect that the proofs given by these last experiments would be quite satisfactory enough if it had been the case of a chemical experiment, but that they did not suffice for a spiritualistic inquiry. This assumption might seem unfair at first view, but when one considered how many times the same chemical experiments might be repeated, one might certainly acknowledge that the assumption was right.



The doctor had often been asked what his personal opinion was at the close of the séances in which he took part. His reply was that he could scarcely hope to have an opinion on such a tremendously difficult subject *after so few as twenty-one séances*, when one considered that generally hundreds of experiments were necessary to settle the smallest point in the comparatively easy fields of physical research. He would say, however, that any assumption of conscious fraud perpetrated by the medium with the assistance of accomplices, and with the aid of physical appliances, must absolutely be put aside. The experimenters had arrived at the positive conclusion that either the phenomena were produced by the unaided medium, or were the result of mysterious forces and intelligences acting through the medium herself. They had pretty strong evidence that this second alternative was the true one, but this evidence was not yet strong enough; for, quite apart from the extreme difficulty of securing experiments which would prove conclusive to the observers themselves, we must bear in mind the difficulty of forcing our convictions upon people by whom the experiments had not been witnessed. Even the most satisfactory photographic or mechanical record of a phenomenon failed to be conclusive for anybody who did not know, or did not believe in, the scientific way in which the record had been secured. But the doctor holds out the hope of better results in the future:—

Now you can readily understand why I say that I am little satisfied with the results of our experiments; but never to be satisfied with the last experiment is the most powerful incentive to attempt a next and better one; and this I hold, that better results can be hoped for soon—so soon as we can secure a more effective aid on the part of the allied sciences. There is a hopeful future for psychical science in the fact that such biologists as Richet, such physicists as Lodge, are giving part of their time to it; and many more, too, who are not known to do it for different reasons, but whose work will, nevertheless, come to light during the next few years. So soon as the students on the side of the physical sciences shall have finished laughing at our efforts—and that is almost done—some of our preliminary work will go on in the laboratory of the chemists, of the physicist, of the physiologist. Every one of us will know that there is a psychical as well as a physical side of the universe, and that reciprocal help is wanted for the general progress.

Dr. Finzi proceeds to give an instance of what he thinks can be done when scientific men turn their attention to the subject in the way of securing the “reciprocal help” to which he alludes. It is necessary, he says, to get rid of the annoying feature—he does not think he is entitled to say suspicious feature—of many mediumistic séances; that is, the darkness. Physics, he says, can effect this:—

I am surprised that it has not been done before; and I am sorry that, for want of time and of proper opportunity for experiments, I am not able to show you the practical result of my idea. But I explain it to you in order that anybody may try it. I want to have a dark room for mediumistic experiments; but I want to enable one or all of the observers to see everything in this room as if it were well lighted. Well now, suppose we have in that room a particular lamp which does not give any light, but which will set forth in the ether such electro-magnetic vibrations as are known under the name of ultra-violet rays. The first result is that a photographic camera is able to take records of everything in this dark room. But I will do more than that; suppose we have a small camera, adapted to some kind of spectacles before the eyes of the observers; instead of the ordinary ground glass plate I put in a plate of a transparent fluorescent substance; uranium glass is one. Now the ultra-violet rays which are reflected by every object in the room will go through the camera, and will strike the fluorescent plate; the result is that a luminous image of the whole dark room is to be seen on the fluorescent plate. Now you will see this will be the end of much humbug that is going on in many spurious materialization séances. Now, is any such lamp as I mentioned to be had? There is no difficulty about it, and if it were not for want of time I could show you many ways of effecting such a result; but any one who is acquainted with elementary physics can accomplish

it; we only want some experiments to choose the simplest and most effective way.

In reference to the doctor's assurance that anyone acquainted with “elementary” physics can accomplish what he proposes, we can only say that we are glad of this information, for it is obviously important that we should see, if not with our natural eyes, yet by means of the camera, everything that takes place in the dark room. For ourselves we do not profess to be sufficiently acquainted with “elementary” physics to clearly apprehend how this can be effectually done, and we sincerely trust that Dr. Finzi will himself pursue the subject until this desirable end can be realised, and that we shall soon hear from him that his purpose has been successfully attained.

## DR. A. R. WALLACE ON HEREDITY.

By C. A. PARRY, B.A.

Dr. Alfred Russell Wallace has recently been interviewed on the subject of the inheritability of acquired qualities. The whole of the opinions expressed in this interview are strikingly significant of the great revolution which is being brought about in scientific thought; but to perceive the full extent of this revolution, one would need to be something of a veteran and to have lived through the epoch, now twenty to thirty years old, of the first bloom and triumph of the evolutionary philosophy, when, in the enthusiasm created by Darwin's laborious and far-reaching researches, and the cloudy brilliancy of Spencer's generalisations, it seemed to their disciples the final word of human wisdom. Dr. Wallace was asked:—

“With regard to the subject of heredity, would you explain, taking into consideration your contention that individually-acquired characters are not transmitted, whether the imitative faculty of children may not bring about the same result?”

