

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.

"Unity" gives a well-balanced and well-pronounced judgment as to Theosophy and its rather militant appearance at the late Congress:—

We take this occasion to speak in commendation of this movement in so far as it has been able to break the fetters of conventional creeds, lift the low clouds of selfishness that beset our greedy lives, and let in the light of a universal love that puts a sanctity into every deed and a reality into every smile, aye, into every groan too. I rejoice in the work of this society in so far as it can bring into conscious fellowship representatives of the oldest East and the newest West. If, as Professor Chakravarti said, "the East contains spiritual treasures locked in boxes grown rusty with age, and the West with new energy and youthful vigor succeeds in breaking the locks and opening these boxes and rescuing the treasures," we rejoice. In so far as this society can bring to the soul a sense of the divine immanence, the God within, the besetting presence that is the universal providence, the celestial beauty, the beseeching love, the mother heart of nature, the father hand guiding the generations of men through the divine vicissitudes that ultimately make for freedom, fellowship, and character, which we call history,—we glory in its work, and we too would be Theosophists.

But it is the danger of all enthusiasms that they identify certain universal truths with their own terminology, and thus make special claim to common property.

Whereas the larger truth is: that all these names, and what is better, all these people and many more, hold in common the great fundamental postulates of reason and experience. Any society violates reason whenever it arrogantly claims that as its own which belongs to everybody.

Among the papers read at the great Psychical Science Congress held at Chicago during the Exhibition, there was a rather notable one by Professor Alexander who has been following up some very curious inquiries in Brazil. He cites the testimony of one hundred and fifty persons, nearly all of whom belong to the middle and upper classes, and whose testimony goes to show that the phenomena so well known here are equally well known there. But he appears to suggest that startling advances have been made in prevision concerning which he seems to be puzzled, remarking:—

To our ordinary consciousness time and space appeal in series, the one as the sequence of daily phenomena, the other as the relative position of objects that successively engage our attention; and the normal memory, when reviewing past experiences, is also necessarily serial. At any given moment our field of vision is restricted, that is, we can fix our attention on very few objects at a time. But, in a subliminal percipience, glimpses are obtained characterised by width and instantaneousness. In spite of the piecemeal manner in which knowledge coming from the deeper self rises to the surface, it would seem that all therein is perceived synthetically and that, although no

detail of memory be lost, past and present experiences tend to be consolidated into unity, and succession is, to say the least, not so apparent as in our working-day consciousness. But how such vision should extend to coming events, I will not presume to guess. It is true that a clearer perception of the converging lines of the past might enable us to calculate the future with more certainty. There is, however, something more in such faculty than an ampler grasp of past experience, for many of the precognitions recorded are those of occurrences so entirely fortuitous that it is inconceivable how any merely human intelligence should be able to foretell them.

This approaches a subject of the profoundest character, in regard to which we appear to be absolutely without light beyond the light afforded by the mere occurrence of an incident altogether beyond our comprehension. The first thing to do is, of course, to gather together records of cases of prevision of every kind, in trance and otherwise.

By the way, we are prepared to find that many of the supremely good shots in palmistry are due more to some subtle incursion of prevision than to the mere reading of hand lines.

It is not a pleasant subject, but it is part of our mission to break down the present utterly misdirected "respect" for the dead body—"misdirected" because so often reversing a true idea of respect. Here is a body which has simply become a mass of diseased and decaying flesh—that is plain but necessary English:—what does a true idea of respect suggest concerning it? Custom says,—Bury the loathsome mass in a hole: and custom is not deterred by the discovery that the myriads of diseased germs may escape or even be washed into wells; and "respect for the dead" is not influenced by the thought of what is happening to that body. Some day we shall awake; and then, to destroy the poor dead body by cleansing heat will clearly shine out as a sacred duty from every point of view. We very much agree with the secretary of the Funeral Reform Association when he says:—

The words "Earth to earth, ashes to ashes, dust to dust," uttered at the burial of the dead, while "earth is being cast upon the body by some standing by," manifestly imply the laying of the body into the earth, literally and completely. But, instead of this, the dead have been stowed away now for generations in durable coffins, in vaults, or in already crowded graves, a mode of disposal which cannot be called *burial*, and which is inimical to the public health.

When death has arisen from consumption, typhoid fever, or any disease communicable by germs, care should be taken to destroy the germs remaining in the body after death. As it is, the body is buried, carrying with it the possibilities of another outbreak of an infectious disease. There are chemical compounds which, placed around the body in the coffin, effect the destruction of germs. The Burial Reform Association has memorialised the Government to render imperative by law the destruction before burial of infectious germs.

But why does not the Funeral Reform Association go the whole way with its reform? What Hamlet said to the players we would say to it,—*"O, reform it altogether."*

The Russian Government is steadily trying to do three things—to repress the development of personality and

spirituality in Religion, to put down all school-keeping and education not under its direct control, and to check or stifle the free output of books. The persecution of the poor Stundists partly covers the first; the police raids upon the schools are the outcome of the second; the third is difficult, but never lost sight of. And, all the time, the people hunger and thirst for spirituality and light. "Free Russia" gives a touching picture of the arrival of books in a little Russian village. It is written by a teacher in a Russian peasant school:—

"Books have come!" Such was the delightful news that quickly spread throughout the village and caused all the little ones of the place, who could read, to gather in my schoolroom. They attacked the printed matter as starving people attack bread. Each of them chose a book and, too impatient to go out of the room, seated themselves and plunged at once into reading.

Look at them! what a refreshing picture they present—all those peasant boys with their booklets in their hands. How carefully they hold them so as not to injure them in any way; how cautiously they turn the leaves over! Their bright eyes twinkle, their fresh faces now brighten with a smile, now become serious and absorbed. . . . All sorrow is far, far away. The little folk have forgotten the misery of their homes, the extreme poverty that gnaws their families, and the coarse scenes and brutalities they are witnessing or are subjected to every day.

Now one, now the other has finished his book and they begin to pour out the impressions they have received. They address me and one another: "Why did Gabriel (the hero of the story) take part in the dispute between the women, one must never do that?" "What, after all, was the reason of the whole emergency?" "Now, look here; do you know what it is that keeps people alive? I do. It is the good, that keeps them alive!" . . . One of the boys tells Tolstoi's story, "The Two Old Men," and adds: "I'll take it with me, to read it to my grandmother." . . . Another exclaims: "Oh, there's a fine book—'A Crooked Fate!' I must take it home, to read it again."

That evening the lights in the small windows of many village huts were gleaming later than usual, though this meant expense; a cruel word when one considers the monthly budget, about 9s. per man! Still, it meant also, that something like literary entertainments were going on in the huts of the boys who had taken books home. The boys, book in hand, formed centres of little circles, consisting of the whole family. Some of them, especially the grown-up sisters, who, as a rule, pay the least attention to books, do not listen at first to the little readers. But gradually they are carried away, too, by the growing interest of the other listeners.

The good words, the ideas of truth and justice, find their way into the hearts and minds of the listeners. Those miseries which originate in their own faults, stand before them in striking pictures. They might live better. Their intelligence is awakened. A tear is seen creeping down a wrinkled, weather-beaten face. The girl who was just whispering to her friend about the last village party she was flirting at, stopped short in her tale. Her eyes open wide. How new and strange, and striking to her, is all that her little brother reads aloud. An until now unknown feeling takes possession of her soul. Her mind begins to work in a new direction.

Peace and goodwill on earth, so little known to these people, overburdened with unrelenting every-day hard work, and down-trodden by poverty and the arrogance of those who command them, now stretch out for a while their radiant wings over the family.

Oh, give us some more books! Some good books!

Everywhere should Spiritualists sympathise with such scenes and people. We, of all others, should long for the rending of all religious, social, and educational veils.

"The Astrologers' Magazine" for April has an extremely curious article on Annie Besant—giving, in fact, her "Horoscope," with some striking results. "Several years ago, and without reference to any individual, but merely as a type of the Aries person," a description of a

person born under what turns out to be her "sign" was written. This description contained the following picturesque indication of "the Aries person" or type:—

A man, standing, armed with sword and spear; richly dressed in scarlet and purple, with jewelled clasps and helmet of fine brass or gold—apparently prepared for battle and confident of victory. It denotes a proud, warlike nature, with much self-reliance and confidence in his own powers. One who will have few friends and will be very independent in his way of living; at all times willing to assert his opinions and to evidence his powers. A nature somewhat fond of display.

The general significance of the sign of Aries is as follows:—

It renders the person born under its influence straightforward, ingenuous, frank, disposed to leadership and command, enterprising and industrious, courting difficulties with a view to conquest, generous even to extravagance, determined, aspiring, active, mainly enthusiastic in religion and politics; subtle, combative, and often bigoted, though, generally speaking, progressive in his tendencies; liable to change in views and objects, but at all times enthusiastic in the pursuit of a prevailing idea.

The powers of a person born under Aries are more versatile than profound, and he is more successful in executive than mental work, more capable of command than organisation. Often a strong reformer, but more destructive of existing orders than constructive of new ones. The temper is quick, vivacious, fretful, and capricious. Eloquence of a declamatory and sometimes of a more violent kind is given by this sign.

He will be disposed to ballooning or climbing of high mountains. . . . In the married state there will be strife, and danger of divorce or separation. The sign gives few or no children, but should any live they will rise to good position and receive honours. The native is likely to marry early and there will be disaffection and inconstancy as a consequence.

The native will travel by sea, and will probably make discoveries and become noted for his explorations.

The profession will be of a creditable and elevated kind, but will afford many difficulties and will be subject to changes and reversals. Some strife in connection with the occupation is shown, and jealousy consequent upon the office held by the native is almost certain.

Those who know Mrs. Besant best will be able to judge best how far the description fits her. We are inclined to think that the coincidence is remarkable. The "ballooning" is lovely!