“That is exactly our point. All that has been imputed to the hereditary influences of acquired character is either the result of imitation, or it is the transmission of inherent idiosyncrasies. It is first necessary to understand clearly what is meant by ‘acquired characters’; and the mistake must not be made of taking any peculiarity that a person may exhibit during life to be an ‘acquired character.’ Such peculiarities are usually inherited from some ancestor. Even those peculiar tricks of motion or habits which are often adduced as proofs of the transmission of an acquired character, are really only the transmission of the innate peculiarities of physical structure and nervous or cerebral co-ordination which led to the habit in question being acquired by the parent or ancestor, and, under similar conditions, by his descendant. Both Weissman and Mr. Francis Galton, through their inquiries into the evidence for the transmission of acquired characters, have found that hardly any real evidence exists, and that in most cases which appeared to prove it, either the facts were not accurately stated or another interpretation could be given them. It is only during the last ten years that this view has been advanced. *The transmission of acquired characters had hitherto been assumed, because it appeared so natural and probable; but in science we require proof.*”

“You believe, then, that there is no direct proof of individually acquired characters being inherited?”

“My conclusion is that no case has yet been made out for this assumption, and that variation and natural selection are fully adequate to account for the various modifications of organisms which occur. The balance of opinion among physiologists now seems to be against the heredity of any qualities acquired after birth notwithstanding Darwin's theory of Palingenesis. The biologists of Europe are now earnestly seeking for crucial tests of the rival theories.”

The explanation that seemed complete and certain twenty years ago begins to look as if it needed revision. Dr. Wallace proceeds to argue:—

“If long-continued exercise in one direction leads to increased strength or skill in the parent, as in the case of a blacksmith, a carpenter, or a watchmaker, we ought, supposing that



acquired characters can be transmitted, to see evidence of this in the children of these mechanics, and the younger sons should have more strength and skill in their father's business than the first-born; but, so far as I know, this has never been alleged. So with men of genius whose faculties have been exercised in special directions: if not only the inherent faculty but the increased power derived from its exercise be inherited, then we ought frequently to see these faculties continuously increasing during a series of generations, culminating in a star of the first magnitude. But the very reverse of this is notoriously the case. Not only is it the fact that men of genius do not, as a rule, have adequate successors in their children, but it is a remarkable circumstance that almost all our greatest inventors and scientific discoverers, the men whose originality and mental power have created landmarks in the history of progress, have been self-taught and not derived anything from the training of their ancestors in their several departments. Watt, Brindley, Faraday, Sir William Herschel, and George Stephenson are cases in point; indeed, one might fill a volume with examples to prove—what is, indeed, seldom denied—that genius or super-excellence in any department tends to be sporadic—that is, it appears suddenly, without any proportionate development in the immediate ancestors of the gifted individual.

"But, surely, Dr. Wallace, genius is inherited?"

"Certainly it is; but it rarely or never intensifies after its first appearance, which it certainly would if not only the genius itself but the increased mental power due to its exercise were also inherited. If acquired characters are inherited, the youngest sons of every artist, musician, or man of science should be the greatest genius. The only prominent example that looks like a progressive increase of faculty for three generations is that of Dr. Erasmus Darwin and his grandson Charles. But in this case the special faculties displayed by the grandson were quite distinct from those of the grandfather and father; while, if we consider the different state of knowledge at the time when Erasmus Darwin lived, his occupation in a laborious profession, and the absence of that stimulus to thought which the five years' voyage round the world gave to his grandson, it is not at all certain that in originality and mental powers, the former was not fully the equal of the latter. . . . If we look through the copious roll of men of genius in science, literature, and art, we shall rarely find even two of the same name and profession rising progressively to loftier heights of genius and fame. Note also that the highest watermark reached by the ancients in art and philosophy has never been surpassed. In art, the Greeks attained to a degree of beauty and harmony never equalled in modern times. In literature the *Iliad* and the writings of Plato will rank with the noblest work of modern authors. *All the accumulated effort of thousands of years has not made us greater men intellectually than the ancients, clearly proving that there has not been a continuously progressive development in the race.*"

"But are not education and good environment, the two things all modern reformers are seeking to give to every boy and girl, of incalculable benefit in human progress? The influence of education and environment on the parent must affect the offspring."

"Yes, in this way, that the inherent faculty of the child is aroused with good results. Environment simply develops the inherent faculties of a child; it does not impart those faculties. Good environment will enable such noble qualities as the child may possess to develop advantageously, so also will education, and conversely with bad environment. But the influence of environment or of education on the parent is not transmitted to the offspring, as is clearly proved by cases where children of criminal and vicious parents become good and admirable characters when wholly removed from the evil parental surroundings. Allowed to remain in those surroundings the children would, almost inevitably, by force of habit, and the faculty of imitation, have been as degraded as their parents. The wells and steps of Dr. Barnardo's Homes afford continual and striking examples of this. These children, taken away from evil influences, educated, placed in proper environment, become estimable men and women. This is a very cheering fact. *It proves that evil habits are not hereditary.*"

"Does not the argument that acquired characters cannot be transmitted make the outlook for human progress a gloomy one? It seems to bar the way against any improvement of the race by means of education."

"If the theory is a true one, it certainly proves that it is not by the direct seed of education, as usually understood, that

humanity has advanced and must advance; although education may, in an indirect manner, be an important factor of progress. If it is thought that this non-inheritance of the results of education and training is prejudicial to human progress, we must remember it also prevents the continuous degradation of humanity by the inheritance of those vicious practices and degrading habits which the deplorable conditions of our modern social system undoubtedly foster in the bulk of mankind. Throughout trade and commerce lying and deceit abound to such an extent that it has come to be considered essential to success. It is surely a blessing if this kind of thing does not produce inherited deterioration in the next generation. We have little to lose in not having the effects of our present social system transmitted. *Education has been so bad for ten thousand years that we should be a degraded race altogether, if acquired character were inherited.*"

Mr. Wallace then went on to give some urgent reasons for his conclusion that acquired faculties are not heritable.