People who care to make note of forecasts might do well to consider the following from an article on "The Prince of Wales's Directions":—

The present year seems to be fortunate on the whole, but it is interesting to notice that a very bad period commences at the latter part of next year. The Prince's directions quite accord with those of the Queen and Mr. Gladstone in foreshadowing trouble, changes, and events of national importance. It seems as if his elevation to the Throne were at hand at the end of 1895 or early in 1896, and the Prince himself will not escape illness, and family and national loss, under the severe directions which will follow.

We have received a copy of the third annual Report of the "Spiritualists' International Corresponding Society," having its members of committee in various parts of the world. The chief promoter hopes that the time may come "when we shall have a representative in each village, town, and city throughout the world." Why not? But the difficulties are enormous. Correspondents need to be tested before they are accepted as persons to be referred to; and, when accepted, the lists of names and addresses speedily get out of date. But that is a detail: the main thing is to stir up the pool of Bethesda anywhere, if per chance anyone may step in and be healed. We do not know much of this particular society, but there is ample room for stirrers-up of every variety, and to all of them we wish God-speed.

AN ALTERNATIVE VIEW OF RE-INCARNATION.

V.—APPEARANCE AND REALITY.

(Continued from p. 148.)

While the planets must persist as negative poles to the sun, yet the evolutionary stage of the life composing them is not stationary, as is shown by geology, botany, biology, &c. The life thus manifesting in ever-ascending stages of evolution comes from the sun and reflects its inherent content in those ever-improving expressions; thus reflecting on the earth the ascending stages of the evolution of the life of the sun itself. But the sun similarly reflects the ascending evolutionary unfolding inherent in the life stream received by it from its parental sun and transmitted by the former to us. Thus the whole Universe is interrelated, and the progress of each planet and solar system, with their inherent life-forms, is dependent on the antecedent evolution of its parental sun and source of life.

Planets and suns are probably permanent as entities, while the state of their forms will be ever changing, ever evolving into higher modes. Egos would appear to be subject to similar laws as are planets and suns with regard to the inflow and outflow of life, into and through their forms; also as to the alteration of the outer form in relation to the state, and as to their orbit of becoming, or circuit around their parental soul, from whose rays they are never separated. But while the unfolding of a higher state in an Ego entails its translation to a higher sphere, planets appear ever to retain their respective positions or relations towards their sun; while their individual states, and consequently the state of the whole solar system, are continually evolving into higher modes. When the Ego returns to its zenith state it finds itself related to every state in its solar system, and, as will be shown further on, it finds itself to be a minor representation of the solar system in itself.

The inflowing current of life is carried to the earth in the sun's rays. But the sun ray perceived by our physical senses is only the physical aspect thereof, and is as the body to the inner spiritual life therein contained. This spiritual life does not emanate from the solar orb, but from (or through) the soul angels therein. It is evident that the number of angels who have proceeded through the circuit of becoming; who have passed through the earth and the succeeding states, and evolved into the soul state, must through cycles of time be continually increasing. The relative degree of spiritual power contained in the sun's rays must therefore increase progressively. The potentiality of the soul plane of this particular solar system must be altering, in its comparative potency, in relation to its physical plane, or earths. In other words, the corporate solar system must be going through a gradual process of spiritual evolution, parallel to that undergone by each Ego, in its becoming. The soul-life degree of the corporate solar system is obtaining comparatively greater power over its physical aspect, as cycle succeeds cycle. Its radiation must consequently, in the course of time, from mediate become immediate; it will permeate and interpenetrate its astral sphere. Man will then receive life directly from the soul plane, instead of through the astral sphere, as now. Receiving life of soul degree, man's soul will unfold and interpenetrate his astral sphere. Man's perception will then function in immediacy; directly; instead of mediately, as now. The Kingdom of God will then become on earth (body) even as it is in Heaven (soul). The apparent separation (in space) of the earth from its parental sun (of which it was originally a part), entailed by the process of becoming, will be bridged over; will be transcended in consciousness; the original Unity will re-become, but on an expanded field, plus the resultant experience. Even as Egos are immortal, while ever changing their forms, in relation to their states, so probably are solar systems equally so, while they also ever change and evolve in state. If, indeed, Egos evolve into minor solar systems themselves (as will be shown later), it would follow that the solar system must, in itself, be an Ego of transcendent degree, which must stand to us, as our Egos must stand to the atoms of life circulating within us; whose evolution as a Unity must entail the evolution of its inherent life atoms, or units of life, viz., Egos; must constitute the law and field in which our process of becoming occurs. The current conception that planets and suns die will probably be found to be an erroneous view. Though they may gradually evolve into modes which may take them out of the range of physical vision, it is probable that the unfolding of psychical vision in man will

bring him into relation with solar systems which have evolved into states beyond the reach of our present senses.

Each planet is dependent for its evolution on the life stream descending to it from its sun. Similarly, each sun is dependent on its parental antecedent sun, for its life stream, which carries evolutionary growth inherent therein. The same law applies with regard to entities, and each entity belongs to a special chain or current of life, as planets belong to solar systems. The evolution or unfoldment of each of us depends upon the qualities communicated in the River of Life which we receive from the antecedent links, in the special chain of life, to which we belong. The qualities transmitted in this River of Life have been shown to emanate from soul angels and to be transmitted through intermediary links, or foci, to us, through whom the life stream proceeds again to succeeding, lower modes. But this life stream does not originate with the soul angels but is received by them from the Divine angels dwelling in the parental sun, of which ours is the outcome. That parental sun must again be the outcome of an antecedent sun from which it receives and transmits the life current. Where this life (carrying inherently thought) originates is beyond the power of human conception to follow. The qualities contained in this River of Life reflect or represent themselves within us as thought. And it is these inflowing qualities which the personality claims as being its own production! The personality can but reflect circumferentially and react the power which comes to it from within and by which it is moulded. That power has been shown to come from antecedent superiors, and can be traced back as being received from source to source, from sun to sun, till human conception fails to follow.

But the returning circuit of life must not be lost sight of. The evolution of these superior and antecedent links in the chain depends also upon the qualities carried in the returning circuit of the life stream, which they receive through us; as we depend upon that current returning from the forms and modes to which we transmitted it (animals, &c.). Those antecedent and superior foci cannot advance, therefore, till all the links in the special circuit to which they belong have evolved. The evolutionary state of every link in every special chain is dependent on the evolution of the other links in their respective chains. No one of the links can advance independently of the growth of the others with which it is connected in its special circuit. It is evident, from these considerations, that personal free-will pertains to the world of appearances, and is a delusion, to the same extent as phenomena are unreal *per se*, the reality of both being the inner and invisible cause of the appearance. Most schools of occultism teach that man's progress and unfoldment is dependent on the efforts and strivings of his personality. They do not appear to realise that in so doing they affirm separateness of personal existence. Their aim is no doubt laudable, intending to stimulate man's highest efforts. But such teaching detracts from the reverence and worship due to the one source of Being which has lent, or communicated itself to us, and the presence of which within us is the sole cause and Reality of our existence. Also must such teachings tend to prevent man from having ever present with him loving homage towards his Angel parents, for their permanent care and guidance, for their function of continuous reflectors of the life stream, the potency and contents of which entail our evolution and growth.

Will is a dynamic aspect of life; it is called desire, fire, or heat of love, in some occult systems, being an aspect of love. "We will to do what we love to do," says Swedenborg. There is only One life; consequently there is only one will, of which our wills are individuations. We all proceed along an orbit or circuit of becoming that carries us from plane to plane of our particular Universe, successively. But our relative conditions in this life are very different. Whence comes this diversity, this appearance of injustice, in the inequality of ability and of conditions? If there is only one will determining the whole of manifestation; if the whole panorama is in accord with the original plan; if the will shining through personalities is the central will manifesting through self-determined conditions; if the Ego does not return on its circuit from the soul plane to the earth again, then whence and how can Karma (re-equilibration) come in? Does the One Determinator entail retributive effects on himself, for the imperfect manifestations entailed on his own individuations, by his own determining? Or is not the whole process rather one of gradual unfoldment; of evolution of the One life from the diffuse state to the atomic; from the atomic to self-consciousness; from self-consciousness to the Angelic, to God

states ; in which process each individuation voluntarily assumes its place, its contributive function ?

If the basis or background of our Being is the Universal itself, from which we are inseparable, with which we are permanently connected, then it is the Universal which "lives and moves and has its Being" through us all. This is not so in a logical sense merely ; it is not only an abstract inferential proposition. I have shown that the Universal life is *within* us, self-particularised ; the individuation of which is the Reality of our Being and this ever remains connected by a life-chain, with its parental, or relatively antecedent source ; its prius (itself a particularisation of the One life) by which it was individuated, or determined as a unit. Our proximate determinators are the Elohim, the dual soular angels. But it has been shown that the life constituting us descends from antecedent sources, back through links which human conception cannot follow. It is *evidently impossible* to form any conception of the Primal Determinator, other than as the Universal Life, which ever individuates itself by means of its own individuations, or determines itself by means of its own determinations (Elohim).

With regard to the contributive functions into which we find ourselves determined here ; into which we have descended from the same Universal source, and which functions are so diverse and unequal as to give an appearance of injustice to their distribution, it will be impossible to estimate this till we return to the state whence we emanated as units, and can, from that altitude, see our relation to the whole. Nevertheless, we can realise that we will then share (as shown) in the whole of the result achieved ; we will participate in the whole of the experience gained by the hierarchy, or stream, of life to which we belong. That will surely be compensation for our present suffering and sorrows.

It may be that when we return to the state in which we will see our relation to the whole, and share in that all of experience, we will attribute most honour to those of us who plunged the deepest into the darkness ; who assumed the heaviest share in transmuting the lower degrees or modes of life ; who carried the radiating light of spirit-life into the lowest depths of matter.

QUESTOR VITE.

(To be continued.)

MRS. BESANT'S WORK IN INDIA.

Mrs. Besant writes thus to the "Times," her letter being dated from Cawnpore, March 8th :—

SIR,—Your issue of February 5th has been sent to me, and I must ask you to kindly give me space to contradict a statement made in an article under the title of "Indian Affairs." I am reported to have said in the Town Hall, Calcutta that "if the youths of India would act up to the traditions of their past, instead of fawning on a foreign Power, they would not long remain under a foreign yoke." I made no such statement, and during the whole of my lecturing tour in India I have not in any way meddled with political affairs. Asked to take part in them, I declined, and wrote to the "Amrita Bazar Patrika" a letter in which I defined my attitude as that of a spiritual worker, and not a worker in the political field. My work in India is entirely directed to the bringing about of a spiritual revival as against the materialistic ideas which are spreading from the Western education to which the youth of India is now submitted. It is an attempt to reinvigorate the ancient Aryan ideals as against those of Western civilisation, and to inspire Indians with aspiration towards spiritual evolution as against the desire for material "progress." Simplicity in material life and richness in intellectual and spiritual life have been the burden of my song in all parts of India, and I am trying to win the noblest of the Bráhma type to abandon the race for political and social rewards and to devote themselves to a loftier task—the spiritual regeneration of their country. The Theosophical Society, under whose auspices I have been working, takes no part in politics, and this fact alone would have excluded me from political speech-making. My hope is to see an Aryan people united into one by a common religion and a common ideal of spiritual greatness, and to that sole end are all my efforts directed.

ANNIE BESANT.

The entire scope of evolution is to reduce this chaos to order ; to lift this mute, melancholy, and prostrate universe into human personality. To evolve at length a self-conscious personality is the end in view of the entire process. Thus "the Word becomes flesh," that the flesh might finally become the Word.—E. M. WHEELLOCK.

PHYSICAL AND SPIRITUAL SCIENCE.

Why should we be so prone to confound things that differ ? Yet, so it is, more particularly when dealing with the realities of the unseen and spiritual.

This tendency arises from the fact that it is but seldom that our faculties of perception are sufficiently clarified to penetrate beyond the horizon bounded by our personal conceptions, based upon purely physical phenomena and fact.

If the self-consciousness of the human Ego be active, only at the physical point of the reaction of the life influx, then it is that the perceptive qualities of the mind are insufficiently ethereal to penetrate the spiritual degrees, and the consequence is we confound things that differ ; assuming that physical and spiritual laws and phenomena are one and the same.

The philosophical reasonings of the purely physical scientist cannot unfold the arcana of spiritual science, inasmuch as his data rest upon that which is deducible from demonstrated physical facts perceptive to the external senses. He can only reason intelligibly from knowledge gained by contact with that which is to him knowable in physical conditions ; whereas spiritual Arcana require purely spiritual faculties of perception for their unfoldment : for that which is born of the physical is physical, and that which is born of the spirit is spiritual. Hence it is the awakened spiritual faculties of perception within what we call soul that must be self-consciously active to enable us consciously to cognise the unfoldments of evolving and evolved life in spiritual conditions.

It is the scientist of spirit alone who can expatiate upon spiritual verities, and in order to attain this his data must come from self-conscious contact with spiritual facts. They rest not upon physical unfoldments or manifestations of life, but upon spiritual, of which the physical are but a re-presentation in mortal states and conditions of self-conscious life and being. How is it possible to philosophise scientifically upon those subjects and objects which are in no wise cognisable to the faculties of the scientist whose mental perceptions are shaped by physical ideals ? His knowledge is gained by careful observation of that which is re-acted in the physical degrees of perception ; and the careful observing physical scientist may become an adept, and speak with authority as to the operations and manifestations of physical laws and phenomena in that specific branch of science in which he becomes expert ; but this does not qualify him to sit in judgment upon that which lies beyond his mental ken ; for unless that which is contained within the life influx be re-acted by the more interior degrees of life within the embodied human organism, he cannot consciously follow the apparent causes of physical effects to that state of life which is the real cause-world, and which relatively to the physical is *within*, in close consociation with it, and of which the outer or physical is but a re-presentation in conditions more ponderous or solidified.

But the now incoming age will produce the true spiritual scientist who must and will realise that that contiguous state within the physical itself is in its turn, both subjectively and objectively, the condition and presentation of effects to causes within and beyond itself, which bear to it the same relation that it bears to the physically expressed forms of life ; and it is thus that the involution, evolution, and development of life's manifestations may be traced in orderly sequence up to the central fount—or that degree of life manifested in, by, and through sentient self-conscious life forms, which are receptively self-conscious of the inflow from the great fluidic ocean of Life, whose centre is everywhere, but whose circumference is nowhere ; and as self-conscious are they of the outflow from themselves of the life influx to those conditions and forms of life below and extraneous to themselves, which are in very deed and truth manifestations of their own specific life qualities.

When speaking of life quality, I mean that specific idiosyncrasy of the human spirit atom which exhibits its own special qualities in whatever state it may be self-conscious, whether physical, spiritual, or angelic, and its manifestation is peculiar to the degree or state of life in which it is expressed—for every life form in its make-up possesses a somewhat that causes it to differ in its manifestation or expression from all others by which it is surrounded. And it is thus that the great infinite and ubiquitous life power expresses itself in variety as infinite as the atoms which make manifest in all states its glorious presence and power.

THOMAS POWERS.

THERE is a plan working in our lives, and if we keep our hearts quiet, and our eyes open, it all works together ; and if we don't, it all fights together, and goes on fighting till it comes right, somehow, somewhere.—ANNIE KEARY.

EUSAPIA PALADINO.

Although this famous Italian medium is not an educated person she has a very lively wit and appears to be quite able to hold her own with many people who possibly claim to be familiar with a wider range of culture. When she was in Warsaw recently she was told of the eulogistic paragraphs which were going round the Press in regard to her extraordinary mediumship, and in response she merely shrugged her shoulders and remarked: "They will quarrel presently and then come down on me." This was said on her arrival in the Polish capital, and two days later an article appeared in one of the journals ridiculing her séances and plainly hinting that she had brought a confederate with her from Italy, although the writer did not take the trouble to explain how the phenomena could be produced even if she had brought a dozen confederates. As a matter of fact she arrived in Warsaw alone, plainly and almost poorly clad in a black woollen dress and a light summer mantle, so that she naturally felt the cold. "Is it possible," she said, "that the weather can always be so disagreeable with you? The icy air nips my face. The sun never seems to leave the clouds." The kind and cordial reception which she had from the circle of friends who invited her seems, however, to have made up in some degree for the chilly atmosphere, as she sent an enthusiastic account of her treatment in this respect to her husband, who is a scene-shifter or stage carpenter at one of the theatres in Naples. She cannot read nor write herself, however, and when she took her walks abroad in Warsaw—which she always did alone—she carried with her a card bearing the address of her lodgings, and showed this to passers by when she wished to find her way back.

The quietness of the Polish populace, and the absence of all noisy gesticulation among the pedestrians, greatly interested her, and on one occasion she spoiled a séance considerably by walking about the streets for four hours and tiring herself out, so that when the time came for the sitting she was sound asleep, and had to be aroused, not sufficiently rested. The result was that for about the same period of four hours no phenomena occurred, and many of the sitters left disappointed. The other meetings were very successful. She gave in all some forty séances, of which eight were of a public character, the remaining thirty-two being held in the house of Dr. Ochorowicz, who had induced her to go to Warsaw. Money does not appear to be much of an object with her, and what she does accept for her mediumship seems to be chiefly set aside for an adopted daughter who has recently been married, Signora Paladino having no children of her own. Her interests are to a large extent centred in her home, although she receives from almost every country in Europe urgent and pecuniarily tempting invitations to leave it. While in Warsaw it is said that she had an offer from St. Petersburg of an "engagement" which many a *prima donna* could not parallel in respect to money, but she declined to go.

The Warsaw phenomena were pretty much the same as those at Milan with which the readers of "LIGHT" are already familiar, but one very striking circumstance is recorded in a report translated from the columns of the "Warsaw Courier" to those of "Le Messenger" of Liège. It appears that the journey to Poland was undertaken against the wishes of the spirits who associate with the medium, and they nearly succeeded in making the last séance a failure. A few hours before it began, Signora Paladino placed her hands on the small round table, and a message was given to her stating that there would be no success. Dr. Ochorowicz came to know this, and putting the medium to sleep suggested that the result would be quite the reverse, and they had a capital séance. As the learned Doctor explains the phenomena to be the results of what he calls psycho-physical causes the particular incident just mentioned is probably reckoned by him to be corroborative of his view. It does not appear to have occurred to him that a sensible remark which the medium dictated to him for the benefit of a newspaper man might have even a more extended application than that of the personality of the journalist in question. The Doctor had read to her the article hinting at confederacy. "You certainly won't reply to that?" asked the lady. "Certainly not," said the Doctor "but as he is one of my acquaintances, I shall tell him on the first occasion that I did not know he had so little spirit." "No, no, no!" replied Signora Paladino, "Say to him, 'I did not know that you had so much courage, and I so little. I have seen a great deal, and scarcely comprehend anything yet, while you, who have seen nothing,

already understand it all.'" Had Dr. Ochorowicz been a good angler he might have fished up a hint for himself from under the still surface of the lady's meaning, but, like so many other scientific men, he seems to have made up his mind to drag after him his heavy chain of material causes—clank, clank, clank!—like the skeleton ghost of the good old story-books.

Madame Paladino is about forty years old, dark, short, and stout; of full face, with black eyes, which sometimes look bright and lively, and at other times seem worn out with fatigue. She has a hearty laugh and speaks with much vivacity, while she is full of faith in her gift, which to her is quite inexplicable. Her hands are small, almost childlike, but have the appearance of being accustomed to work, and, on the whole, she impresses those who meet her as being an artless, sympathetic woman, who is quite worthy of confidence. She is very nervous, and during séances her feet and hands are frequently beyond control, while the sighs and exclamations which come from her lips amid the production of phenomena bear witness to the excitement she is under. At the termination of a sitting she appears to be completely exhausted, becomes very pale, and almost unconscious; yawns frequently, and dozes, not hearing or not understanding what is said to her. Dr. Ochorowicz frequently gave her restful slumber by putting her into the mesmeric sleep, but at first the various preparations of the investigators frightened her. An arsenal of electric machines to control her movements sent her off into a fit of weeping on the morning after her arrival. It was like displaying an elaborate box of surgical instruments to some unfortunate hospital patient, yet she plucked up courage, got accustomed to them, and later on actually suggested an improvement on one of them, newly invented by a member of the circle, who adopted her idea as it absolutely prevented the possibility of deception. What really seems to annoy her most is the thought that some people think she is a fraud, and in consequence of this she insists on submitting without a murmur to the most severe tests.