(1) The surprising successes accomplished within the last few years by female students, in the face of the fact that during all previous ages women have been entirely discouraged from the higher culture of the intellect. (2) Until well within the present century, Dissenters of all sorts were debarred from studying at the Universities; and this was a much more real grievance in the past than it would now be, for, owing to the scarcity of books and means of instruction, the importance of the old universities was comparatively much greater. Yet, in the short period that has since elapsed, the Dissenters have shown themselves quite equal to the hereditarily trained Churchmen, and have carried off the highest honours in as great, and perhaps even greater proportion than their comparative numbers in the Universities. (3) Notwithstanding the fact that music enters much more largely into the education of women, there is no department in which the intellectual disparity of the sexes is more striking than in that of composition. Not only has there never been a single great female composer, but it would be difficult to mention a name worthy to stand in the second or third rank.

And now it is time to pause and reflect on the magnitude of these admissions from a leading exponent of the evolution philosophy. It is consolatory to believe that evil habits are not hereditary, but we must remember that good habits are equally transient and individual in their operation. It would be pleasant to be able to believe with the materialistic Perfectionists and worshippers of Humanity that men, while forbidden to extend their hope beyond this polluted earth, are, simply by the process of the struggle for life and the elimination of the unfit, on the high road to become archangels, cherubic in virtue and seraphic in intellect; only, unfortunately, the facts do not point that way. There is no real proof that the level of intellect to-day stands higher than it did with the contemporaries of Cicero or Pericles; nay more, as one examines the relics of pre-historic times, the thought may flash into the mind: May not the prognathous troglodytes, who shaped these flints and incised these designs, have been better specimens of humanity than most of the types that we see to-day?

#### UNCONSCIOUS ADORATION.

It is a beautiful evening, calm and free;  
The holy time is quiet as a nun,  
Boundless with adoration; the broad sun  
Is sinking down in its tranquillity;  
The gentleness of Heaven is on the sea.  
Listen! the mighty Being is awake,  
And doth with his eternal motion make  
A sound like thunder—everlastingly.  
Dear child! dear girl, that walkest with me here,  
If thou appear'st not touched by solemn thought,  
Thy nature is not therefore less divine.  
Thou hast in Abraham's bosom all the year;  
And worship'st at the Temple's inner shrine,  
God being with thee when we know it not.

—WILLIAM WORDSWORTH.



## MONUMENTS OF EARLY CHRISTIANITY.

Mr. Conybeare's scholarly work, just published, on the "Apology and Acts of Appollonius and other Monuments of Early Christianity,"\* is specially interesting to Spiritualists, as showing that the early Christians were fast and firm believers in "the communion of saints," unseen as well as seen. In fact, if we are to at all believe in the venerable documents which Mr. Conybeare lays before us (for an entirely different purpose), we must believe that spirit-communion was vitally connected with early Christian experiences to an extent very difficult to believe. Here are a few specimens of the later records :—

## I.

There was one Callistratus, a true saint, who, having been delivered by miracle from the sea into which he had been flung, convinced and converted forty-nine of the soldiers, who, thereupon, were cast with him into prison, and afterwards brought out for trial. They refused to surrender their faith ; and then the story proceeds :—

The captain commanded that they should be scourged with green switches, and after the scourging he ordered them to be bound hand and foot and dragged all of them to the edge of the lake, and said to them : "Sacrifice to the gods, for if not, ye shall be drowned in the waters." But they said : "We believe in the true God, do thou what thou wilt." But when they were about to be thrown into the great lake, which was called Oceanus, the holy Callistratus fell to praying and said : "God eternal, who art unapproachable and all-powerful, who didst establish the heavens of Thy might to be Thy throne immovable for ever, and the earth to be Thy footstool ; look upon this Thy flock, and be among us and save us from destruction, and grant that these waters be unto these men for the baptism of regeneration. Make them worthy to be washed with the eternal and pure baptism, unto the casting away of the vanity of the old man, and unto their participation with those who labour for Thy Cross."

But when they had said with one accord, Amen, they threw them bound into the water ; and in the same moment the bonds of the saints were loosed, and they came to the top of the water and passed on to dry land, resplendent with the grace of the Holy Spirit. And as they came out of the water, there went forth a voice from Heaven, saying : "Be of good cheer, My loved ones, for I am with you ; be ye glad, for, behold, I have made ready for you a place in My kingdom. Rejoice, for I have written your names in My record in the Book of Life." And there was terrible thunder and a great earthquake, so that the images of the idols fell down and were broken. But when we saw the light which shot forth over the heads of the saints, and heard the blissful voice, along with the earthquake and the breaking of the idols, we believed—we, the soldiers, a hundred and five of us.