MR. BESANT TELLS A GHOST STORY.

Here (writes Mr. Walter Besant in the "Queen") is a ghost story—one of a large class, and, therefore, perhaps more likely to be veracious. It has an appearance of strict and even narrow truthfulness. There was a certain Captain Blomberg, of some regiment unknown, on active service in America. Five or six of his brother officers, he being engaged on duty two hundred miles away, were dining together. The door was opened, and Captain Blomberg appeared, to everybody's surprise. Without speaking, he walked in and sat down in a vacant chair. They all asked him how he came there. To their questions he made no reply; then one of them said, "Blomberg, are you mad?" On this he rose and replied, "When you go back to London take my son to the Queen, and beg her to be his protector." This said, he walked out of the room as he had come in. A few days afterwards the news came that he had been killed in action on the very day and at the same hour of his appearance. It is pleasing to record that the Queen, on whose favour the gallant officer may have had some claims, did protect the son, who became Chaplain-in-Ordinary to His Majesty, Deputy Clerk of the King's Closet, Canon Residentiary of St. Paul's, and Vicar of St. Giles, Cripplegate.

GOING HOME.

Bands of dark and bands of light
Lie athwart the homeward way;
Now we cross a belt of night,
Now a strip of shining day!
Now it is a month of June,
Now December's shivering hour;
Now rides high loved memories' moon,
Now the dark is dense with power!
Summers, winters, days, and nights,
Moons and clouds they come and go;
Joys and sorrows, pains, delights,
Hope and fear, and yes and no.
All is well; come, girls and boys,
Not a weary mile is vain!
Hark—dim laughter's radiant noise!
See the windows through the rain!

—GEORGE MACDONALD.

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

NOTICE TO SUBSCRIBERS.

The Annual Subscription for "LIGHT," post-free to any address, is 10s. 10d. per annum, forwarded to our office in advance. Cheques and Postal Orders should be made payable to Mr. B. D. Godfrey, and should invariably be crossed "— & Co." All orders for papers and for advertisements, and all remittances, should be addressed to "The Manager" and not to the Editor.

NOTICE TO THE PUBLIC.

"LIGHT" may also be obtained from E. W. ALLEN, 4, Ave Maria Lane, London, and all Booksellers.

ADVERTISEMENT CHARGES.

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Light:

SATURDAY, APRIL 7th, 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. B. D. Godfrey, 2, Duke-street, Adelphi, London, W.C., and not to the Editor.

FRAUD AND FOOLING.

Mrs. Underwood, in "The Religio-Philosophical Journal," fights hard against the wicked traders on Spiritualism,—the fraudulent or selfish mediums on this side, and the fraudulent and cruel beings on the other side. Her cases are painful, her indignation is warranted, her warnings are sound. As our readers know right well, we have long taught that though phenomena are precious, they are not all in all to us. Spiritualism is a philosophy, not a peep-show. As Mrs. Underwood says, out of phenomena comes scientific verification, but that is all the more reason why we should be at least as eager as the enemy to crush the cheats. At the same time, it must not be forgotten that genuine mediumship and trickery can go together. Mediumship is not saintship; it is the possession of a personal peculiarity, and a peculiarity not seldom associated with a fitful and wilful temperament, without the balance of wholesome wisdom and commonplace solidity. And the temptation to trick is often very great, and is often not primarily the fault of the medium but of the seekers. Mrs. Underwood is doing good service by these cleansing contributions. We cordially agree with her when she says:—

One of the strongest hindrances to the serious investigation of the subject by scientific men and cautious people everywhere, and to the acceptance of the living truths which it enforces, has been the often detected wicked frauds practised on guileless people by so-called mediums. Indeed, in many cases there could be no doubt that some of these fraudulent conspirators were really mediumistic, but, tempted by greed of gain, have resorted to trickery when the treasures of the unseen were not at their disposal. Everyone who knows aught of mediumistic limitations quite well understands that no medium can command the power of communication at will or invariably. So well is this known that an extract given in a recent publication from the late Stainton Moses's diary in which he describes his first meeting with the eminent medium, D. D. Home, says Home "resolutely refuses to believe in anything he has not seen for himself; he thinks that regular manifestations are not possible, consequently he disbelieves public mediums generally."

But public mediums are in demand and are of great value when, true to their trust, they frankly confess their limitation and refuse to give sittings when the power fails them, but for such to deliberately manufacture false evidence to satisfy some eager or credulous seeker is a crime against morals beyond words to fitly condemn.

There are, on the other hand, a few considerations which should never be lost sight of—if only to keep the

perspective true. For instance, it is just as well to pause and inquire whether, after all, fraud is really as common as it sometimes seems to be. When one has the toothache, all the world seems in agony, and when one has been cheated or has blundered on the Exchange, one is apt to imagine that the Exchange is a den of thieves. Just in the same way, when we smart under the discovery of fraud where we had been trusting, we are apt, and occasionally very much too apt, to let the slime of suspicion, like "the trail of the serpent," creep over it all. It is only natural, but it may easily make the whole perspective wrong.

At such a time it may be helpful to remember the thousands of pure and happy homes where the evidence is clear, and where, nevertheless, at times, the curious element of fraud creeps in. In fact, something that may be called fraud, and something that may be called cruelty, somehow seem to belong to the subject as part and parcel of it. It may be a miserable conclusion to come to, but it seems inevitable. What then? Are we to give it all up, as hopeless, worrying, treacherous? Assuredly not; and Mrs. Underwood would be the last to feel like that or advise it. The duty of inquiry is probably increased as the subject receives this touch of subtilty and danger. If it were only a question of personal interest and enjoyment, we might go on or halt as we please, but the presence of this element of danger demands our co-operation, our vigilance, our patient scrutiny.

It must be remembered, too, that fraud and fooling are to be expected, both on this side and the other. The subject lends itself easily to both; and, inasmuch as in this life and the other so many of us are rogues and fools, we ought to be in no doubt as to what we are to expect. Let everyone, on entering, be warned that the road is thorny and treacherous, and that he who enters it, so far from giving up his own will or judgment, should be specially careful to guard and use both. Let us have an intelligent blend of receptivity and watchfulness, and neither expect too much nor be frightened off by too little. That would save a world of trouble and disappointment. Possibly, the results might be somewhat diminished, but their real value and meaning would be increased.

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 next, 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.

TO CORRESPONDENTS.

T. W.—Thanks. Sorry to return MS., but do not think it quite suitable.

J. W.—Do not make your communication too long, or you will defeat your own ends.

"THE DOORS OPEN."—Mrs. Mattie Parry Krekel writes: My dear old mother died February 25th. She was a confirmed Spiritualist for thirty-five years. Though eighty-two years old, she was as bright and young appearing as most women at fifty. She died naturally; closed her own eyes, composed herself, and passed away as peacefully as a child would go to sleep. She had longed to have "the doors open," as she phrased it, that she "might pass into the new rooms of life." I was in south-western Iowa at the time of her attack of last illness—but I heard my dear mother when she called to the family for attention and assistance. I cannot tell how, but I heard her. My experience was very strange—but I cannot say conclusive—as to spiritual agency. I am far from being a Spiritualist—as the term goes—but my own experiences all my life long have convinced me beyond a doubt that the unseen and comparatively unknown world holds the solution of the problem and mystery of life. I believe that we stand at the very threshold of most important discoveries—discoveries which will change our whole system of thought and speculation.—"Religio-Philosophical Journal."

THE MAHATMAS.

A heavy storm is brewing in the Theosophical Society, judging by a lengthy Circular which has been addressed from New York, by Mr. W. Q. Judge, the Vice-President, "to all members of the Theosophical Society," headed "Charges against William Q. Judge," and dated March 15th, 1894.

It seems that Colonel Olcott, the President, has informed Mr. Judge that he has been accused of "misuse of the names and handwriting of the Mahatmas," and has called upon him either to resign the official position he holds in the Society, or to submit to an inquiry. "In either alternative," says the President, "you will observe a public explanation is found necessary: in the one case general; in the other, to be full and covering all the details."

In reply, Mr. Judge cabled the President: "Charges absolutely false. You can take what proceedings you see fit; going to London in July."

The gravity of the situation for the Theosophical Society comes from Mr. Judge's official position and "record." To eliminate *him* is like tearing out a vital organ. If he has gone "wrong" "who can be esteemed to be going "right"? He says:—

Inasmuch as I was the first presiding officer of the Theosophical Society at its preliminary meeting in September, 1875, and its first secretary at such meeting; that I was not only H. P. Blavatsky's intimate friend and direct pupil, but that I have been conspicuous as an upholder of Theosophical doctrine; as also an upholder, with many other friends in every part of the globe, of H. P. Blavatsky's good name, high motive, and great powers, against the ridicule of the world and much opposition from certain members of the Society she founded; that I have been elected to succeed Colonel Olcott as President of the Society, and have been officially declared his successor by him: it is important and imperative that I should make this matter public, and now I do so, and state my unqualified, explicit, exhaustive denial of the said charge, asserting most unreservedly that it has absolutely no foundation.

Mr. Judge will meet the committee of inquiry with an important reservation. He says:—

But on constitutional and executive principle I shall object, from beginning to end, to any committee of the Theosophical Society considering any charge against any person which involves an inquiry and decision as to the existence, names, powers, functions, or methods of the "Mahatmas or Masters." I shall do this for the protection of the Theosophical Society, now and hereafter, regardless of the result to myself. The Society has no dogma as to the existence of such Masters; but the deliberations of an official committee of the Society on such a question—and that is the first inquiry and decision necessarily beginning such a deliberation—would mean that the Theosophical Society, after over nineteen years of unsectarian work, is determined to settle this dogma, and affix it to the Constitution of the Society. To this I will never consent, but I shall object, and shall charge the committee itself with a violation of the Constitution if it decides the question of the existence of the Masters.