## II.

The holy Callistratus, in one of his expositions of the Faith to his converts, replies to the question, "When a man dies, what becomes of his soul, where does it go or what does it do?" :—

When his last day comes upon a man, angels come to him ; and when they see the soul of the man, if he is just, they rejoice, and they take it with psalms and hymns and carry it eastwards, and they carry it past six spheres (or circles), past the storehouse of hail and snow, past the streams of rain, and past all the regions of storehouses, and past the spirits of wickedness which there are in the air, and they carry it into the seventh circle, and set it down full opposite the glory of God, and he adores God in the seventh circle below the firmament, according to the preacher, who saith that the flesh shall return to the dust whence it was created, but the spirit shall return to God who gave it. And the spirit, having returned by means of the providence of the angels of God, beholds the garden and the reward apportioned to its good works, and is glad with the hope of what is to come. . . . For when He (Christ) had robbed hell, and liberated the spirits which were in prison, and given them over into the hands of the Father, then He gave them a dwelling-place in the air below the firma-

ment, in a place which was put high and lifted out of the reach of the power of Satan, and of the wickedness of the air. For the evil powers of the air fight for our spirits, and for that reason our spirits are transmitted by means of angels and issue forth into regions high above the dwelling-place of the devil and of his host. But just as a good spirit is conveyed by means of good angels, so also an evil spirit is conveyed by means of bad angels ; not that angels are bad, for the devil alone is bad, and the demons who comply with his bad wishes ; but because men are evil doers, and because of their impure courses, their angels also are in name called bad. Thus let us understand it : one soldier is sent by the king to praise and do honour to the good and virtuous, but to slay and torment the evil doers. Now in one and the same way the angels of some men are good, and of others bad, because of their respective actions. Thus the angels are good and fond of man, and minister to the complete fulfilment of the will of the benevolent God, being holy and pure. When, therefore, the sinner dies, the angel takes this spirit and bears it away in sorrow and grief, being ashamed of its works. Then at once there come upon him the demons of the air dancing, and they raise a war, and they name him as their own, and they clap their hands and leap. But the angel drives them back and murmurs fiercely against them, and so passes by them, and brings the spirit up to the seventh circle, underneath the water-borne firmament, and stations it there full opposite the glory of God, and then does homage in reverence before God.

These records concerning Callistratus belong to a period between 300 and 350 A.D.

## III.

The King of Persia, hearing that his officers in Armenia were oppressing the people, sent trusty messengers "to inspect the country." But they themselves turned out to be very cruel :—

On a certain day they held a public assembly, and were sitting in the Court of Justice about the edict of the king. At that same time some impious men gave information to the rulers, saying : "There are three men in prison who have abandoned our religion and have embraced Christianity, one Nerses, a Rajik, and one Sahak, from Atropatacan, and Hitzibonzit, a Persian." They commanded that they bring them before them. The Chief Magus said to Nerses, "Why hast thou become a Christian?" The saint answered, "My mother was a Christian, and from my childhood I was brought up in the Christian faith ; I know not your religion at all." Then they put the question to Sahak, and he said, "From my childhood I had become a Christian." But the blessed Hitzibonzit stood behind, and in a weak voice he was singing the sixth Psalm, "O Lord, rebuke me not in Thy anger, neither chasten me in Thy hot displeasure." And the judge separated them, and said to Hitzibonzit, "Woe to thee, wretch, why hast thou abandoned the religion of light and believed in the dark and obscure faith of Christianity, and that after thou hadst zealously sacrificed to fire?" The saint replied, "Aye, after sacrificing, and I know Magism better than thyself, and if thou command me to speak and make it clear, thou shalt learn how much better is Christianity than all the ceremonies which I have explored and clearly comprehended. Christianity alone has the power to save from the terrible death." And when the Chief Magus heard this, he ordered his servants to rend the saint's tunic, and to tear off his cowl ; and they beat the head of the blessed one, and tore off his beard by the roots. And once more they ordered that the three blessed ones be kept safe for three days ; and after that they brought them up, but could not persuade them. Then they confined them in a single house without food ; and the Chief Magus gave orders to send up smoke all the night. The saints, in their torment, cried out and said : "O God, look upon us to help us, and, O Lord, hasten to assist us." And thus they continued to sing hymns until the dawn. And they remained in the prison ten days ; but on a certain night, on the Lord's day, on the which Hitzibonzit was to suffer martyrdom, a vision appeared to him. A certain man had in his hand a rod, and touched him on the head therewith ; and the blood flowed down between his eyes. And then there appeared three radiant men, who drove away the man who struck him, and, bringing a crown of choice pearls, set it on his head. But he was overjoyed and told his companions ; and they knew that his hour was come. And at early morn there



came trusty men to take the saints to the prison; and the chief executioner came to the prison to lead him away, and he bade farewell to his brethren and departed. But as he went he continued to sing the fourth Psalm, beginning it as he left the prison, and going on till he came to the place where was the court: "When I cried out Thou didst hear me according to Thy righteousness, from my tribulation didst Thou give me peace." And having finished the psalm, he came to the place of the court. And when the Christians heard, they all ran together to behold the combat and victory of the saint.

### HINDU SPIRITUALITY.

"The Light of the East" is a "Hindu Monthly Magazine," published at Calcutta by a "pucca" Hindu, called S. C. Mukhopadhyaya, and the last number to hand contains a curious but unconscious commentary on the recent "conversion" of Mrs. Besant to Hinduism.