This is technically a strong point in Mr. Judge's defence; but he apparently perceives the incongruity of virtually pleading that it does not matter what he maintains the Mahatmas to say, since no one knows whether there be really any Mahatmas or not; so he proceeds to declare his belief in them, explaining the nature of that belief in a rather curious manner:—

But some of you may wonder if all this leaves in doubt the question whether I believe in the "Masters." I believe the Masters exist, that They actually help the Theosophical Society's cause, that They energise and make fruitful the work of all sincere members. All this I can say to myself, I know; but to prove objectively to another that such things exist is impossible now so far as my intelligence can perceive. "Letters from Mahatmas" prove nothing at all except to the recipient, and then only when in his inner nature is the standard of proof and the power of judgment. Precipitation does not prove Mahat-

mas, for the reason that mere mediums and non-Mahatmas can make precipitations. This I have always asserted. By one's soul alone can this matter be judged, and only by his work and acts can one judge at first whether any person is an agent of the Masters by following the course prescribed in all ages the inner faculties may be awakened so as to furnish true confirmatory evidence.

All this is exceedingly interesting, as showing the entirely subjective nature of the Mahatmas. They are "thinks" rather than "things" apparently—of the nature of religious conceptions, for the actuality of which there is really no guarantee but "feeling," as Mr. Judge himself intimates in another part of his Circular. We can only notice further in this singular document the claim made by its writer to communion with the Mahatmas:—

The form which the whole matter has taken now compels me to say what I have never before said publicly, namely, that not only have I received direct communications from Masters during and since the life of H. P. Blavatsky, but that I have on certain occasions repeated such to certain persons for their own guidance, and also that I have guided some of my own work under suggestions from the same sources, though without mentioning the fact.

This seems to be confessing that he has used "the names and handwriting of the Mahatmas"; and whether he has "misused" them must depend upon the nature of the communications. If libellous, or disloyal to his official Chief, "misuse" would seem to be the proper word. We shall probably know more about "the Mahatmas" when this inquiry comes off.

SOME CONSIDERATIONS ON TIME AND SPACE.

Amongst the manuscripts of the late Mr. Stainton Moses which have come into our hands is the following. There is nothing on the face of them to indicate the source from which these "Considerations" were derived, but we believe them to be a summary of the suggestions contained in a little book entitled "The Stars and the Earth," which came under our notice some years ago, but which we have not now at hand. If so, we take it that the notes were made for subsequent reference, in accordance with our friend's habit of collecting any items of information which promised to be available for future service. Anyhow, they are eminently suggestive, and well deserving of our readers' attention:—

A luminous body cannot be perceived by the human eye until the light has traversed the distance between the luminous body and the eye of the observer. Light travels 213,000 miles in a second. It takes $1\frac{1}{2}$ second to see the Moon, and 8 minutes to see the Sun, and 52 minutes to see Jupiter, and 2 hours to see Uranus. The light of the nearest fixed star—the brightest in Centaur—reaches us in 3 years. The light from Vega in the Lyre takes 12 years 1 month. That from a star of the first magnitude 3 to 12 years; second, 20 years; third, 30 years; fourth, 45 years; fifth, 66 years; sixth, 96 years; and seventh, 180 years. Moreover, Struve calculates that a star of the 12th magnitude, the smallest visible by a powerful telescope, transmits its rays of light in 4,000 years.

Since the light has been wandering on its way through space for the time proportioned to its distance, it follows that we see the star not as it is, but as it was at the time when the ray left us. For example, Centaur we see as it was 3 years ago, and as a star of the 12th magnitude as it was 4,000 years ago.

Therefore that star may have been extinct for a period longer than the Christian era, and yet be visible to us.

Now: We see a given star, Vega, as it appeared $9\frac{1}{2}$ years ago; and an observer on Vega would see our earth as it appeared $9\frac{1}{2}$ years ago. An observer from a star of the 12th magnitude would see our earth as it was when Memphis was founded, and Abraham wandered on its surface.

This consideration opens out to us intelligible views of the Omniscience of God. Imagine the Deity, or a man with superior human powers only, situated at the point at which the light and reflection of a particular circumstance is just arriving. A past deed—no matter of what date—is present at some point in space.

An intelligence located there would see it as if occurring at time then present.

Hence: Omnipresence is equivalent to Omniscience. For, if the Eye of God be *everywhere* He would necessarily see *everything*.

That which occurred on the earth eight minutes before is present to Him in the Sun: 9 years before, in Vega: 4,000 years before in the star of the 12th magnitude.

Thus contiguous events in Time are adjacent in Space. The picture is spread before God in which Time and Space are identical.

A step further:—

The Possible is equivalent to that which does not contradict the laws of thought.

Therefore every ultimate accomplishment of a human discovery is possible.

We do not violate any conception of the possible, when we imagine a man transported to different points in space: provided with a knowledge of all distances: and furnished with a telescope which shall render objects visible at any distance.

Such an observer would be *Omniscient*.

For example—Did he wish to see the historic scene of Luther before the Council of Worms, he must go to a fixed star which the light reaches in 300 years, or so much more or less, and then he will view the scene in action. From another fixed star he would see the Saviour hanging on the cross; from another, Elijah in his chariot; from another, Abraham and his son Isaac, &c.

Thus the Universe encloses pictures of the past, an indestructible and incorruptible record. And as the thunder and lightning are simultaneous, but the distant roll follows the flash at a long interval, so pictures of every occurrence propagate themselves on the distant ether upon the wings of the rays of light, really and visibly existent with form and colour. The pictures of all secret deeds that have ever been acted are perpetuated for ever. The blood-spot of murder exists not only on the floor of the chamber, but the deed glances even further and yet further into the distant heaven.

Let us imagine our Observer placed on a star of the 12th magnitude. He would see what was occurring on our earth 4,000 years ago. Let him be moved forward to our earth, say until in one hour he reached a distance from it equal to that of the Sun. It is plain that in that hour all the events that have transpired here from the time of Abraham to the present day would have passed before his eye. In an hour he has lived 4,000 years, and has been made to see every single act, however minute, that has transpired during that period. He has been *Omniscient* and *Omnipresent*.

Suppose he halts on his path, he can observe any given moment with its special action at his leisure: and suppose further that his transit is momentary. Then it follows that in an imperceptible moment of time he has lived through the acts of 4,000 years.

"With God a thousand years are as one day."

Time and space are human inventions.

Now: suppose that everything were simultaneously reduced in time one-half: the year to 6 months, the day to 12 hours: man's longest life to 40 years from 80 years: we should be quite unconscious of the change. The drawing of our breath, the beat of our pulse would proceed with twice their usual rapidity: the development of plants and animals would take place with double their usual speed. We should be cognisant of no change.

A similar result would follow by another diminution of everything by one-half, and so on *in infinitum*.

And so, once more, *Time is a human fiction*.

A tune may be played in different times, either quicker or slower, without altering its nature. The intervals, the succession of tones, the proportionate length of one note to another remain unchanged, but the impression on the listener will be totally different unless his life have gone through a proportionate and corresponding change. Say a musical clock plays a piece in a given time. That time may be shortened until it is infinitely small: until the human faculties can no longer grasp it, unless the senses should become finer and more perfect.

Therefore *Time is a question of our senses*.

[If it be objected that even in an infinitely small point of time there must be *some period*, and that the expansion of time cannot be wholly set aside, it may be replied scientifically that in strict terms the idea of anything infinitely small is equivalent to the idea of Nothing; for as long as more than nothing remains we must continue to divide it, and the search after the

infinitely small is only satisfied when we reach that which is no longer divisible, *i.e.*, a point which has no parts.]

The same argument applies to the expansion of Space.

Suppose all measurements uniformly reduced by one-half: we should be unconscious of the change. So *in infinitum*.

It is necessary to the existence of any limited body that it should have Length, Breadth, and Height, that it should be bounded by surfaces, that the edges of these surfaces should be lines, and the ends of the lines, points. All these properties must co-exist or the body does not exist, but is some delusion of the senses, or our steps in reasoning are wrong.

Now, bearing this in mind, take the idea of a magic lantern. A picture painted on glass in transparent colours is thrown upon a lens which has the property of refracting all the rays thrown upon its surface, and of concentrating them to a focus. Through this focus the refracted rays continue their course and diverge as much as they previously converged, forming beyond the focus a cone of rays with the apex at the focus, containing at any distance from the focus an inverted image of the picture originally thrown upon the lens. If lens and wall were *perfect*, and the apparatus were brought so near that the focus exactly falls on the wall, the picture would be reduced to a single minute point of light, which would contain the many-coloured surface of the picture with all its details infinitely condensed.

Space has been annihilated, and demonstrated to be an accident of our conceptions. The Universe does not exist in the expanded and various forms which we see, but the expansion and differences are dependent only on our human mode of perception. The point in the focus has become a surface under certain conditions embracing and containing the whole contents of a surface.

Therefore a point of view is conceivable from which the Universe no longer requires the expansion of Time and Space in order to exist.

SPIRIT PHOTOGRAPHY.

A correspondent of the "Religio-Philosophical Journal" sends the following. The narrative is interesting, but the evidence is not quite as complete as one could wish:—

I see that Miss Frances Willard is evidently interested in the subject of spirit-photography and I will narrate a case which has come under my observation which is clearly free from all possibility of fraud: An old gentleman, a Mr. R., died in Chicago a few years ago, leaving a family of daughters, all of whom are still living here together. At the time of his death there was only one portrait of him in existence and that an old-fashioned "tintype" taken many years ago, whether in Milwaukee or Chicago his daughters do not know. He had never sat for a "photograph" so there could not possibly be a negative of him in existence. They led a very quiet and retired life, the old gentleman going out but rarely and they having but few friends. This "tintype" has never been out of the possession of the family and is kept locked up in a trunk. Some months after the death of the old gentleman (Mr. R.), a gentleman who had been very kind to the family (a Mr. M.) went to a so-called spiritual photographer and sat for his photograph, and to his surprise there appeared upon the photograph an excellent likeness of the departed Mr. R. Not one of those dim, hazy pictures which might stand for anyone or for everyone, but a clear cut and well defined likeness, with all his peculiarities of dress, &c., especially a peculiar collar which he wore, for he had a hobby of wearing none save those made by his daughter. This photograph is a much better likeness than the old tintype and was recognised at once by all those acquainted with Mr. R. in his lifetime.