A pious and orthodox Hindu contributes anonymously therein an article on "Hindus at the World's Fair," in which he declares that it is impossible for any outsider ever to become a Hindu in religion. He says:—

One can become a Christian, a Bauda, a Jain, or a Mohamedan, at his will. But one cannot become a Hindu, though he is ready to sacrifice his life to become one. A Hindu is ever born, never made. To become a Hindu one must cultivate the highest spirituality in his own religion, so that through thousands of re-births and incessant spiritual cultivation in every such birth he may chance to be born a Hindu.

Now, if Mrs. Besant embraces Hinduism, and Hinduism refuses to embrace her in return, can she be really said to have been converted to the Hindu religion? Is it not more like *playing at being a Hindu*? It used to be amateur Buddhism that our Theosophical friends affected, and perhaps when Mrs. Besant returns she will explain why Gautama has been superseded by Vishnu and Siva. Perhaps it is the superior "spirituality" of the Hindu, of which that lady has recently said so much in "Lucifer," that attracts her. The orthodox Hindu who writes in "Light in the East" gives us an idea of this Hindu spirituality, as understood by the 250,000,000 Hindus who inhabit India, less the few hundred native Theosophists who have learned about spirituality out of the text books of their Western co-sectaries. The first ingredient in Hindu spirituality is a religious pride which seems to be half-brother of that of our own Archbishop of Canterbury:—

The Hindu who is imbued with the spirit of the Arya Dharma, which means the chief Religion of the World, will never feel inclined to even inquire into the tenets of any other religion. Arya Dharma is nothing but the product of the most perfect science, and . . . a Parliament of Religions such as the one which assembled at Chicago will therefore be beneath his notice.

The next ingredient in Hindu spirituality is a hatred and contempt for his neighbours, in which matter the Hindu out-Hebrews the Jew. Few Hindus eat potatoes, we are told, lest their "spirituality" should suffer, since potatoes have come from the hated and despised land of the "Mlechhas" (foreigners). Indeed—

The man who has attained even a little of genuine Aryan purity will shrink from the thought of Mlechha touch. I know several Sadhoos (holy men) who find it difficult to breathe the air of the White Town of Calcutta, and I found one such who felt choked, and was about swooning away, while passing through one of the streets of the European quarters of this city.

Habit is a strange thing, and perhaps the holy man missed the assorted stenches that as a rule pervade all parts of Eastern towns except the European quarter. Be this as it may, the "spirituality" which it will cost Mrs. Besant so many arduous incarnations to attain is, when reached, a very tender plant indeed, proving abject weakness on the part of its possessor rather than strength:—

The Hindu fear is—and the fear is founded upon pure reason and science—that no sooner the Hindu sets foot upon

Mlechha land than at the touch of the grossly materialistic soil and atmosphere all his spirituality must evaporate. He becomes, in fact, a Mlechha at once, and a few days' residence there and eating and mixing with its people will give the finishing touch to his Mlechhaship. He can, therefore, be never again taken into the bosom of Hinduism. He is lost to his people for ever.

It is possible that the few hundred native Theosophists in India would repudiate the "spirituality" of the two hundred and fifty million, and tell us that the Hindu spirituality they mean is that of the ancient Hindus. But it is precisely to those by-gone times that all orthodox Hindus refer—and with excellent reason if their "Scriptures" be evidence—as those in which the spirituality of pride and exclusiveness was most flourishing.

Is it entirely right of our friends the Theosophists to pretend that the Hindu is so spiritually superior to us Western people, when he not only confesses to, but boasts of a spiritual vanity, and a total absence of the sentiment of Human Brotherhood, to either of which no Western would be willing to own? Ought it not to seem to our Theosophists to be about time to cease their abuse of Western "materialistic" civilisation, which alone it is that has made it possible for a Theosophical Society to establish itself in India and teach the Hindus the first elements of sympathy for others, which is at the bottom of all true spirituality?

We fear that we address these questions to deaf ears; for our Theosophical friends have told the world more than once that they answer criticisms only by redoubling their activity as propagandists. But the criticisms are accumulating all the time, and a "stitch in time" is proverbially useful. Moreover, it is not very logical to reply to those who tell you that you are not speaking or acting quite rightly by saying, "Ah, but only see how industrious I am about it!"

### A "PRECIPITATED" PORTRAIT OF "M. A. (OXON)."

In the current number of the "Theosophist," Colonel Olcott tells the following curious story:—

In the department of "precipitation" of writings and pictures H. P. B. (Madame Blavatsky) was exceptionally strong. It was one of "M. A., Oxon.'s" strong points likewise. On an evening of 1875 I sat at the house of the President of the Photographic Section of the American Institute, Mr. H. J. Newton, with a private medium named Cozine, to witness his slate-writings, which were far more wonderful than Dr. Slade's. The communications came upon the slate in bright blue and red colours; no pencil or crayon was used in the experiment, and I myself held one end of the slate. Upon mentioning this to H. P. B., she said, "I think I could do that; at any rate, I will try." So I went out and bought a slate and brought it home; she took it without crayons or pencil, into a small, pitch-dark closet bed-room and lay upon the couch; while I went out, closed the door, and waited outside. After a very few minutes she reappeared with the slate in her hand; her forehead damp with perspiration, and she seeming very tired. "By Jove!" she exclaimed, "that took it out of me, but I've done it: see!" On the slate was writing in red and blue crayons, in handwritings not her own. "M. A., Oxon." once wrote me an account of a similar experience of his own, save that in his case Imperator was the agent and he the passive medium, which is quite another affair. At his request Imperator wrote messages to him in various coloured inks, one after the other, inside the pocket-book he had in the breast-pocket of his coat at the time. Imperator being still the *x* of "Oxon.'s" psychic life, perhaps it was the ethereal body of my friend which precipitated the coloured writings to appease the clamorous scepticism of his physical brain-consciousness: in which case his phenomenon and H. P. B.'s would be somewhat akin.

Elsewhere I have mentioned H. P. B.'s having done for me a precipitated picture on satin, which showed me the stage that "Oxon." had reached in his attempt to gain the power of projecting his Double by force of concentrated will-power. I had better now give the details.



One evening, in the autumn of 1876, she and I were working, as usual, upon "Isis," at opposite sides of our writing-table, and dropped into a discussion of the principles involved in the conscious projection of the Double. Through lack of early familiarity with those subjects, she was not good then at explaining scientific matters, and I found it difficult to grasp her meaning. Her fiery temperament made her prone to abuse me for an idiot in such cases, and this time she did not spare her expressions of impatience at my alleged obtuseness. Finally she did the very best thing by offering to show me in a picture how "Oxon's" evolution was proceeding, and at once made good her promise. Rising from the table, she went and opened a drawer from which she took a small roll of white satin—the remnant, I believe, of a piece she had given her at Philadelphia—and, laying it on the table before me, proceeded to cut off a piece the size she wanted; after which, she returned the roll to its place and sat down. She laid the piece of satin, face down, before her, almost covered it with a sheet of clean blotting-paper, and rested her elbows on it while she rolled for herself and lighted a fresh cigarette. Presently she asked me to fetch her a glass of water. I said I would, but first put her to some question which involved an answer and some delay. Meanwhile, I kept my eye on an exposed edge of the satin, determined not to lose sight of it. Soon noticing that I made no sign of moving, she asked me if I did not mean to fetch her the water. I said, "Oh, certainly." "Then what do you wait for?" she asked. "I only wait to see what you are about to do with that satin," I replied. She gave me one angry glance, as though seeing that I did not mean to trust her alone with the satin, and then brought down her clenched fist upon the blotting-paper, saying, "I shall have it now—this minute!" Then, raising the paper and turning over the satin, she tossed it over to me. Imagine, if you can, my surprise! On the sheeny side I found a picture, in colours, of a most extraordinary character. There was an excellent portrait of the head only of Stainton Moses as he looked at that age, the almost duplicate of one of his photographs that hung "above the line" on the wall of the room, over the mantel-shelf. From the crown of the head shot out spikes of golden flame; at the places of the heart and the solar plexus were red and golden fires, as it might be bursting forth from little craters; the head and the place of the thorax were involved in rolling clouds of pure blue aura, bespeckled throughout with flecks of gold; and the lower half of the space where the body should be was enwrapped in similarly rolling clouds of pinkish and greyish vapour, that is, of auras of a meaner quality than the superior cumuli.

From the colours, and their position, Colonel Olcott came to the conclusion that the picture meant "that Stainton Moses' experiment was being conducted as an intellectual rather than as a spiritual process, wherefore he had completely formed and got ready for projection his head, while the other parts of his astral body were in a state of nebulous disturbance but had not yet settled into the stage of rupa, or form." If the portrait was a genuine "precipitation" the colours probably had a meaning, and the meaning which Colonel Olcott has assigned to them is probably as good as any other.

### 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.*

#### The Alliance of Mrs. Besant and Colonel Olcott.

SIR,—An editorial reference was made in "LIGHT" of February 10th to the alliance recently entered into between Colonel Olcott and Mrs. Besant. This re-union means a great deal to certain disreputable elements in the Theosophical Society. The long-suffering Olcott and the silver-tongued Annie make a strong "team," and it may well cause the guilty ones to tremble, especially the chief offender.

Colonel Olcott has for some time known in part, and I have also known in part for a long time, the shady transactions in vogue in the Theosophical Society in India, Europe, and America, and centring around a certain crafty one—the Mephistopheles of the Theosophical Society. The Colonel, perhaps, did not feel himself fully able to abate this nuisance, without the support of the leaders of the Theosophical Society in the

West. But now, with Annie as his co-worker (I say "Annie" because she is, as a rule, thus called, in the correspondence of the members of the Theosophical Society, exoteric and esoteric), he can accomplish a much-demanded piece of work.

It is to be hoped that these two will not falter in the performance of the unpleasant work devolved upon them, but will do their duty effectually, and not leave the task to me. At the best, I could only do it imperfectly. Let them, as heads of the Theosophical Society, perform their duty unflinchingly, and, as we say in American politics, "turn these rascals out." Olcott and Annie have their failings; but in comparison with the schemer, whose downfall, it may be, cannot be much longer delayed, they are as angels of light. Perhaps, ere long, he, his "pals," and his dupes, and Theosophists in general, may hear of something that will be to them like a thunder-clap from out a cloudless sky. Let the readers of "LIGHT" be prepared for some startling developments.

WILLIAM EMMETTE COLEMAN.

San Francisco, Cal., U.S.A.