The daughters are not Spiritualists and knew nothing of the intention on the part of Mr. M. to sit for his photograph, and they do not know to this day the name of the photographer who took the spiritual picture. They do know that no other picture or negative of their father existed—save the "tintype" spoken of above. Mr. M., who sat for his photograph, was a gentleman of the highest character, who devoted most of his time and fortune to works of philanthropy and certainly was no party to any deception in the matter, but even if he had wished to deceive three grieving women, he had no means of so doing, as he had no picture of the deceased and the artist certainly had no negative or picture to use in working a fraud.

The case is certainly a remarkable one, and as there was no pecuniary or other motive for fraud it seems to be beyond criticism.

THE SPIRITUALISM OF THE FUTURE.

Substance of an address delivered by Miss Rowan Vincent, at 2, Duke-street, Adelphi :—

To those who have proved the facts of Spiritualism, its future condition must necessarily be of vast importance.

Spiritualistic phenomena are no new things. In every age they have been manifested, and are the foundation of every religious system. To understand something of the future we must look into the past. As out of the experiences of the past has grown the present, so out of the present will grow the future. In all ages the spiritual intelligences outside the line of this physical life have endeavoured to break down the barrier between the two worlds and manifest their presence to man, generally to be misunderstood—the voice of the departed human spirit, in most cases, being ascribed either to God or the Devil.

In the religions of antiquity we find many proofs of the belief in spiritual beings taking an interest in the affairs of this world, while in the Bible many cases of spiritual manifestations are recorded, from the voice which spoke to Moses, to the later miracles of the New Testament. From the lives of the saints of the Roman Catholic Church it appears that the same phenomena were manifested through them as we are familiar with to-day, namely trance, levitation, and materialisation. Later on, when the whole of the Christian world was under the dominion of the Church, seeing only through its eyes, men were taught that any attempt of the unseen to come into communication with the seen, would, unless through the power of the Church, be dangerous and misleading; that, instead of Angels of Light, fiends of the lowest Hell would endeavour to entrap them, and they would find themselves, before they had realised their danger, in the hands of the Prince of Darkness himself. Many people unable to escape from the constant signals made by the intelligences outside,—thinking over the stories they had heard concerning the powers which evil demons could sometimes confer, and with the idea of the devil within their hearts, threw wide the door of their consciousness to what they believed to be Satan himself, crying, "Enter Master." To all of us who would draw aside the veil which divides the two sides of life must come the two principles, the good and the evil. It remains with us to decide which we make welcome.

After the horrors of the witch trials were at an end, there seemed a lull in the endeavour to commune with us, until nearly half a century ago, when the knock came again, this time to be understood, when those who knocked were recognised, not as gods or devils, but in most cases as the spirits of human beings who had gone before. When once the gates were opened, thousands upon thousands of all sorts and conditions of men passed through. The night of fear was past, and with it had gone the sting of death, while the morning of hope had dawned with the certainty of the continuity of life beyond the tomb.

Now and then some one of us would meet with an intelligence from the other side of life, of whom we had no personal knowledge, but who claimed to be a friend and teacher, as in the case of our late President and his exalted adviser, Imperator.

All this was attended by the usual signs and wonders, which have been present under such circumstances, for all time. In the future, as in the beginning of modern Spiritualism, its phenomena must play a most important part, as it is the phenomena alone which prove our case. They are the mode of communication between the seen and the unseen. It remains for us to discover what advance we make in our methods, our knowledge, our opportunities.

Automatic writing, though both interesting and useful, does not give, save in rare cases, the satisfactory proofs we require. It is so difficult to weed out the unconscious action of the medium's own mind. In some cases the writing shows a line of thought quite distinct from that of the medium; but in others, and these are the greater number, the thoughts expressed are too much in affinity with the medium's own ideas to be separated satisfactorily from his sub-conscious self. No doubt in the future by careful investigation and experiment we may be able to divide the one from the other. Slate or direct writing seems also to have fallen of late into disuse. I see no reason why it should not be cultivated as a means of communication, being more convincing, as it is farther removed from the medium's known sphere of action.

Amongst the many powers claimed by Spiritualist mediums is the power of healing. I have never yet met with a case of

what I should call genuine healing that in any way differs from the power of mesmerism. The passes are made much in the same way, and the restoration to health takes as long, with this difference, that the mesmerist makes no claim to any spiritual action outside his own magnetic qualities. Spirit healing may in the future substantiate its claim, but up to now I do not think it has, save in some of the cases of Mr. Newton, which I quote from hearsay, which do point to the possession of a healing power.

Photography is one of the evidences most useful to the future of Spiritualism, and no opportunity should be lost of making it an incontrovertible fact.

But of all the phases of phenomena, materialisation is the most interesting, and holds a mighty power within it for the future. There are many theories concerning it, with which most of you are acquainted. I also have a theory upon the matter, which I venture to submit to your consideration. When the investigation into the phenomena of clairvoyance was conducted in Germany, the investigator used several clairvoyants for his experiments, keeping them apart, without the possibility of collusion. He found they all agreed in describing a coloured light around persons and objects, which we to-day speak of as the aura. They showed conclusively that some auras had one colour, and some another. Now we all know—who have had any experience of séances for the production of physical manifestations—how the intelligence at work (whatever it may be) continually asks for harmonious conditions. Our idea up to the present has generally been to bring our thoughts into a condition of flaccid imbecility, and still the desired result has been rarely obtained. Why do we have to change our seats to render the conditions better? Because we have placed our blues and scarlets and greens too close to one another and have produced a discord of color. That sound has a direct influence upon form is shown when the bow is drawn across the strings of a violin close to a drum head upon which grains of sand have been scattered, the result being that the grains of sand arrange themselves into a different position. Now colour has equally an influence upon matter, and if in arranging a séance we take the differently coloured auras and arrange them according to the harmony of colour shown by the solar spectrum, we shall obtain the perfect ray most productive of growth; for the more perfect the material which we on our side produce the more perfect the intelligence which will for the time being impress it with its personality. If we desire truly harmonious results we must not only have harmony of sound but also harmony of colour to produce the harmony of form. The future of such an experiment would be startling and beyond our present hopes.

Having dealt with the phenomena, we come to the next important subject, without which we cannot obtain any of our proofs, namely, the mediums. The people who generally become mediums are mostly the very people most unfitted for the work—men and women who are physically and mentally weak and emotional. In many cases these people do a great deal of harm to the cause of Spiritualism. Mediumship is not for those of feeble will-power. To such, it is extremely dangerous; in fact, the dangers are neither known nor understood. A medium should be possessed of a carefully balanced mind, and the ability to retain his own individuality, not becoming the slave to every passing influence.

If Spiritualism is to make any headway in the future it requires that there should be unity amongst its workers—a unity commencing in the Metropolis, and extending to the rest of the country, based upon a common ground of agreement, and becoming in the future a powerful confederation, instead of, as now, a number of small societies, each working in its own limited way.

All who have found in the knowledge of Spiritualism light upon the path of life should remember to support the cause in every way, so that the same knowledge and the same light may be brought to their fellows.

It remains for us to-day to make the future of Spiritualism, to see it grow into beauty and honour, unfettered by dogma or prejudice, teaching men their duties in this world, giving them a clearer knowledge of one another, and pointing with a finger of light to the world beyond.

EVERY human soul has the germs of some flowers within, and they would open if they could only find sunshine and pure air to expand in. I always told you that not having enough sunshine was what ailed the world.—LYDIA M. CHILD.

EXPERIENCE WITH A CLAIRVOYANT.

BY D. D. BELDEN.

(From the "Religio-Philosophical Journal.")

In May, 1870, our only child, a boy of nine and a half years, departed this life. I told my wife I believed we could hear from him, and that I proposed to do so if possible. We heard of a medium, a Mrs. R., living with her husband on a farm twelve miles from Denver, and we drove out and saw her. She proved to be the best clairvoyant I have ever seen. On our way out, my wife, who knew next to nothing about Spiritualism, said to me: "I fear you are too credulous on this subject, and I wish when we get there that you would allow me to ask and answer all questions," which I agreed to. On arriving, Mrs. R. almost immediately asked us the question, "Have you any children?" I looked to my wife for the answer. She said, "No, we have no children." I thought that Mrs. R. would probably misunderstand, but said nothing. Mrs. R. said: "I do not understand it, but there is a boy here who seems to be very near to you." My wife asked for a description. Mrs. R. described him perfectly, his form, his complexion, the colour of his air and eyes, the shape of his nose, mouth, and forehead, everything as completely as we could have done; until, when at last, my wife asked for a description of his chin, Mrs. R. said: "I do not see his chin." Then she explained that there was a silver light on his forehead which threw his chin in the shade and she could not see it. The description having been exhausted, Mrs. R. excused herself for a few moments and went away to attend to something in her kitchen. She soon returned and said, "Did you not say that you had no children?" My wife repeated her former answer. Mrs. R. then said: "I do not know what to make of this. This boy is very nervous and greatly excited, because you do not recognise him, and he spoke right out and said, 'I want you to go back and talk to my papa.'" (Mrs. R. is clairaudient as well as clairvoyant.) At this point I said, "We have a boy in spirit-life, that is our Charley." Then Mrs. R. seemed much relieved, and from that time on we understood each other better.