#### A Mistake Corrected.

SIR,—Mrs. Besant is entitled to an apology for the injustice (unintentionally) done her by the Managing Editor in my absence, by copying into the "Theosophist," for March (see p. 390) a false report that, as a devout Hindu, she had bathed daily in the Ganges at the *Kumbha Mela*; and for his comments thereupon, as well as his others upon her presumed violation of the "broad eclecticism of the Theosophical Society" in declaring herself a Hindu. In my opinion Mrs. Besant has neither transgressed the bounds of our corporate eclecticism; nor overstepped the private rights of conscience which our constitution guarantees to her and to each of us; nor been guilty of the least impropriety in her utterances. Moreover, she has frequently cited the identity between the esoteric meaning of the Hindu Shāstras and that of each of the other religious systems of the world; and it has been my habit, in introducing her to her audiences, to declare that the Theosophical Society as a body is not responsible for the private views of its President or other officers or Mrs. Besant, or any other person, whether living or dead. The April "Theosophist" will contain an article by myself upon the First Besant Tour.

February 7th, 1894.

H. S. OLCOTT.

#### Death of Captain James.

SIR,—Many of your readers will learn with much regret that the venerable Captain James died last week. He was in his ninetieth year, but possessed an upright figure and a clear brain to the last.

I saw him not long ago when he said that he felt as clear-headed as ever; that his memory seemed almost to increase with his years; and that he had that morning while lying in bed repeated correctly from memory some fifty lines of Horace.

He was an active mesmerist in the days when Dr. Elliotson and Archbishop Whately were leading spirits in the Mesmeric Society, and his conversation regarding the mesmeric history of those days was always instructive and interesting.

As a stately gentleman of the old school, a simple Christian, and a shrewd and kind-hearted man of the world he presented a figure to me almost unique, and many will long continue to regret the loss of one with whom it was always very pleasant and profitable to converse.

Wimbledon, March 25th, 1894.

GEORGE WYLD, M.D.

#### Messages Through the Medium of a Clock.

SIR,—On the principle that every little helps, I offer your readers a brief account of my receipt of signals and messages through the medium of a clock in my possession. It is a common drum-shaped metallic American clock. I have bought five in all for observation, and found they were all acted upon similarly. It suffices to speak of one only. It is not an alarm clock, neither does it strike the hours. It acts as a friendly companion and counsellor, and questions are answered through it which are beyond ordinary human knowledge. In my bedroom whither I take it at night it is used every morning as an alarm clock, rousing me from sleep if necessary, or warning me to get up when it is quite time, and I am lying awake. It is very rarely, indeed, that I forget to take a clock with me to my bedroom. I did so, however, about three weeks ago. Next morning I very distinctly felt a hand on my right shoulder pushing me up to rise out of bed. The presence of this spirit, then standing



behind the head of the bed, is abundantly confirmed by other indications, as raps, &c., &c.

This clock has been incessantly active now during many years. Two and a-half years ago I began to keep a diary of its performance. The raps made in the clock are all more or less metallic sounds. They are exceedingly various, and resemble a single stroke, diat, or blow on every conceivable sound-instrument, both musical and otherwise. Their intensity also varies from the scarcely audible to the very loud. When the clock is used to perform the rôle of an alarm clock in the morning, it is then that it sounds the loudest. The sounds at all other times are given *expropos* of something I am reading, or writing, or saying, or doing, or thinking. It knows even my thoughts as well as I do myself.

It is familiar to everyone that a resonance follows a tinkle on a bell or gong or metallic bar. A table-bell I have is sonorous at a distance of six feet for twenty seconds after it is slightly tapped and for thirty-five seconds close to the ear, before the sound has quite died away. Not one of the dings, strokes, blows, thuds, &c., &c., in my clocks is ever followed by the briefest resonance. Another proof of spirit operation is the fact that the "dings" are given just the same when the clocks have stopped, but with this difference that they are less frequent, and also less pleasant through not being accompanied by the agreeable ticking of a going clock. To further investigate I gave my first clock to a friend, and bought a new one of a different make. When I had had the new one for about a month it began to act mystically like its predecessor. Two months later still, I gave this one to my friend and obtained the return of the first one in exchange. During the three months that he had it, it gave no sound whatever except the incessant ticking. I got it back on a Saturday afternoon and up to Sunday evening I estimated about sixty "dings," &c., in it *expropos* of various acts &c., of mine. I read books and newspapers, and write letters, in three different languages, and the clock never fails to evince interest therein, by giving a sound at some sentence or other, in either language, whether I am reading or writing. It cannot be the Spirit of any deceased relative, as I had none who knew more than their mother tongue. My diary contains many hundreds of records of these Spirit responses, though I have only recorded about a quarter of the total.

J. H. EVANS.

Margrave-road.

[We are inclined to suspect that the sounds which our correspondent hears are subjective. The absence of "resonance" seems to indicate this.—ED. "LIGHT."]

#### SOCIETY WORK.

**SURREY MASONIC HALL, CAMBERWELL NEW-ROAD.**—Sunday next at 6.30 p.m., Anniversary of Modern Spiritualism. Special addresses and musical programme. All friends welcome. —W. E. LONG.

**BRIGHTON.**—Mrs. Ashton Bingham, 1, Alexandra-terrace, Portlady-by-Sea, near Brighton, would be glad to hear from Spiritualists or Investigators, with the view of establishing a South Coast Society in Brighton or within its precincts.

**SHEFFIELD PSYCHOLOGICAL INSTITUTE.**—We have made arrangements for a lecture by the celebrated authoress and abolitionist, Miss Florence Marryat (daughter of the late Captain Marryat), in the Music Hall, Surrey-street, Sheffield, on Monday, April 9th, on her marvellous book—"There is no Death : " a stirring story of thrilling facts.—W. HARDY.

**THE STRATFORD SOCIETY OF SPIRITUALISTS, WOREMAN'S HALL, WEST HAM-LANE, STRATFORD, E.**—Meetings free, every Sunday at 7 o'clock. Several speakers will attend next Sunday. On Sunday last Mr. Percy Smyth spoke on the claims and evidences of Theosophy. He contended that we as Spiritualists have the facts, and that the Spiritualistic Philosophy is the true standard for the investigation of Spiritual Truth.—J. RAINBOW, Hon. Sec.

**14, ORCHARD-ROAD, ARKEW-ROAD, SHEPHERD'S BUSH, W.**—Our service on Sunday was well attended. Mrs. Mason's Controls delivered a very instructive discourse upon "Life and Work in the Spirit World," answering numerous questions at the close. Mr. J. H. Brooks kindly officiated at the organ. Sunday next, at 7 p.m., Mr. Bradley; Tuesday, at 8 p.m., séance, Mrs. Mason. Inquirers welcome at 2, Haydn Park-road, Percy-road, Shepherd's Bush, on Thursday at 8 p.m., Mrs. Mason.—J. H. B., Hon. Sec.

**SPIRITUAL HALL, 86, HIGH-STREET, MARYLEBONE, W.**—On Sunday, March 18th, Mr. J. Veitch delivered an able and valuable address on "Spiritualism : its Teachings." On Sunday evening last, Mr. W. T. Cooper, our energetic vice-president, who at very short notice had kindly consented to

occupy our platform, delivered an excellent address on "Spiritualism : its Advantages," full of sound teachings and elevating thoughts, characterised by a sincerity of purpose and earnestness of feeling which at once commanded attention, and drew forth from his hearers repeated signs of appreciation. Sunday, April 1st, Mr. J. J. Morse, "The Revolt of the Dead : an Anniversary Address"; April 8th, hall closed; Mrs. Britten at St. Andrew's Hall, Newman-street.—H.R.

**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 Broad-street, Philadelphia; Australia, Mr. H. Junior Brown, "The Grand Hotel," Melbourne; France, P. G. Leymarie, 1, Rue Chabanais, Paris; Germany, E. Schlochau, 1, Monbijou-place, Berlin, N.; Holland, F. W. H. Van Straaten, Apeldoorn, Middelhaas, 682; India, Mr. T. Hatton, State Cotton Mills, Baroda; New Zealand, Mr. Graham, Huntley, Waikato; Norway, E. Torestonson, Advocate, Christiania; Russia, Etienne Gaspard, Grande Belozerski, No. 7, Lod. 6, St. Petersburg; England, J. Allen, Hon. Sec., 13, Berkley-terrace, White Post-lane, Manor Park, Essex; or, W. C. Robson, French correspondent, 166, Eya Hill, Newcastle-on-Tyne.—The Manor Park branch will hold the following meetings at 13, Berkley-terrace, White Post-lane, Manor Park :—Sundays, 11 a.m., for inquirers and students, and the last Sunday in each month, at 7 p.m., reception for inquirers. Also each Friday, at 9 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.

#### SPIRITUALISM.

St. Andrew's Hall, Newman St., Oxford St., W.

### PUBLIC MEETING

WILL BE HELD ON

Sunday Evening, April 8th, 1894,

In the above Hall, in celebration of the 40th ANNIVERSARY of

### MODERN SPIRITUALISM:

OR,

"The opening of the Gates" from Earth to the Higher Life.

FOR WHICH OCCASION

### MRS. EMMA HARDINGE BRITTEN,

One among the earliest of the Army of SPIRITUAL PIONEERS, and a world-wide worker in the cause of Spiritualism, has been specially engaged to give an address in answer to the oft-repeated questions :—

"WHAT NEW THING HAS SPIRITUALISM TAUGHT?"

AND

"WHAT GOOD THINGS HAS IT DONE?"

The Chair will be taken by MR. E. DAWSON ROGERS,  
(President of the London Spiritualist Alliance).

The Doors will be opened at 6.30 p.m., and the Meeting will commence at 7. ADMISSION FREE.

RESERVED SEATS, by Tickets, One Shilling each, which may be obtained of

Mrs. Everett, Lillian Villa, Holders Hill, Hendon, N.W.; Mr. J. Rainbow, 1, Winifred Road, Manor Park, E.; Mr. J. T. Andy, 20, Cockspur Street, W.; Mr. W. E. Long, 8, Orchard Row, Camberwell New Road, S.E.; Mr. W. H. Edwards, 238, Southampton Street, Camberwell, S.E.; Mr. W. T. Cooper, 82, East Street, Manchester Square, W.; Mr. J. Veitch, 3, Sherrard Road, Forest Gate, E.; Mr. John Allen, 13, Berkley Terrace, White Post Lane, Manor Park, E.; Mr. A. J. Sutton, Hon. Secretary, Woburn House, 12, Upper Woburn Place, W.C.; and at the Office of the London Spiritualist Alliance, 2, Duke Street, Adelphi, W.C.

A Collection will be made to aid in defraying the Expenses.