A month later we went to see Mrs. R. again. This time we took with us a large photograph album, containing the pictures of at least four boys, all about our boy's age, and one of them was his cousin, who resembled him sharply. Mrs. R. had no doubt she could identify Charley's picture. While she made the trial we sat across the room, lest, possibly, we might influence her. She took the album and looked carefully along at one picture after another. When she came upon the right one, I saw by her countenance that she thought she had found it. "Here it is," said she, "I could pick it out as easily as either of yours." We looked and saw that she had made no mistake, and we found her holding one finger on the chin, covering it. "That is the way he looks to me," said she, "I have never seen his chin plainly." I said: "Why?" Then she went on and explained all about the light on his forehead again, just as she had a month before, having, evidently, forgotten about her former explanation.

On the 17th of July, two months after the death of our son, a very particular lady friend of ours died in Ohio. Immediately on getting the news we went to see Mrs. R. again. On our way out we agreed that if we heard from our friend, which we thought probable, we would disclose nothing. This was with a view to getting tests thereafter. Immediately on seeing Mrs. R. that day, she told us of her own motion that "Charley had been there with a strange lady who had but just entered spirit-life, and that he had introduced her as his teacher, and that his first lesson was 'Charity.'" We asked for a description, which she gave perfectly. I said: "When you see Charley again please ask him for the name of his teacher." We never mentioned her name or admitted that we knew her. Mrs. R. went away about her house affairs for a time, but soon returned and said that she "had seen Charley again, and that he had given her the name of his teacher." "Her name was Sarah," she said; "that is," said she, "he tried to spell her name for me, but he got no farther than Sara. However he impressed me that her name was Sarah, and I have no doubt of it." Now the fact is that she always spelled her name Sara, and never otherwise, the only person I ever knew that did. Then, in a moment, Mrs. R. said: "She is here now again. She holds up her hand, and shows me a ring

on her left hand. She points to it and bows to both of you and smiles, as if to say that you gave it to her, and she points me to Mrs. Belden's chain." Mrs. R. then went on and described the ring, and she described it perfectly. A moment afterwards she walked up to Mrs. Belden, who sat across the room, and said: "Why! there is a ring precisely like it on Mrs. Belden's chain!" The facts about the rings are these: In the year 1866, four years before, I got the two rings made in Central City of native Colorado gold, and we gave one of them to Mrs. Wentz, for that was our friend's name, and she wore it as long as she lived; and the other one our son wore while he lived, and after his death Mrs. Belden wore it on her chain.

We disclosed nothing whatever to Mrs. R. that day. She did not know that we understood anything she had talked about. When we left, Mrs. Belden said to Mrs. R., "When you see Charley's teacher again, please ask her for her other name." When we went to see Mrs. R. again, sometime afterward, we took our big photographic album with us, which contained, among a great many others, Mrs. Wentz's photograph. As soon as we entered the room Mrs. R. said Charley's teacher had been there with him and others often, and that she had got well acquainted with her. Mrs. Belden asked if she had given her other name. "No," she said, "but I asked for it; she showed that ring again and told me, partly by word and partly by impression, but mostly by impression, that you knew who she was just as well by that ring as though she gave her other name, and that she could not give her other name without the assistance of other spirits, and that they would not assist her to do a work of superogation." We saw at once that we could not trifle with them and then we told Mrs. R. the whole truth. We then produced the album and Mrs. R. identified Mrs. Wentz's photograph with the utmost positiveness, we refusing to look until she had committed herself absolutely. It had been four years since we gave Mrs. Wentz that ring, and we had not thought of it for a long time. Mrs. R. at different times identified the photographs of seven deceased persons whom she had never seen in life and never made the least mistake in one.

Denver, Col., 801, 18 Avenue.

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.]

Mr. F. Omerin.

SIR,—I beg you kindly to allow me to state, in answer to inquirers and for the information of the public at large, that I have no connection with any *masseur* or *masseuse*.

3, Bulstrode-street,
Welbeck-street, W.

F. OMERIN.

A Startling Story.

SIR,—In "LIGHT," February 17th, 1894, is given a startling story on the authority of Lady Waterford.

Can any reader of your journal tell me the name of the school where the ghost of the old lady was seen to drive nails into the temples of the little boys who all shortly afterwards died of a virulent epidemic?

ALIF.

Mr. D. D. Home.

SIR,—The late Mr. H. D. Jencken, on the 10th January, 1869, took tracings of the elongation and shortening of the hand of Mr. D. D. Home, in which task he was assisted by a "steady Oxonian." If this gentleman is a reader of "LIGHT" I shall be greatly obliged if he will kindly let me have his own account of this performance.

J. HAWKINS SIMPSON.

Budleigh Salterton, South Devon.

Spiritualists' Lyceum Union Publishing Fund.

SIR,—We desire to call the earnest attention and hearty support of our friends to the above-named fund. It is very urgently needed to enable the Lyceum Union to publish books which are imperatively necessary to the mental, moral, and spiritual development of the children of Spiritualists.

The officials of the Union have done their utmost to cope with the urgent need, by heavy drains upon their own private resources. Three editions of the "English Lyceum Manual" have been published; "The Spiritual Songster" has been compiled and published at a cost of £200; and the Union possesses the M.S. of "Spiritualism for the Young," a most excellent and

suitable work, and for the publication of which there have been repeated demands, which cannot be complied with for lack of funds. Other books are also urgently required.

It is the imperative duty of all Spiritualists who have been freed from the bondage of creed and dogma to see that their children are not fettered as they themselves have been. Some of the teachings in the public schools will certainly have a disastrous result unless Spiritualists awaken at once to the danger, and provide the necessary means whereby the children may be trained in the free atmosphere of truth.

We therefore call attention to this high and holy duty. Shall the pure souls of the children, entrusted to us by our Father, be trained as slaves or as freemen? There can be only one answer; and our friends can assist those who are toiling for this by furnishing them with funds to continue the struggle. Contributions will be gratefully received and acknowledged, and faithfully applied to the above purpose.—Yours fraternally,

H. A. KERSEY,
JOS. SUTCLIFFE,
ALFRED KITSON,
S. S. CHISWELL,
H. U. SMEDLEY,
W. MASON,

Publishing Fund
Committee.

N.B.—Donations for the above object may be sent to Mr. A. Kitson, Secretary, S.L.U., 2, Royd-street, Bromley-road, Hanging Heaton, near Dewsbury, or to any of the Committee.

Mr. Hodgson and His Judgments.

SIR,—The objectionable habit of using opprobrious epithets, "as the mob uses paving stones" quite promiscuously, has been noted by Mr. Oscar Wilde as characteristic of the British journalist. No less is it characteristic of the scientific person who modestly, but mystically, announces that he has "prepared his mind" for pricking pretensions into falsities, and for discovering the inexplicable in envelopes.

To a mind so prepared the word impostor must prove a useful weapon. It is heavy at all events, and gives much pain to the enemy. It has, moreover, a traditional consecration, having been always a favourite with dogmatists, scientific, political, and religious, in every self-conscious age: and by a dogmatist I mean precisely a man who prepares his mind for facts instead of letting the facts prepare his mind for perception.

If Mr. Hodgson holds proof that Mr. Eglinton cheated on any particular occasion he has every right to say so, and to let the fact weigh with him when discussing the phenomena happening in the same medium's presence upon other occasions; but he has no right whatever to apply a rough and ready rule of thumb to every occasion alike, and to brand a fellow man as an impostor who may be quite innocent, or is, at worst, only a delinquent, and probably the victim of unknown forces. To do this is to be inhuman, and, therefore, both unscientific and immoral.

I had the honour of being at Cambridge for a short time with Mr. Richard Hodgson, and the pleasure of attending several séances held in my own rooms with Mr. Eglinton. In those naughty undergraduate days it was not unknown that a lively boy left to himself with boon companions, and a few bottles of "Trinity audit," sometimes got drunk and broke windows. Would Mr. Hodgson for such an offence feel it to be his scientific and moral duty to prick into permanent emptiness the poor fellow's bubble reputation for sobriety, or to discover beneath the unpromising envelope of his condition a germ of inexplicable malignity? Would he not admit that the aberration might be pardonable if during the whole of his subsequent career the young Bacchanal followed laboriously the enlightened calling of an ardent vivisectioner or a blameless prig?

I do not know if my hypothetical philosopher ever was drunk, and I do not know if Mr. Eglinton ever cheated. I do know that the fruit of Stiggins' philosophy would be in no ways affected by his "fall," and that the value of Eglinton's undoubted and indubitable manifestations is in no way altered by the reported discovery of the false nose, or—stay, was it not a beard?

But perhaps Mr. Hodgson would say that in the case of the false nose there was an element, not of original sin, but of "malice prepense." If so, he knows little of the characteristics of mediumship, or of his own "sciences" of "hypnotism" and "telepathy." In the brain of a "medium" as in that of an hypnotic sensitive, any kind of impulse may be firmly implanted by direct suggestion, or by an atmosphere of credulity or of incredulity, such as conveys to all of us those permanent and omnipotent suggestions by which the lives of sensitive

people, and of many who count themselves insensitive, are more or less governed; witness the propagation of materialism by luxury, and of murder by the ugly reports in newspapers.

It was my lot in old times, when "mediums" were worshipped, to protest against the elevation of those keenly sensitive instruments, those human galvanometers, into gods or prophets, because they talked largely and showed signs and wonders. It is now my privilege to protest against their degradation into devils and rogues because of some morbid, physical, or mental condition, which causes them to doubt themselves or to deceive others.

To be all good, a man must be
A god, or else a Pharisee.

So wrote Blake a century ago. Let us leave out the question of the gods, and say that in judging the mentalist and the moralist some measure of charity and sympathy, some small community of sensation, is desirable for fair criticism. In judging the neurotic the attitude of mind and body is an essential condition, not merely of understanding in the investigator, but of manifestation in the subject, of the stupendous and incomprehensible "forces" which at times play upon or sweep through such organisms.

If Mr. Eglinton, during his visit to Cambridge, climbed on a chair, and then on a table, in order to drag upwards Mr. Hodgson's Johnian friends, he was also lifted a foot in the air by some invisible agency in my rooms on King's Parade, when no chair was near him at all, and while we were standing round the lightest and most rickety of little tables. In my presence he was also carried through the air, floating horizontally above the table, at Mrs. Makdougall-Gregory's, and must have had a hook in his back and another in the ceiling, as well as a strong rope to link them, and a butcher boy to hang him up, on the trick hypothesis of Mr. Hodgson and his friends. I set these facts deliberately against the story of the false beard, the Blavatsky letter, and the diploma of "imposture" conferred by Mr. Hodgson.

Turnalt, Argyllshire, J. A. CAMPBELL, B.A. (CANTAB.).
Easter Day, 1894.

SOCIETY WORK.

Correspondents who send us notices of the work of the Societies with which they are associated will oblige by writing as distinctly as possible and by appending their signatures to their communications. Inattention to these requirements often compels us to reject their contributions. No notice received later than the first post on Tuesday is sure of admission.]

ANNIVERSARY MEETING.

A social tea-party, to celebrate the forty-sixth anniversary of the advent of Modern Spiritualism, was held at Mr. J. J. Morse's Library, 26, Osnaburgh-street, Regent's Park, on Friday evening in last week.

After the refection with which the proceedings commenced, and which was worthy of the occasion, the friends ascended to the drawing-room, where short addresses were delivered by Mr. J. J. Morse, Mr. T. Everitt, Mr. T. Shorter, and Miss Rowan Vincent. Mr. Morse, in the course of some eloquent remarks, referred to the anniversary which those present were met to celebrate, and dwelt on the progress of the movement since the days of the Hydesville manifestations. He alluded to the presence amongst them that evening of Mr. and Mrs. Everitt, whose experiences of the phenomena of Spiritualism in their own family circle during the past forty years was absolutely unexampled. They had present that evening another veteran in the person of Mr. T. Shorter, one of the "Vieux Garde" of Spiritualism, who had borne the brunt of the early conflicts, and who had upheld the white banner of the cause at a time when to proclaim one's faith in the reality of the subject was to court social obloquy, slander, and persecution.

Mr. Thos. Everitt followed with a brief but interesting dissertation on Spiritualism in general, its work, and attributes. Then Mr. Shorter, in response to the invitation of Mr. Morse, made some observations, dwelling with loving reverence on the veterans of the past, who, after enduring toil and sorrow for the truth's sake, had passed on, but who, he was assured, had still at heart the well-being of that philosophy which they had so loved and cherished while here.

Miss Rowan Vincent concluded the oratorical portion of the proceedings with an address which had something of the bugle call about it. In the fluent and incisive style which marks this lady's discourses, she pleaded for unity amongst all who

sought to further the cause of human progress in all that related to the unseen.

The musical portion of the programme was contributed by Miss Jessie Dixon, Miss Alice Everitt, Miss Alice Hunt, and Miss Florence Morse, whose musical and instrumental abilities are too well known in our ranks to need any encomiums here.

We should not omit to mention that Mr. Morse, in the course of his speech, made an earnest appeal on behalf of Mrs. Green, whose illness has reduced her to a state in which the sympathy and assistance of all who value good mediumship is eminently necessary. A letter was read from Mr. Andrew Glendinning regretting his inability to be present, a regret in which all present who knew that staunch "pillar of the faith" most assuredly shared.

Amongst those present were Mr. T. Everitt, Mrs. Everitt, Miss Alice Everitt, Mr. A. J. Sutton, Mrs. Dixon, Miss Jessie Dixon, Miss Nellie Dixon, Mr. and Mrs. Parker, Mr. Leigh Hunt, Miss Hunt, and Miss Alice Hunt, Mr. Cooper, Mrs. Cooper, and Miss Florence Cooper, Mrs. Treadwell, Mr. W. Millard, Mr. Woolley, Mrs. Temporal, Mr. Thomas Shorter and Miss Shorter, Mr. Hector Rumford, Mrs. Bell, Miss Porter, Mrs. Cole, Miss Rowan Vincent, Miss MacCreadie, Mr. and Mrs. Braund, Dr. Smith, Mr. and Mrs. Punter, Mrs. and Miss Shaw, Mr. James Duff, Mr. William Jones, Mr. J. J. Vango, and Mrs. and Miss Morse.

D. G.

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.

23, DEVONSHIRE-ROAD, FOREST HILL, S.E.—On Sunday last we had a pleasant evening with Mr. Humphries. Sunday, April 8th, Mrs. Bliss, address and clairvoyance. Thursday, April 19th, soirée. Light refreshments. Tickets 6d., of secretary.—J.B.

SURREY MASONIC HALL, CAMBERWELL NEW-ROAD.—On Sunday last we had a series of short addresses from some of our members dealing with the Resurrection of Man. Their efforts were appreciated by an attentive audience. Mrs. Banks kindly favoured us with a solo. Sunday next, subject: "What do the Spirits teach us?" at 6.30 p.m.—C. U. PAYNE, Hon. Sec.

14, ORCHARD-ROAD, ASKEW-ROAD, SHEPHERD'S BUSH, W.—On Sunday last we had a full meeting. Mr. Bradley's controls gave us a very instructive discourse, taking for their subject the text: "And the veil of the temple was rent in twain." The address was greatly appreciated by all present. Sunday next, at 7 p.m., open circle; Tuesday, at 8 p.m., séance, Mrs. Mason. Investigators welcomed at 9, Haydn Park-road, Uxbridge-road, Shepherd's Bush, on Thursday at 8 p.m., Mrs. Mason.—J. H. B., Hon. Sec.

THE STRATFORD SOCIETY OF SPIRITUALISTS, WORKMAN'S HALL, WEST HAM-LANE, STRATFORD, E.—Meetings free, every Sunday at 7 o'clock. Speaker for next Sunday, Mr. J. Veitch. On Sunday last Mr. Andrew Glendinning delivered an address which dealt with the various points in connection with Modern Spiritualism, and the facts of his own experience in relation to materialisation and spirit photography. The anniversary of Modern Spiritualism will be commemorated by this society on April 15th. Particulars will be given in next week's "LIGHT."

—J. R.

SPIRITUAL HALL, 86, HIGH-STREET, MARYLEBONE, W.—On Sunday evening last a crowded audience assembled to hear an anniversary address from the controls of Mr. J. J. Morse, entitled "The Revolt of the Dead"; an eloquent and powerful discourse, displaying all that oratorical ability and fitness of expression which make the lectures from this source so edifying to all who hear them. The hall will be closed next Sunday, and it is hoped that all Marylebone friends will make a special effort to attend St. Andrew's Hall, Newman-street (see advertisement) at 7 p.m., when Mrs. Emma Hardinge Britten will deliver an address in commemoration of the 46th anniversary of Modern Spiritualism. Sunday, April 15th, at 7 p.m., Miss Rowan Vincent, "Spiritualism: Past and Present."—H. K.

CARDIFF.—Owing to our late hall having been let for other purposes, we have taken the large Public Hall, Queen-street Arcade, a fine, lofty place, capable of seating five hundred persons, and we sincerely trust that all local Spiritualists who have the success of the cause at heart will combine with us to make our meetings there a success. The opening services in the new hall, on the 25th ult., were conducted by Brother E. W. Wallis, of Manchester, whose able and eloquent addresses upon "Death Explained by Spirits" and "The Resurrection: How and When," were much enjoyed, and formed an admirable exposition of "Our Eastertide." April 1st was devoted to Lyceum and society services in celebration of the 46th anniversary of Modern Spiritualism, the first portion of the evening service being taken by Mr. C. H. Helps, and the remainder by Mr. E. Adams, who gave an anniversary address to the young upon "A little child shall lead them."—E. A.

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:—Africa, Mr. B. Stead, care of Hazell, Ballan & Co., Kimberley; America, Mrs. M. R. Palmer, 3101, North Broad-street, Philadelphia; Argentine Republic, Sr Don A. Ugarte, President "Fraternal" Society, Buenos Ayres; Australia, Mr. H. Junor Browne, "The Grand Hotel," Melbourne; Belgium, Mons. F. Paulsen, Spiritualistic Federation of Liège, Angleur, Liège; Brazil, Sr. Don A. C. Munhoz, Director de "A Luz," Curitiba; France, P. G. Leymarie, 1, Rue Chabanais, Paris; Germany, E. Schlochau, 1, Monbijou-place, Berlin, N.; Holland, Den Herr Van Straaten, te Apeldoorn, Middellaan, 682; India, Mr. T. Hutton, State Cotton Mills, Baroda; Italy, Signor M. Falcemer, President "Armonia Spiritista," Teramo; Mexico, Dr. L. E. Calleja, Director de "Lux ex Tenebris," Puerto de Vera Cruz; New Zealand, Mr. J. H. Graham, Huntley, Waikato; Norway, Herr Torestenson, "Advocate," Christiania; Russia, M. Etienne Geispitz, Grande Belozerski, No. 7, Lod. 6, St. Petersburg; Spain, Sr. Don E. E. Garcia, Hita, 6, Bajo izqda, Madrid; Sweden, Herr M. Fidler, Gothenburg; Switzerland, M. L. Gardy, Geneva; England, J. Allen, Hon. Sec., 13, Berkeley-terrace, White Post-lane, Manor Park, Essex; or W. C. Robson, French correspondent, 106, Rye Hill, Newcastle-on-Tyne.

TELL me, traveller, who hast wandered through the world, and seen the sweetest roses blow, and the brightest gliding rivers—of all thine eyes have seen, which is the fairest land? Shall I tell thee, child, where Nature is most fair and blest? It is where those we love abide. Though that space be small, ample is it above kingdoms: though it be a desert, through it runs the river of Paradise, and there are the enchanted bowers.—MAULAIR RUNIE.

SPIRITUALISM.

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

— A —

PUBLIC MEETING

WILL BE HELD ON

SUNDAY EVENING NEXT,

In the above Hall, in celebration of the 46th 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. Everitt, Lilian Villa, Holders Hill, Hendon, N.W.; Mr. J. Rainbow, 1, Winifred Road, Manor Park, E.; Mr. J. T. Audy, 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, Berkeley 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, Duke Street, Adelphi, W. C.

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